



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



Tappan Presbyterian Association
LIBRARY.

Presented by *Judge E. C. Walker*
Detroit

5285

Jan 1893

BX
890
C50

5235

205-

THE CHURCH

AT HOME AND ABROAD

PUBLISHED MONTHLY

BY ORDER OF
THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH
IN THE UNITED STATES OF AMERICA

VOLUME V.

PRESBYTERIAN BOARD OF PUBLICATION AND SABBATH-SCHOOL WORK
No. 1834 CHESTNUT STREET
PHILADELPHIA, PA.
1889



INDEX TO VOLUME V.

Additional Appropriations, Colleges and Academies, ...	154	Brazil, Work of Methodist Episcopal Church South, ...	190
Africa, Archdeacon Crowther, ...	323	Breed, Death of Dr.	367
Africa, Division of Territory, ...	13	Brier, Rev. B. B., Sails for Gaboon, ...	531
Africa, East, Chaos in	536	British Responsibility in India, ...	491
Africa, Eight Years in	258	British Societies, Contributions to Foreign Missions, ...	111
Africa, Encouragement at Gaboon, ...	524	Building and Organizing in Iowa, ...	374
Africa, English Missions, ...	245, 530	Burkville Seminary, Virginia, ...	476
Africa, French Explorations, ...	12	Burmese Helping Norwegians, ...	591
Africa, French Improvements, ...	11	Byington, Rev. T. H., Death of	426
Africa, Improved Trade, ...	13		
Africa, Incident in Early Missionary Work, ...	211		
Africa, Letter from Dr. Blyden, ...	539		
Africa, Liquor Trade, ...	109, 391, 527		
Africa, Men Needed on the Western Coast, ...	12	California, A Mission Tour, ...	169
Africa, Mohammedans in	323	Call for Young Men, ...	314
Africa, Mwanga and Rev. Mr. Walker, ...	110	Cameron, Commander, on African Slave Trade, ...	555
Africa, News from Stanley, ...	422	Care Necessary, ...	449
Africa, Reinforcements for	109	Catechism Declaimed, ...	82
Africa, Religious Interest in Cape Colony, ...	12	Chaos in East Africa, ...	536
Africa, Slave Trade, ...	109, 110, 297, 555	Chapel and Sabbath-school Room, ...	547
Africa, Tax on Liquors, ...	11	Children Saved, ...	449
Africa, Trade with Christian Nations, ...	109	Children's Church at Home and Abroad, ...	185
Africa, Uganda Revolution, ...	528	Children's Day, ...	447
Africa, West, Garnering in	533	Children Too, ...	266
African News, Recent	538	Child's Letter, ...	289
African Prayer Union, ...	85	Chili, <i>El Heraldo</i> , ...	531
"After Many Days,"	532	Chili, Reform Bell, ...	209
Alaska, ...	33	Chili, Romanism in	556
Alaska, Aurora Borealis in	497	China, Blind in Peking, ...	324
Alaska, Letter from Sitka, ...	107	China, Canton, Waiting for Converts, ...	213
Alaska, Sitka, ...	252	China, Christian Books in the Palace, ...	591
Almost Home, ...	271	China, Church Union in	113
Am I Called to the Ministry?	97, 206	China, Convention of Native Evangelists, ...	422
American Board's Work, ...	529	China, Death of Mrs. Corbett, ...	9
American Humane Association, ...	313	China, Death of Mrs. Hamilton, ...	421, 424
Among the Michigan Churches, ...	167	China, Distress from Floods, ...	131
Anarchist Sabbath-schools, ...	259	China, Duty of Christian Missions to Upper Classes, ...	411
Annual Contributions, ...	191, 523	China, Education in	146
Appeal to Women, ...	265	China, Famine in North	319, 423, 445
Appropriations of Board of Aid, ...	79	China, Giving the Bible to	115
Are Christian Missions a Failure?	464	China, Giving up Idols at Hangchow, ...	494
Arizona, Woman's Home Mission Work in	569	China Inland Mission, ...	104, 121, 322, 529
Asheville Schools, ...	525, 543	China, Macao, ...	186
At His Post, ...	89	China, Map of	247
Atlantic and Catawba, Synods of	104, 166	China, Medical Mission in Peking, ...	119
Aurora Borealis in Alaska, ...	497	China, Message from Dr. Happer, ...	292
		China, Missions and Stations, ...	118
		China, Ningpo, Girls' Boarding-school, ...	278
		China, Opening the Eyes of the Blind, ...	116
		China, Persecution of Foreigners, ...	8
		China, Publication of English and Chinese Scriptures, ...	423
Baby Mission Treasurer, ...	4	China, Reinforcements for the Shantung Mission, ...	354
Banner Manse, ...	453	China, Religion of	10
Bedawin, ...	383	China, Result of Medical Work, ...	494
Being and Doing, ...	189	China, Seed Sowing in	501
Belgium, Missionary Church of	563	China, Seven Young Men Licensed, ...	422
Bible in Siberia, ...	589	China, Terrible Sights in	321
Bibles for Reciting Shorter Catechism, ...	164	Chinese Empress, The	587
Blind Girl's Gift, ...	591	Chinese, Plea for	47
Blind in Peking, ...	324	Christian Church, Beneficence of	528
Board and Its Work, The (Publication)	514	Christian Indian's Plea, ...	155
Board of Education, ...	144, 279	Christian Mela in India, ...	334
Board Work in Theory and Practice, ...	450	Christmas Time in Mount Lebanon, ...	498
Book Notices, ...	87, 192, 295, 389, 493	Church and School Inseparable, ...	67
Books Needed, ...	15, 16	Church at Home and Abroad in Chili, ...	207
Boys, What Can They Do?	586		
Brazil, Synod of	85, 209		
Brazil, Two Vows, ...	386		
Brazil, Visit to Sergipe, ...	459		
Brazil, Wild Indians of	30		

Church Erection Mortgages, ...	361	Foreign Mission Letters:	
Church Erection, The Closing Year, ...	263	Africa, ...	62, 487
Churches the Outgrowth of Sabbath-schools, ...	261	Brazil, ...	381
College Statistics, ...	317	California, ...	184
Colleges and Academies, Closing Financial		Chili, ...	182, 276, 582, 583
Year of Board of Aid, ...	359	China, ...	60, 180, 273, 377, 488, 578
Colleges and Academies, \$100,000 Property		Guatemala, ...	581
Fund, ...	359	India, ...	64, 275, 488, 579
Colored Girl to be Educated, ...	540	Japan, ...	63, 272, 379, 382
Colored Physicians in Alabama, ...	495	Korea, ...	377
Colored Presbyterians, ...	193	Laos, ...	62, 183, 276, 378
Columbia, Synod of	51	Mexico, ...	581
Comparative Religion and Christian Missions, ...	564	North American Indians, ...	381, 490
Concert of Prayer, ...	17	Persia, ...	61, 181, 378, 382, 580
Conditions of Pagans and Mohammedans, ...	90	Siam, ...	62, 182, 275
Contrasts between Hinduism and Christianity, ...	44	Syria, ...	378, 489
Contributions from Penitentiary, ...	215	Foreign Missions—Collections Behind, ...	320, 529
Contributions, ...	262	Foreign Missions, Heroism of	207
Contributions of Board of Education to Minis-		Foreign Missions of the Irish Presbyterian	
try of 1888, ...	144	Church, ...	340
Contributions to Board of Publication and Sab-		Foreign Missions—Present Need, ...	318
bath-school Work, ...	164	Foreign Population in New York, ...	107
Corbett, Mrs. Hunter, Death of	8	Freedmen, An Earnest Worker, ...	269
Corning Academy, Iowa, ...	450	Freedmen, Work among the	448
Cornplanter, ...	264	Freedmen's Happy New Year, ...	81
Cost of Missions, ...	208	Friends in Mexico, ...	229
Country Schools, ...	573	From the South, ...	473
Critical Periods, ...	140	Future of Missions, ...	210
Criticisms on Missions, ...	496		
Cry from the West, ...	5, 67	Garnering in West Africa, ...	533
Culbertson, M. S.	391	Gavazzi, ...	309, 347
Cumberland Presbyterian Mission Work, ...	239	General Assembly, 1889, ...	521
Cure for Unbelief, ...	165	Generous Gift of a Freedman, ...	271
Currie, Rev. L. W., Death of	15	Gift of Communion Set, ...	104
		Giving the Bible to China, ...	115
Dakota, ...	108, 193	Gleanings at Home and Abroad, ...	85, 193, 296, 391, 494, 589
Dakota, Development in	16	Good Example, ...	160
David Brainerd at Kaunaumee, ...	237	Great Value and Success of Missions, ...	421
Death of Mrs. H. C. Howard, ...	526	Greeks in Trebizond, ...	590
Death of President of Board of Publication and		Growth of Church in United States, ...	296
Sabbath-school Work, ...	367	Guatemala, ...	230
December Feasts in Mexico, ...	225		
Deir Mimas, Mount Lebanon, ...	584	Hale, Rev. George. D.D., ...	76
Disbanding Churches, ...	426	Hamilton, Mrs. W. B., Death of	421, 424
Distress from Floods in China, ...	181	Happy Suggestion, A	72
Divine Call to the Christian Ministry, ...	104, 142	Hardships not Peculiar to the Ministry, ...	479
Duff, Dr., Theory of Missions, ...	387	Harris, Dr., Returning to Tripoli, ...	531
Dunlap, Rev. E. P., Arrival	424	Hastings, Neb., Day of Prayer, ...	205, 552
Duty of Christian Missions to Upper Classes of		Headway, ...	154
China, ...	411	Hebrew New Testament, ...	136
		Heroism of Foreign Missions, ...	207
Earnest Worker, ...	269	Hindu Sanscrit Schools at Benares, ...	232
Educated Away from the People, ...	3	Hirsch, Baron, Liberal Gift, ...	211
Education at Oroomiah, Persia, ...	231, 411	Holyoke, Mass., Dedication of Presbyterian	
Education, Board of	279	Church, ...	495
Education, Board of, Contributions of 1888, ...	144	Home Mission Appointments, ...	59, 179, 293, 388, 492, 588
Education in China, ...	146		
Education, Policy of Aid in Ministerial	365	Home Mission Letters:	
Eight Years in Africa, ...	258	Alaska, ...	576
Elders' Committee, ...	14	Arizona, ...	178
Elders, Ministry of Ruling	313	Arkansas, ...	577
Emporia College, ...	551	California, ...	283, 526
Emporia Presbytery, ...	552	Colorado, ...	375, 481
Encouraging Testimony, ...	549	Dakota, ...	56, 282
English Church Missionary Society, ...	472	Florida, ...	177, 578
English Missions in Eastern Equatorial Africa, ...	245	Illinois, ...	177, 178, 282, 284, 285, 482
Evangelization of Moslems in India, ...	138	Indian Territory, ...	54, 57, 281, 481
Evangelization of the Great West, ...	19	Indiana, ...	282
Extracts from Cheerful Letters, ...	158	Iowa, ...	283, 375, 483, 487
		Kansas, ...	376, 483, 576
Famine in North China, ...	319, 423, 445	Kentucky, ...	57, 58, 284, 481
February Collections for Board of Aid, ...	153	Lower California, ...	178
Fifteen-Hundred-Dollar Church, ...	455	Massachusetts, ...	575
Fifty Years of Service, ...	14	Michigan, ...	486
Foreign Missionary Calendar, ...	64, 191, 294	Missouri, ...	282, 481

Home Mission Letters :			
Montana, ...	283, 577	Japan, Day of Prayer for Schools at Tokyo, ...	310
Nebraska, ...	177, 486	Japan, Led Captive by Grace, ...	560
New Mexico, ...	54, 575	Japan, Liberality of Native Christians, ...	85
North Carolina, ...	176, 284, 577	Japan, Membership of Union Church, ...	423
Pennsylvania, ...	175, 282, 283	Japan Mission, Incidents in	557
Tennessee, ...	176, 575	Japan, Opposition to Gospel, ...	591
Texas, ...	280, 485	Japan, Rev. Naomi Tamura, ...	103
Utah, ...	55, 175, 285, 376, 483, 484, 486, 574	Japan, Volcanic Eruption, ...	14
Washington Territory, ...	482	Jews in Persia, ...	29
Western Fields, ...	281	John Brainerd and His Work, ...	356
Wisconsin, ...	174, 376	Jug-breaking, ...	9
Home Mission Monthly, ...	108		
Home Mission Receipts, ...	106, 524	Kolhapur Mission, ...	334
Home Mission Schools among Southern Whites, ...	544	Korea, ...	213
Home Mission Treasury, ...	15	Korea, Reinforcements for	9
Home Missions, ...	1		
Home Missions and Freedmen, Special Committee, ...	339	Laos, Year of Grace in Chieng Mai, ...	436
Home Missions in the Older States, ...	217	Large Gifts, ...	106
Home Missions Supplemented by Foreign Missions, ...	21	Late Archibald McClure, ...	353
Home Missions—Year Past—Year to Come, ...	317	Led Captive by Grace, ...	560
Honesdale, Pa., ...	219	Legacy to Board of Home Missions, ...	317
How to Reach the Poor and Neglected, ...	194	Letter to a Ten of King's Daughters, ...	290
Howard, Death of Mrs. H. C., ...	526	Liberal Gift, ...	541
Hymnals Called for, ...	263	Liberality of a French Woman, ...	85
		Liquor Traffic, Suppression of	568
		London Conference, Report of	11, 211
		Lord Working with Them, ...	360
		Loyalty Islands, ...	110
Idaho, ...	457		
Illustration, An	69	Macao, ...	186
In a Coal Car and on Foot, ...	370	Martin Luther of Syria, ...	28
Incidents in a Colored Girl's Life, ...	83	Mary Allen Seminary, ...	82, 305
Incidents in Our Japan Mission, ...	557	Maryville College, ...	309
Incidents in the Siam and Laos Mission, ...	441	McAll Mission in France, ...	133
Increase of Membership in Home Mission Churches, ...	425	McAll Mission, Our Church's Investment in	135
India, Address by Sir Charles Aitcheson, ...	323	McClure, Archibald	353
India, Boarding-school at Calcutta, ...	494	Medical Dispensary, Tripoli, Syria, ...	286
India, British Responsibility in	491	Medical Mission in Pekin, ...	104, 119
India, Buddhist Opposition in Ceylon, ...	193	Men Wanted, ...	572
India, Christian Mela in	334	Methods of Raising Missionary Funds, ...	323
India, Classes of Inhabitants, ...	208	Mexico, December Feasts, ...	225
India, Effects of Mission Work, ...	495	Mexico, Encouraging Item, ...	420
India, Evangelization of Moslems, ...	138	Mexico, Girls' Boarding-schools, ...	421
India, Hindu Sanscrit Schools, ...	232	Mexico, Is there Reason for Discouragement?	227
India, Islam in	40	Mexico, Progress of Work, ...	113
India, Kolhapur Mission, ...	334	Mexico, Protestantism Spreading, ...	223
India, Missions and Stations, ...	325	Mexico, The Bible in	320
India, Modern	462	Mexico, The Friends in	229
India, Mohammedan Inquirers, ...	85	Mexico, Work of Methodists, ...	382
India, Progress during Last Decade, ...	326	Michigan Churches, Among the	167
India, Statistics of Progress, ...	210	Michigan, Synod of	51
India, Witness Worth Hearing, ...	330	Mind in America, ...	201
India, Work at Lahore, in 1888, ...	461	Ministerial Relief, Good Report, ...	418
Indian Surrender, ...	86	Ministers' Home, Amboy, N. J., ...	309
Indians, ...	108, 125	Ministers' House at Perth Amboy, ...	413, 553
Indians, Cornplanter, ...	264	Ministers' Support, ...	267
Indians in New York State, ...	13, 214	Ministry of Ruling Elders, ...	313
Indians, Miss McBeth's Work among Nez Perce	9	Mission of Presbyterianism, ...	570
Indian's Response, ...	549	Mission Schools and Thought Conversion, ...	560
Indians, Sisseton School, ...	129	Mission Schools in a Tent, ...	446
Industrial Training in Scotia Seminary, ...	475	Mission Work in Cities, ...	344, 525
Infidel Testimony to the Value of Our Work, ...	259	Missionaries' Wives, ...	296
Instructive Echo, ...	77	Missionary Candidates, ...	212
Interest in Missions, ...	11	Missionary Church of Belgium, ...	563
Irish Presbyterian Church, Foreign Missions of	340	Missionary Hand-book and Year-book, ...	211
Irvin, Dr., on the Pacific Coast, ...	15	Missionary Heroism, ...	495
Is there Reason for Discouragement?	227	Missionary Mission Church, ...	238
Islam in India, ...	40	Missionary Scissors and Thimbles, ...	385
		Missions, Cost of	208
		Missions the Chief Moral Fact of Our Time, ...	193
Jamestown College, ...	215	Modern India, ...	462
Japan after a Furlough, ...	350	Mohammedan Customs, ...	288
Japan, American Board's Work, ...	529	Montana, ...	15, 36
Japan, Church Union, ...	494	Montana, Sabbath Work in	108
		More Schools Wanted, ...	83

Mormon and Moslem, ...	427	Race Problem in America, ...	474
Mortgages, ...	361	Race Question, ...	270
Moslems in India, Evangelization of	138	Read the Reports, ...	213
		Realities of Mission Work, ...	523
Nazareth, Medical Work, ...	494	Receipts, Publication of	310
Nebraska, Men Secured and More Wanted, ...	169	Recent African News, ...	538
Necrology, Ministerial, ...	87, 191, 294, 392, 589	Recent News from Siam, ...	434
Needing Help and Worth Helping, ...	152	Recruiting Missionaries, ...	12, 42
Negroes Must be Educated, ...	194	Reinforcements for the Shantung Mission, ...	354
New and Successful Methods of Raising Money, ...	262	Response from the Manse, ...	266
New England, ...	277	Revivals in Home Mission Fields, ...	214
New Jersey, Its Mission Field, ...	207, 221	Romance of Missions, ...	289
New Mexico, Desire for Light, ...	18	Romanism in Chili, ...	556
New Station in Siam, ...	444	Russell, Rev. Baker	539
New Year Greeting, ...	14		
New York Synodical Aid Fund, ...	371	Sabbath-school Contributions for the Boards, ...	418
News from Churches, ...	456	Sabbath-school Contributions to Foreign Mis-	
News from the Front, ...	165, 368	sions, ...	9, 105
Newspaper Statements, ...	321	Sabbath-school Missionary an Evangelist, ...	65, 368
Nez Perce Boarding-school, ...	212	Sabbath-school Missionary Symposium, ...	516
North Carolina, Asheville, ...	85	Sabbath-school Missionary, Visits from	66
North Dakota, ...	373	Sabbath-schools and Boards, ...	387, 531
Northbrook, Lord, on Foreign Missions, ...	112, 208	Salvation Army, Tract Published by	111
Not Alone, ...	150	Samoa, Missionary Work, ...	391
Note it is Good to Receive, ...	456	Sandwich Islands, ...	297
Noyes, Rev. George C., Death of	214	School Work in the South, ...	541
		Scotia Seminary, S. C., ...	150, 269
Omaha Reservation, Cheering News, ...	212	Scotia Seminary, Industrial Training in	475
One Hundred Years, ...	502	Scotland, Free Church, Missionary Institution, ...	530
One Woman's Work, ...	102	Seed Sowing, ...	161, 260
One Year's Work, ...	370	Seed Sowing in China, ...	501
Open Doors, ...	296	Selecting a Lot, ...	549
Opening the Eyes of the Blind, ...	116	Serious Question for Ministers and Churches, ...	478
Opportunity and Obligation, ...	243	Sharing with the Needy, ...	496
Opportunity for the Wealthy, ...	215	Sherman, Senator, on Rights of Negroes, ...	105
Our Church's Investment in the McAll Mission, ...	135	Shintu Songs, ...	527
Our German People, ...	468	Siam and Laos Mission, Incidents in	441
		Siam and Laos, Stations and Missionaries, ...	434
Paideutics, ...	521	Siam, A New Station in	444
Pastor Building, ...	315	Siam, Recent News from	434
Pastor Installed at Threescore and Ten, ...	160	Siberia, Bible in	589
Pennsylvania, High License in	84	Signs of the Times, ...	317
Pennsylvania, In the Heart of	220	Silaby, Prof. John, Death of	108
Pennsylvania, Synod of	377	Single Straw, ...	370
Pennsylvania, To the Churches of the Synod of	53	Sisseton School, ...	129
Persia, Education at Oroomiah, ...	231, 411	Sitka, Alaska, ...	252
Persia, Jews in	29	Six Reasons for Helping Christian Colleges, ...	151
Perspective of Missions, ...	346	Some Interesting Figures, ...	77
Plan of Church in California, ...	157	South Dakota, ...	374
Planning to Build, ...	550	South, From the	473
Plea for the Chinese, ...	47	South Mountain Regions, ...	297
Pocket Memorandum, ...	257	South, School Work in the	541
Policy of Aid in Ministerial Education, ...	365	South Sea Islanders, Liberality of	85
Practical Co-operation, ...	343	South, The	545
Practical Suggestions, ...	266	Spaulding, Rev. John, Death of	425
Prairie Fires in Dakota, ...	425, 525	Spain, Protestantism in	565
Prayer for Colleges, ...	105	Special Appeals, ...	193
Prayer Needed, ...	263	Star in the East, ...	358
Preaching on Five Continents, ...	496	Statistics of Board of Sabbath-school Work, ...	367
Precautions against Debt, ...	551	Strauss, United States Minister at Constanti-	
Precious Dollar, ...	540	nople, ...	320
Presbyterian Hand-book, ...	546	Street Speakers, ...	101
Presbyterianism, The Mission of	570	Striking Answer, ...	449
President of the United States, ...	409	Students' Work, ...	16, 106
Progress of Civilization in Indian Territory, 104, 171		Successful Failures, ...	470
Progress of Missions in India during Last Dec-		Supporting Host, The	25
ade, ...	326	Suppression of the Liquor Traffic, ...	568
Prosperous Indian Church, ...	363	Sustentation, ...	216
Protestantism in Spain, ...	565	Synods of Atlantic and Catawba, ...	104, 166
Protestantism Spreading Like Leaven, ...	223	Syria, A Patriarch's Curse, ...	12
Publication and Sabbath-school Work, ...	513	Syria, Christmas in Mount Lebanon, ...	498
Publication, The Board and Its Work, ...	514	Syria, Death of Abu Asaph, ...	385
Publishing Department, Our	446	Syria, Death of Governor-General, ...	424
Pulpit Furniture Needed, ...	573	Syria, Deir Mimas, ...	584
		Syria, Improvements and Progress, ...	193
		Syria, Letter to King's Daughters, ...	290
		Syria, Medical Dispensary at Tripoli, ...	286

Syria, School Closed, ...	13	Various Churches, Letters from	363
Syria, The Martin Luther of	28	Venezuela, ...	229
Syria, Thirty-three Years in	236	Visit to Asheville, ...	543
Syrian Colporteur, ...	292	Visit to Sergipe, Brazil, ...	459
		Visits from a Sabbath-school Missionary, ...	66
Talk about Woman's Boards, ...	187	Wabash College, Crawfordsville, Ind., ...	249
Taylor, Canon, Effect of His Paper, ...	322	Waldensian Endowment Fund, ...	104, 145
Temperance Education in the United States, ...	391	Way It Looks Out West, ...	155
Temptation to be Avoided, ...	157	Week in Utah, ...	428
Texas, Farming in	15	Weighty Comment, ...	151
Texas, Mary Allen Seminary, ...	82	Weighty Words, ...	164
Thirty-three Years in Syria, ...	236	Wesleyan Missionary Society, ...	324
Thoughts on Christian Giving, ...	189	What Can Boys Do?	586
Time of Issue of Magazine, ...	312	What is a "Board of Aid" Collection?	153
Tithing, ...	496	What Shall be Done with the New Applica- tions?	73
To the Help of the Lord, ...	80	White, Miss C. F., Death of	106
Tokens of a Special Call to the Ministry, ...	240	Whose Heart the Lord Opened, ...	78
Tokyo, Day of Prayer for Schools, ...	310	Wichita, Kan., Oak Street Church, ...	215
Township of Israel, ...	291	Wild Indians of Brazil, ...	30
Trials of Home Missionary Teachers, ...	216	Witness Worth Hearing, ...	330
Trumbull, Rev. David, D.D., ...	419, 424	Woman's Boards, Talk About	187
Turkey, Christian Institutions in Constanti- nople, ...	495	Woman's Home Mission Work in Arizona, ...	569
Turkey, Greeks in Trebizond, ...	590	Woman's Work, ...	313, 336
Turkey, The School Question, ...	494	Woman's Work for Home Missions, ...	337
Turkish Boys, ...	288	Women's Boards, ...	522
Turkish Missions Aid Society, ...	6	Work Among the Freedmen, ...	448
"Two Mites" To-day in the South, ...	158	Work at Lahore in 1888, ...	461
Two New Cases—That Were Not Voted, ...	159	Worth Helping, ...	551
Two Southern Synods, ...	166		
Two Vows, ...	386	Year of Grace in Chieng Mai, ...	436
		Year's Accounting, ...	548
Urgent Appeal for Funds, ...	367	Yeomans, Rev. Alfred	424
Utah, A Week in	428	Young Missionary's Longing, ...	523

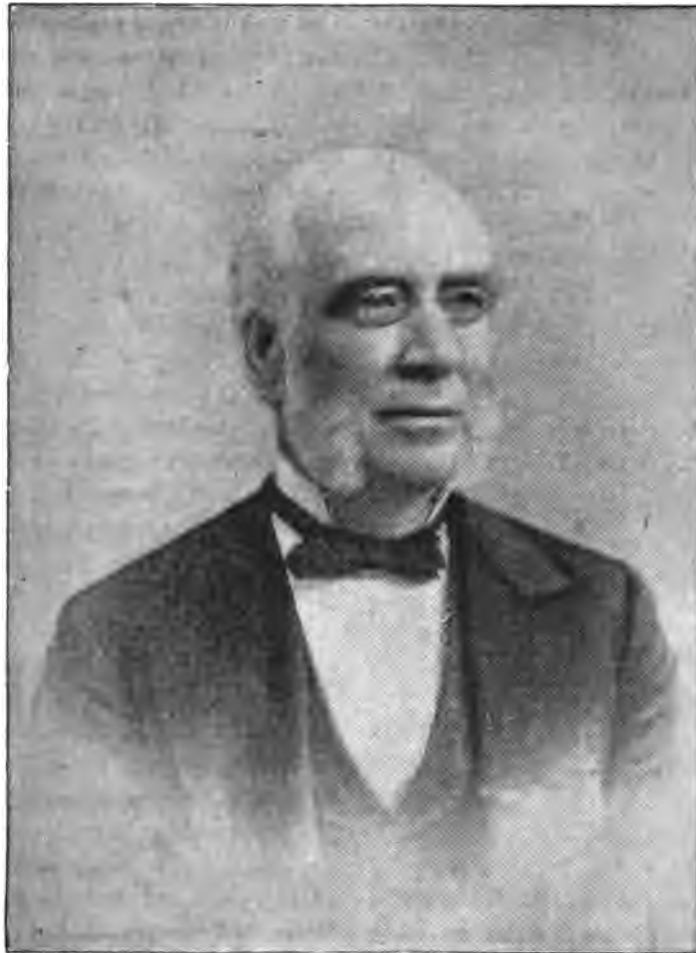
ILLUSTRATIONS.

Alaska, Views of	252	Medical Dispensary, Tripoli, Syria, ...	286
Allen, Mrs. Mary	305	Mexico, Map of	222
At His Post, ...	89	Ministers' House at Perth Amboy, ...	412
Aurora Borealis in Alaska, ...	497	Moslem Entering Mosque, ...	288
Bedawin, ...	383	Northern Siam, Map of	434
Breed, Dr.	513	Opening the Eyes of the Blind, ...	117
Chapel and Sabbath-school Room, ...	547	Pekin Dispensary Building, ...	120
China, Map of	122	Presbyterian Church and Collegiate Institute, Salt Lake, ...	429
Church at Gaines, Mich., ...	454	President Harrison, ...	409
Church in California, ...	158	Russell, Rev. Baker	539
Corning Academy, Iowa, ...	450	Salt Lake, ...	431
Deir Mimas Church, ...	585	Salt Lake Tabernacle and Temple, ...	483
Deir Mimas, Mount Lebanon, ...	584	Sitka, Alaska, ...	253
Giving the Bible to China, ...	115	Sitka Native Training School, ...	257
India, Map of	327	Sod House in Dakota, ...	517
Indian Surrender, ...	86	St. Clairsville Church, ...	70, 71
Kendall, Dr.	1	Suk-el-Ghurb Church, ...	499
Laos Provinces, Map of	437	Utah, Map of	428
Macao, ...	186	Wabash College, ...	248
Mary Allen Seminary, ...	307		

THE CHURCH AT HOME AND ABROAD.

JANUARY, 1889.

EDITORIAL.



HOME MISSIONS.

That strong, kind face and that "good gray head" will withhold the eyes of our readers awhile from these words. But we believe that they will then read them with all the more earnest attention. Thousands of our readers, we are sure—tens of thousands, we believe—will at once recognize that face, and to all of them it means

Home Missions. Wherever that face has been seen, for more than a quarter of a century—along the thronged streets of our great national metropolis; in journeyings over western prairies; in the deep cañons or on the rugged heights of the Rocky Mountains; in the Mormon Temple at Salt Lake City; in the school-houses of Utah and the Indian Territory; in the pulpits of San Francisco and Portland; on a steamer passing out of the Golden Gate or stemming the current of the Columbia; facing the glaciers of Alaska or kindly gazing upon the natives of that remote territory; on the floors of many synods; on the platforms of perhaps a score of General Assemblies—everywhere, always, that face has meant, and still means, HOME MISSIONS.

The deep thought, the wide outlook, the far forecasting, the steadfast purpose, the resolute will, the large personality which that face expresses, have all entered in as formative, regulative, propellent forces of that grand movement which we name HOME MISSIONS. And do we know a grander? To occupy, to possess, to hold this wide land for Christ; to make it Immanuel's land; to make sure that the greatest republic of earth shall be a Christian commonwealth;—and this not in the sordid spirit of selfish patriotism, that our nation may subjugate and dominate other nations, but in the generous spirit of Bible patriotism, entreating the blessing of God upon us, that his way may be known upon earth, his saving health among all nations;—surely nothing better or nobler could be set before a church for her great endeavor; to no nobler leadership than in such an enterprise could any man be called.

It is no vain boast that our beloved church has had large, honorable, worthy part in this great enterprise. She has so organized it that it reaches to our country's utmost borders, and penetrates and permeates all its vast and various interior. In

cities where unevangelized dense masses seethe; among populations widely and sparsely scattered; among homogeneous, heterogeneous and "exceptional" populations, she has amply provided that called and qualified men shall go preaching the gospel, and that faithful men shall dwell to shepherd the little flocks of Christ.

Not so has she done this that she may proudly boast—not so that she dare claim her Lord's unqualified approval—yet so that with whatever penitence for errors and shortcoming, she may and does thankfully recognize her Lord's gracious blessing. In this enterprise it is a numerous host of her sons and her daughters who have actively co-operated. In her councils they have not always been unanimous. The dead level, the dull flatness of uniform unanimity or unanimous uniformity is not a product of Presbyterian training. It is not a habit of Presbyterian men. They "think too much." We have had vigorous conflicts of thought and argument. We have not been wholly agreed as to measures and methods and policies. But have ever such a number of earnest minds been more cordially united in the pursuit of one purpose?

No one human mind has dominated this movement. No one human mind is strong enough for that, if any one human heart were selfishly ambitious enough or foolhardily audacious enough for it. One human personality never governs such a movement, but commonly divine providence prepares and appoints one personality most prominently to represent such a movement; to represent and embody its constituent forces, its formative principles, its inevitable defects, and its resultant direction.

It is in such a sense that we say, confident of general concurrence, that pre-eminently, in this generation, in our Presbyterian Church, HENRY KENDALL means *Home Missions*, and those words mean the

great endeavor to make the people of the United States thoroughly Christian. Thus only can this nation be saved from the slow decay or the sudden ruin of national ungodliness. Thus saved, no other nation has such opportunity and resources for giving the gospel to all nations.

It would be a great wrong to the beloved and honored secretary, of whom

we have so frankly spoken, if we should neglect to inform our readers that we have thus spoken and given them a sight of his face without his knowledge. A personal friend, to whom Dr. Kendall and the cause he represents are peculiarly dear, has assumed the expense of the picture, and we are sure that all our readers will heartily thank him for it, and will be quite content that neither they nor Dr. Kendall shall know who that friend is.

“EDUCATED AWAY FROM THE PEOPLE.”

This is a phrase somewhat current of late. It may convey a true and good meaning, or it may enfold a hurtful fallacy.

Who is educated away from the people—the thoroughly-educated man or the superficially-educated man? Was Mark Hopkins educated away from the people? was Archibald Alexander? James Richards? Lyman Beecher? Francis Wayland? Daniel Webster? James A. Garfield? Among the living can you name many men whom “the people” widely trust for their wisdom, and to whom they look for guidance and instruction and impulse—to whom they “give ear,” and whom they “follow” in energetic movement of solid columns for great public achievements—many such who have not been thoroughly educated by long years of patient and faithful study?

It may well enough be granted that comparatively few men conspicuous for such powers and attainments are needed, and that many may be useful, in the ministry and in other callings, with less extensive education; only let it be thorough education as far as it goes, and let it go as far as, in each one’s providential circumstances, it possibly can. Let no youth feel in any danger of being educated away from the

people by doing thoroughly all the studying he can, with the best books, under the best teachers, in the best schools he can get.

Abraham Lincoln was not made what he became by splitting rails. He was a hard, thorough, patient student. He made thorough investigation of every question that engaged his attention. The few books he had he did not merely “devour”; he digested them, and every mentally-nutritious particle in every one of them was taken into the substance of his mind. From every man he talked with he learned all that that man could teach him. It is probable that in all the years of his youth there was not a more diligent or more thorough student than he in Illinois or in Connecticut. It is nearly certain that if he could have been in any college in the land, with such habits of study as he had he would have been at the head of his class. It is not because he was not in college nor academy that he became so great; it is because he was such a student that, with or without helps, he would learn, and learn thoroughly, whatsoever he needed to know in order to do what he ought to do.

That sort of education, wherever or however he gets it—in the printing office, on

the shoemaker's bench, in the woods or in college,—the education of thorough, earnest, conscientious study—does not educate a

man away from the people. The people know such a man and trust him. They know his voice and follow him.

A BABY MISSION TREASURER.

In my talk with my little Presbyterians, on the Syria mission, in our December number, I told them about a baby missionary, born in Malta and carried to Syria by his parents, who were among the earliest missionaries to that country. That baby is now Rev. William Bird, of Abeih, in Mount Lebanon.

Mr. Bird has lately been in my office and in my house. I was very sorry that he could not abide with me some days, as I did with him in his mountain home nearly four years ago; but he wanted to hasten back to his Syrian home and his mission work. He sailed from New York October 30, and was probably at home before Thanksgiving day.

When he was here, he told us about being appointed treasurer of the Syria mission sixty-five years ago, when he was only three months old. Did you ever hear of such a young treasurer? I do not believe that any one of your mission bands has one so young. This was the way that it happened. When they were sailing from Malta to Syria, they were met by a vessel of pirates who wanted to rob them. The pirates fired a gun in front of them, and ordered them to stop or else they would fire into them and sink their vessel. So the master of the ship had to stop and let the pirates come on board. While they were doing so, the passengers consulted together how they could hide their money. Some of them put their bags of money in the bottom of the meat-barrel under the brine and meat. The missionaries concluded to hide theirs in the clothes of Baby Bird.

The pirates came aboard and asked the

captain what right his vessel had to sail under the English flag. The captain showed them that he had papers giving him that authority, and this probably made them afraid to do any violence to him or his vessel; for even pirates, in that day, had a wholesome fear of England and her navy. They tried to get the captain to sell them some provisions, but he said that he had none to spare. Perhaps he thought that they would not pay him if he should sell them anything. So the pirates went away without doing any harm.

Now, do not you think that little William Bird made a good mission treasurer? I think that the mission money was safer in his clothes than it would have been at the bottom of the meat-barrel. For, if the pirates had seen that barrel, they might have compelled the captain to sell it to them for much less money than they would have found hidden in it after eating up the meat. But even pirates do not eat babies, and they have no other use for them.

Mr. Bird now seems so lively and vigorous and happy, I hope that he will yet live and work in Mount Lebanon many more years. He will not be the first missionary in Syria who has lived happily to fulfill what is so beautifully written in Psalm 92: 12-14, "The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon. They that are planted in the house of the Lord shall flourish in the courts of our God. They shall bring forth fruit in old age."

Ask your mother what it is for children to be *planted* in the house of the Lord, so as to *bring forth fruit in old age*.

Our readers will notice some change in the visible appearance of THE CHURCH AT HOME AND ABROAD as it greets them with *Happy New Year*. They will also find some changes in the order and arrangement of its contents. It is believed that a less rigid separation of the pages into departments corresponding to the eight boards will enable us better to illustrate the essential unity of the work for which the church has created those agencies, with no loss of that distinctness of presentation which is essential to the efficiency of each. We shall be as careful to avoid an indiscriminate jumble of contents as a distant and chilly separation.

Those who desire to read continuously of the work of any one of the boards will be easily guided to such a perusal by the *General Index* on the second page of the cover. Below this general index is a more particular statement of the *Contents* in the order of the pages. Instructed by the committee to arrange the contents of the magazine "in such manner as the editor shall deem most attractive," he cheerfully assumes the labor involved in this with a strong confidence that he can thus be more helpful than heretofore both to his readers and to his colleagues in the rooms of the several boards.

Will our readers indulge us in a little "confidence of boasting" concerning the series of instructive and entertaining *Contributions* on pages 33-50? In these they will accompany Dr. Irvin to *Alaska*, continuing the delightful tour in which he has conducted us in recent numbers. They will be astonished and delighted at Dr. Baird's lucid account of the climate, resources and prospects of *Montana*. They will find occasion for profound meditation on *Islam in India*; for thought and care and prayer as they read Bishop Thoburn's plain and earnest statements on *Recruiting Missionaries*;

for fervent gratitude in Dr. Ellinwood's vivid picturing of debasing *Hinduism* in contrast with our blessed *Christianity*; and their patriotic hearts will be moved by Mr. Noyes' *Plea for China* to solemn questioning and purpose as to the attitude of this young and great republic toward the most venerable of empires. Several of these *Contributions* are appropriate to the concert of prayer in the comprehensive sweep of its assigned topics for January, opening with the annual *week of prayer*.

Under the title *Concert of Prayer* are articles of no less interest and power. How the whole church militant, in all her divisions, seems to march in review before the Captain of our salvation in Dr. Leavens' marshalling of *The Supporting Host*! And who will despair of Syria when such a pen as Dr. Jessup's finds occasion to give us such a portrait as that of *The Martin Luther of Syria*? There are *living* Luthers and Melancthons in Syria. We have not space to mention all the good things in Official Correspondence and in the Mission Notes and Letters. Read attentively, and you will find them in abundance.

The convenience of our *Miscellany*, on pages 85-90, will be obvious to our readers. In the notices of books, all books whose publishers are not mentioned are published by our own church's Board of Publication and Sabbath-school Work.

The Secretary of the Board of Education sends for our present issue only the "Cry from the West" which is printed on pages 67, 68. This is in accordance with an understanding between him and the editor, that education for the ministry shall occupy more than its usual proportion of space in our February number. The question which is touched, on one of its many sides, in this article, no doubt painfully exercises

the mind of the secretary, as it does that of every theological teacher, every mission secretary, every presbytery seeking pastors for its unshepherded flocks and every thoughtful Christian who prays to the Lord of the harvest in behalf of the white fields.

The day of special prayer for colleges and schools will come (January 30) after our next number will probably have reached most of our subscribers in this country. However that may be, we need not doubt that very earnest prayer will be offered, that

from among the young men now in the colleges and schools such numbers may be led intelligently to devote themselves to the ministry that there will soon be less need of debating the question whether the church must abate from her historic demand that her ministers shall be thoroughly educated. This need not prevent equally earnest prayer that God will make evident to their own souls and to the church his call of any whom he may see fit to call, and whom he will specially qualify to preach his gospel with less of opportunity for education.

We know of no missionary organization in the world the spirit and aims and methods of which are marked by a more unselfish catholicity than those of the Turkish Missions Aid Society of London. It is not a society for conducting missions in Turkey, but for supplying funds to aid the missionaries of another country who are prosecuting missions there over which the donors have and ask for no control.

By our special request, Rev. T. W. Brown, D.D., of London, the earnest and laborious secretary of that society, has kindly sent the following account of its origin and history to our readers. In other ways, and repeatedly, Dr. Brown has shown a most cordial and generous interest in this magazine and in all that it represents, for which he and the society he so faithfully serves have our hearty thanks and best wishes.

TURKISH MISSIONS AID SOCIETY.

In 1853-4 Rev. C. G. Young, a minister in the north of England, travelling in the East, came into contact with missionaries of the American Board engaged in work among the Armenians in Constantinople, and was greatly impressed with their devotedness and zeal. Much spiritual success had been achieved, and the educational efforts of Dr. Hamlin and others filled him with admiration. He studied the work in all its branches with the utmost care, and returned to England with a burning desire to do something effective toward the support of a mission which was full of promise for the evangelization of the Turkish empire.

He took every opportunity of telling what he had seen, and of urging that an endeavor should be made to associate Christians of all the churches in an effort to co-operate with those already in the field. Other circumstances contributed to awaken interest in the subject. The eastern question was assuming an acute phase. The sultan was looking to Britain for support against Russia, and public opinion was ripening in favor of intervention. Sir Stratford de Redcliffe, the astute and able English ambassador at the Porte, had shown himself friendly to the educational efforts of the American missionaries, and sought to influence the sultan

in the direction of a policy of toleration in religious matters. For several years Christians in Britain had watched with sympathy the converts among the Armenians, who had been grievously persecuted. The moment was favorable for an effort of some kind. Mr. Young sought to interest Christian men of various denominations in the matter which lay so near his own heart, and to a large extent he succeeded. Dr. Holt Yates, a London physician who had already established a mission at Suediah, near the mouth of the Orontes, and others who had travelled in the East, expressed their warm interest, and in response to an invitation by circular, a large meeting of friends of missions in Turkey was held on the 5th of May, 1854, to consult how best to take advantage of openings for "spreading the gospel among the Armenians and Greeks of the Ottoman empire." That meeting was a very influential one. It included the late Lord Kinnaid, Sir Culling Eardley, Sir Edward H. Buxton, Revs. W. Arthur, John Angell James, Dr. Holt Yates, and many others. Other private and provisional meetings followed, and at last, on the 3d of July, 1854, the Turkish Missions Aid Society was fairly launched at a public meeting held in the Lower Room of Exeter Hall, at which the Earl of Shaftesbury, who had been elected president, took the chair. One of the resolutions adopted at that meeting was as follows: "That the facilities now providentially afforded for circulating the Holy Scriptures and preaching the gospel in the Turkish empire, and the cheering tokens of success which continue to attend existing missions there, especially that of the American Board, and also the peculiar circumstances of the country at the present crisis, call for special efforts by British Christians to furnish the pecuniary aid required in order to the wider extension of missionary operations." On that resolution the society was based, and it is entirely undenominational in its character and aims.

It will be observed that the object contemplated was the furtherance of mission-

ary effort in Turkey and the Bible lands generally, by *providing pecuniary aid to those then on the field, chiefly American*, and, by implication, to such evangelical societies and churches as should at any time thereafter undertake gospel work within that region. The expectation that this object would command general support was not disappointed. Men of all churches, established and nonconformist, rallied to the call and contributed freely. A good deal of enthusiasm prevailed, and in those earlier years occasional visits of distinguished missionaries, such as Drs. Hamlin, Dwight and Perkins, served to deepen the public interest in the cause. Not long after the formation of the society, Rev. Dr. Blackwood, who had been chaplain to the forces in the Crimea, threw himself with characteristic energy into the advocacy of missions in Bible lands. Till the day of his death he was a warm friend to the society.

Mr. C. G. Young was the first secretary, but he was called away by death in 1856. He was succeeded, severally, by Rev. G. R. Birch, Rev. H. Jones and Rev. G. Carlyle, and the present secretary is Rev. T. W. Brown, D.D. On the death of Lord Shaftesbury, the Earl of Aberdeen was chosen president; Lord Ebury and Sir William Muir are vice-presidents; Lord Kinnaid is treasurer; and the committee is large and representative. The Turkish Missions Aid Society lays itself out for encouraging and aiding all truly Christian work in that region, and in this way is fulfilling its original purpose of sharing in the evangelization of the Bible lands. Its proper work—that of drawing attention to the condition of Moslems and nominal Christians as equally needing the gospel, and of furnishing help for the multiplication of native agency—is as urgent as ever. The best witnesses to its importance and value are the missionaries themselves, and their testimony is explicit and full. May God open many hearts to help!

Income for the year 1887–8, two thousand seven hundred and ninety-six pounds.

FOREIGN MISSION NOTES.

Many hearts in all parts of the Presbyterian Church will sympathize with Rev. Hunter Corbett, D.D., in the great loss to which he has been called by the decease of his beloved wife and companion in missionary labor. Mrs. Corbett was attacked in the month of August with malarial fever, which continued its course persistently for twenty-five days. She, however, rallied, and had been able to leave her bed with every prospect of recovery. Accordingly, on the morning of the 3d of October, Dr. Corbett started for the country for his autumnal tour among the churches, accompanied by Rev. Thomas Marshall, of St. Louis, his convalescent wife being left in the competent care of a trained nurse. A relapse occurred soon after he left, and on the 7th of October, four days after his departure, Mrs. Corbett was called to her rest. The bitter tidings were sent to Dr. Corbett by a special messenger, who reached him one hundred and fifty miles in the interior.

The eulogium of Mrs. Corbett, like that of Dorcas in the New Testament times, is written in the hearts of the whole community. "It is touching," says a recent letter, "to see the sorrow and tears of our native Christians and school children. Not a few of the heathen mothers in whose homes Mrs. Corbett had visited, or whom she had helped in sickness or poverty, have been deeply moved. Several inquired of one of our elders if they would be allowed to show their sorrow by going to her grave to weep and to burn incense. Her end was peace; all fear of death had passed away."

One can well understand how the hearts of those who know not the blessed life of the Resurrection, or the assurance, "This day shalt thou be with me in paradise," should wish to burn incense over such a grave. There is something pathetic in the groping of heathen minds and hearts which have been touched by that which needs no translation into any language

—the ministry of kindness and Christ-like love—which speaks from heart to heart. This had spoken out in Mrs. Corbett's missionary life, even to the heathen, and they had felt its power. Not less deep and heartfelt than this grief of heathen mothers will be that of all who knew Mrs. Corbett, whether in the mission circle or among her acquaintances in this country.

We cannot withhold our earnest commendation and our thanks from Rev. Mr. Marshall, who showed his sympathy for Dr. Corbett in the most practical way by remaining to look after his outstation work, while he, stricken with grief, hastened to his desolate home. Dr. Corbett says, "Mr. Marshall kindly offered to remain another ten days in the Chi Meh district in order to assist Mr. Yu Tzy Shing, one of our licentiates, in administering the sacrament, and thus fill appointments that I had already made." We doubt not that a commission would willingly be made by the Board to Mr. Marshall, who, while long acting as a most faithful synodical missionary under our own Home Board, has always had a heart large enough to take in China and the world.

The viceroy of Kwong Tung (Canton) province continues his course of persistent and often petty persecution to everything foreign. This involves of course the work of Christian missions within his jurisdiction. He has not only refused to acknowledge the validity of any claim for indemnity for the injury done to the property of the Board in Kwong Sai, but he has also incited opposition to our missionaries in Hainan, and has lately decided adversely to the question of property there.

Our correspondence indicates that the Chinese Exclusion Bill passed by Congress, and other legislation in recent years wholly

at variance with the spirit of former treaties and of common justice, have very much to do with these demonstrations of resentment and anti-foreign feeling on the part of the Chinese officials. When one endeavors to judge dispassionately, he can hardly find it possible greatly to blame the Chinese. The course which has been pursued on this subject would scarcely have been ventured upon with any strong European power.

We are hoping that, although hindered by various petty annoyances growing out of the spirit of retaliation, the work will still go on, and we believe that there is no reason for abatement of effort, though there is increased reason for earnest prayer to God, who rules the hearts of men and controls the action of governments in the interest of his kingdom.

The funds of the Foreign Board were still sadly behind those of last year on December 1, and the deficit was in a large measure in the gifts of the churches and Sabbath-schools. There is no little apprehension on the part of the Board, and severe contraction of the work in some fields seems an impending necessity.

Notwithstanding the return home of the head of the Korean embassy in Washington, the legation is still maintained. His return has been occasioned by personal considerations, and we have no reason to believe that any serious disturbance or hindrance will occur to the missionary work. In this confidence the Board is enlarging its force. Rev. Daniel L. Gifford sailed for Korea on the 29th of October, and Rev. William Gardner, with his sister Miss Sarah Gardner, is soon to start for the same field. At a still earlier day Dr. Power, a medical missionary, joined the mission, and also Miss M. E. Hayden for special work among women. The boys' school is flourishing, while a very favorable site has been secured for a girls' school, of which the corner-stone has been laid. Rev. E. G. Porter, of Lexington, Mass., who during the past few months had the pleasure of visiting

our mission in Korea, has favored us with a most interesting and encouraging account of the country and of the Protestant missionary force under the American Presbyterian and Methodist boards.

One of the sad elements in the missionary outlook is the fact that the work of the Sabbath-schools appears to have fallen off. There is unquestionably a spasmodic type of beneficence in many instances which should be guarded against if we are to train up substantial and reliable supporters of missionary work. If there is merely a flash of zeal for a foreign missionary object this year, resulting in the opening of a school in some far-off needy region, while next year there is a complete stampede to some other object of an entirely different character, only to be followed by still another, without any real drill or character-building, and with an utter disregard of what may become of the school enterprise at first established, two things will happen—first, missionary boards will become distrustful and over cautious, and second, there will be an inevitable dissipation of true and responsible beneficence in the rising generation.

We have received the following from a pastor who is deeply interested in foreign missions. It is easy for even a child to succeed when he tries:

The jug distribution in our Sabbath-schools was something delightful. One little girl collected thirty-six cents in her jug before leaving church. A mother came with babe in her arms to take a jug for the little sleeper. A boy began collecting some time ago in his last year's barrel, and so had a fine start for his jug; while another little boy not four years old, who had kept his barrel and used it since last Christmas, had over five dollars. Cannot some one prepare a short but instructive service to accompany barrel and jug distribution?

Miss S. L. McBeth has for many years been engaged in the work of training Indian preachers among the Nez Perce Indians of Idaho. Her success has been very remark-

able. She is a good theologian and is "apt to teach," and her devotion to her work has been untiring. During all the long period of her labor she has not even seemed to think of returning eastward to her former home, but has become entirely identified with the interests of those among whom she labors. Her little school at Mount Idaho—if that can be called a school which has no school building proper—has turned out most of the Indian preachers who are now settled over churches by the various presbyteries of Idaho and Washington. The genuineness of her work is well attested. She has a thorough knowledge of the Indian language and of the Indian character. Many of her pupils have been received at first as "blanket Indians," a fact which, after hearing some of them preach fluently and earnestly to large audiences, is difficult for us to realize. For many months she has been anxious to secure some pupils from among the Crows and Shoshones, and deputations of Indian preachers have been sent out to survey the ground and interest these tribes in Christian education. The following is a copy of a letter which Miss McBeth received from the Indian agent at Lembi agency, I. T., in August last. He writes under the evident impression that he is addressing a clergyman, probably a professor in a theological seminary. Miss McBeth is fully entitled to all the credit which his mistake has given. The letter of the agent is as follows:

REV. S. L. MCBETH,

Mt. Idaho, Idaho Ter.

DEAR SIR:—Rev. Robert Williams and his associates arrived here on the 10th inst., and leave to-day on their return. I was very much pleased to meet them and to note the great effect an education has toward the civilization of the Indian. They seem very earnest and sincere in their work, and I feel confident that if I had a few such Indians on this reservation, they could do more good toward advancing the work of civilization among them than any other influence that could be brought to bear upon them. Their advice to these Indians in the way of educating their children certainly would have a great effect, and I regret that I have not any among this tribe that take any interest whatever in education. I will use my best

efforts to induce one of the Shoshone children to enter your training-school for Indians, should you become so situated as to receive him, although I may not be successful, as it is, as I have stated, a very difficult matter to induce these Indians to leave off their long-established habits.

Indian department please take notice.

Thirteen years ago the young emperor of China, then at the age of four, was taken from his bed in the middle of the night and borne to the imperial palace to be announced as emperor. He is now officially eighteen years of age, though really but seventeen, and he is to be declared emperor in full power henceforth. On the 14th of June last he went, according to the annual custom of Chinese emperors, up to the great Temple of Heaven to worship. He was borne in great pomp from the palace in a yellow satin-covered chair, all the business shops and houses along the way being closed. A magazine entitled *Church Work* describes the ceremony on that occasion as having consisted of writing prayers and burning them that the flame and smoke might ascend to the skies. The emperor remained in the temple over night, as the programme of bowings and reverential observances was too extended for a single day.

Among all the indications that the heathen nations were once possessed of a pure and simple monotheism, this Temple of Heaven in Peking is one of the most impressive. It contains no symbol of idolatry, not even a Confucian tablet. Dr. W. A. P. Martin, after describing the endless numbers and varieties of polytheistic deities that swarm everywhere in China, says of this temple:

It contains no image, and the solemn rites are not performed within the tower; but on a marble altar which stands before it a bullock is offered once a year as a burnt sacrifice, while the monarch of the empire prostrates himself in adoration of the Spirit of the universe. This is the high place of Chinese devotion; and the thoughtful visitor feels that he ought to tread its courts with unsandalled feet, for no vulgar idolatry has entered here. This mountain top still stands above the waves of corruption, and on this solitary altar there still rests a faint

ray of the primeval faith. The tablet which represents the invisible deity is inscribed with the name of Shangte, the Supreme Ruler, and as we contemplate the majesty of the empire before it, while the smoke ascends from his burnt sacrifice, our thoughts are irresistibly carried back to the time when the king of Salem officiated as priest of the Most High God.

Rev. Edward Chester, M.D., of the Madras Mission of the American Board, has been "feeling the pulse," as he expresses it, "of the American churches." In one church not a thousand miles from Boston he was permitted to speak on missions, the church having no pastor. He was told at the close of the service that it was the first missionary sermon that had been delivered in that pulpit in fifteen years. On the whole, Dr. Chester thinks that there is "a more normal pulse upon the subject of foreign missions" than there was fifteen years ago. At that time he visited a church in Maine, where it required three quarters of an hour to persuade the pastor that it was a good thing to have a talk on foreign missions. He carried his point at last because earnestly supported by the pastor's mother. There were several sea captains in the church who did not believe in foreign missions, and their sedative influence was supposed to be greater than it should have been with the pastor.

There are still many churches on whose wrist it would be well for this "beloved physician" to lay his professional finger.

We are able to state positively at last the terms on which the report of the Centenary Conference on Foreign Missions, held in London in June last, can be obtained. Rev. James Johnston, Secretary of the Conference, is now in New York for the purpose of arranging for a wide circulation at the least possible price. By great perseverance and close business calculation he has been enabled to issue an American edition through Fleming H. Revell, 12 Bible House, New York, and 150 Madison Street, Chicago, at \$2 per set or \$1 per volume, postage or

expressage prepaid. Missionary societies ordering not less than twenty-five sets from the publisher will be supplied at \$1.50 per set or 75 cents per volume, it being understood, however, that such societies shall not undersell the publisher, on sales to individuals. Woman's boards of missions may obtain copies through the Assembly's Board at \$1.50 per set for all their auxiliaries, presbyterial or congregational, and we hope that they will be very generally supplied.

The work consists of two large octavo volumes in cloth of 600 pages each, and is undoubtedly the most valuable contribution that has ever been made to the literature of missions. Congregations and pastors needing a sort of encyclopædia on the subject can now be supplied.

A valuable little summary relating to the situation in Africa may be found in the *Baptist Missionary Magazine* for December. There seems to be a hopeful progress all along the line.

The French are developing their possessions in Algeria by means of artesian wells, which are making constant inroads upon the desert and rendering it inhabitable. Railroads are being extended, and those Arab conquerors whom some would have us to regard as the great benefactors of northern Africa, those still nomadic hordes who have fallen behind every other type of population in North Africa, are being more and more circumscribed in their congenial desert life.

The Royal Niger Company, which has the control of the trade of the Niger river, has placed a tax of fifty per cent. on imported liquors. They have done this in the interest of commerce, aside from all moral considerations. If it is commercially a wise measure, let us hope that the civilized world can be led to believe it is possible in all parts of the earth where "Christian" commerce is devastating and destroying the native tribes.

The French are pushing their explorations and developments north of the Congo river. The fact that on the upper waters the French will occupy one side of the river, as the Portuguese do below the Falls, involves a complication in the future of the Congo State, in the proper control of its commerce, which presents a somewhat grave outlook. But if Cardinal Lavigerie is taking his place in the van of the crusade against the African slave trade, let us hope that he may induce Catholic(?) France to join hands with all other civilized nations against the devastations of the liquor traffic.

In Cape Colony there is increased religious interest, and among the stations of our own Board in the Gaboon and Corisco mission there have been within a year or two continuous accessions of converts to the churches. On the north of the Zambesi and in the region of Lake Nyassa the outlook is not so good. The Arab slave dealers, exasperated by the influence of the Scotch missionaries and the African Lakes Company against their traffic, have made war upon the mission as well as upon the helpless tribes. The sultan of Zanzibar, however, is now exerting his influence to suppress their depredations.

Mr. DeHeer, who first joined the Gaboon and Corisco mission in 1855, testifies elsewhere in this issue that with care men can live and labor in that part of the Dark Continent. Who will answer his modest but earnest appeal for Africa? So much has been written of a discouraging character concerning our work on the West Coast of Africa because of the restrictions of the French government, that we take pleasure in informing our readers that the Board, after patient and prayerful consideration, has determined to maintain its present work within French territory, and to open one new central station in the northern part of the field within German territory as soon as the men and the means necessary can be secured. In reaching this conclusion the Board is but following the clear indications of God's

providence and grace. Both in the southern and northern parts of the field the Holy Spirit continues to manifest his gracious presence.

In 1829, soon after the planting of the Syria mission, it became necessary for Rev. Mr. Bird to take his family to the mountains, some seven hours from Tripoli. This he did with the permission of the Emir Beshir. On reaching his destination he was received most cordially by the sheikh Lattoof and his son Naganui. This friendly reception, however, was too much for the "Patriarch of Antioch and all the East," who had been instructed from Rome to do all in his power to suppress every effort to establish Protestantism in Syria. He proceeded at once to excommunicate the sheikh and his family on this wise:

They are accursed, cut off from all Christian communion; and let the curse envelop them as a robe, and spread through all their members like oil, and break them in pieces like a potter's vessel, and wither them like a fig tree cursed by the mouth of the Lord himself; and let the evil angel reign over them to torment them by day and night, asleep and awake, and in whatever circumstances they may be found. We permit no one to visit them or employ them, or do them a favor, or give them a salutation, or converse with them in any form; but let them be avoided as a putrid member, and as hellish dragons. Beware, yea, beware of the wrath of God.

Surprise is frequently expressed that, with the constantly-increasing roll of candidates for the foreign field, it should be found so difficult to supply missionaries for the work already organized, to say nothing of the vast fields as yet unoccupied. Bishop Thoburn, of the Methodist Episcopal Church, in a recent number of the *Northwestern Christian Advocate* sheds some light on the subject by detailing an experience which may be substantially duplicated by every board of foreign missions. Although not a direct contribution to our pages, we are glad to give it place among our *Contributions*, see p. 42.—ED.]

In October last the Waly of Damascus sent orders and closed again the mission school at Mejdal Shems, south of Mt. Hermon. The *Mudir* of the village ejected the teacher, put out all his goods and the school furniture, and then sealed the door with wax in the presence of the village notables; and this although the building belongs to our Board, and the school has conformed to the Turkish laws. We hope our consul may secure redress.

There is no lower or more unjust aspersions than that which lurks in the hard and relentless maxim that "the only good Indian is the dead Indian." A mixed race from the nations of Europe has in the last two hundred and fifty years dispossessed the tribes which had remained for centuries in undisputed possession of this fair land. Among the aggressions by which this has been accomplished during "a century of dishonor" was the purchase of the Allegheny reservation, which, we are informed, was effected by a fraudulent use of a word in a treaty which gave to the Indians not a tract "forty miles square," as they understood it, but a long strip containing "forty square miles," or forty miles in length by one mile in width. A missionary still laboring among these people remembers when white men purchased magnificent pine trees at ten cents each, and a number of trees for a bottle of whisky. The reserve is now honey-combed by white settlements, which are perhaps only a development of the inevitable. The Indians on that reservation have not increased in numbers in the same ratios as on the other New York 'reservations, where there has been less intermingling of the white man's "civilization."

The recent reports in regard to the degradation of the Onondaga Indians are undoubtedly in the main correct, and there are those in the tribes and fragments of tribes in western New York who are still heathen, and some of whom disregard the laws of decent society. But an eminent pastor in Buffalo maintains that even these compare favorably with the lowest popula-

tion of his city. That there are earnest Christian people, and many of them, among the Indians of western New York, we cite the proofs contained in the following extract from a letter of Mrs. M. F. Trippe, who is a missionary among them:

We have a new church at Jemisonstown, three miles from here, almost built. This is the first church building for our denomination on the Allegheny reserve. Three or four years ago a church was built at Cornplanter, but this forty-mile-long reserve was destitute except an unused neglected building, formerly used by Baptists.

It does one's heart good to see the way a handful of poor people have worked to build a house for the Lord here at Jemisonstown. It will be two years next winter since the spirit of God revived the hearts of the very few Christians at Jemisonstown and added a few more to their number. In February, immediately after this work began, the women started up the sewing society, which for years had ceased to meet, and began gathering funds to build a church. This was their own work, without any suggestion from the missionaries. They met every week, made quilts for sale, held dime socials, etc., and their funds accumulated. In a few months they bought land, and their husbands hauled stones for the foundation of the church. Now the whole work is nearly done and nearly paid for, with only \$500 help from other sources. The Indian council gave \$200, and the remaining \$500 has been furnished by the Indians themselves in work, subscriptions, and from the women's sewing society. There are about a dozen of these ladies, and they have furnished about \$200.

Of the territory of Africa, England has the controlling influence over 1,000,000 square miles; Germany, 740,000; France, 700,000; other powers—Portugal, Italy, etc.—have various possessions, raising the whole to 6,500,000 square miles.

The Upper Congo Valley tribes are profiting more and more by the improved facilities for trade, and are bringing forward the rich supplies of the surrounding country. Continued explorations reveal ever-new riches in products and people.

HOME MISSION NOTES.

Another new year is just beginning. What more significant or propitious fact can there be than that its first week is the week of prayer?

At the beginning of the year it is well to review the past and lay plans for the future; to see what mistakes and failures we have made, not only to avoid them in time to come, but to map out better work for the future. This is as true of the minister as of the business man; and every minister, in humble dependence on God, ought to outline his work for the year. No wise business man would calculate to build a house during the year without preparing for it beforehand and getting possession, if possible, of all the facts in the case.

Wise and skillful generals in war have a "plan of campaign." They propose to themselves certain objects to be accomplished, and all contributing to one grand result.

Are our missionaries laying out any plans for work for the year to come? Are they hoping, praying, laboring for revivals? Do they propose to do more thorough work in pastoral visitation? Are they determined to reach out after the Sabbath-school children and all the youth of the community? Is not a well-defined plan as needful for the minister as for any other man?

The tone of the synods and the fall presbyteries was most hopeful. The brethren were looking forward and praying for better days. How inspiring a widespread outpouring of the Spirit would be at this time! We have just entered on a new century. Oh that it may be the beginning of the best century since the crucifixion of our Lord! Let us pray for it at the monthly concert. Let us seek a great blessing on the waste places and the new and feeble churches throughout the land.

The Committee of Thirteen did such splendid work last year that the last General Assembly continued them for another year.

We think they can do equally good work this year. In fact, their acquaintance with the work, and the acquaintance of the churches with them and their methods, perhaps will make their work more successful this year than last. Their work last year was almost noiseless, but abundantly fruitful.

The Rev. Thomas Marshall, late synodical missionary of the Synod of Missouri, is now travelling in Japan. In a late number of the *Mid-Continent* he gives a graphic account of the late explosion of a volcanic mountain, by which three villages were overwhelmed; not less than five hundred men, women and children in a moment were buried alive. The explosion was sevenfold louder than thunder; the side of the mountain was literally blown off, a deluge of scalding mud, sulphurous and superheated, burst forth and swept across the valley, filling a river's bed and changing the course of the stream entirely; and so great was its force that it swept up the side of the opposite hills, two miles or more away, to the height of two hundred feet; and so hot was the molten mass that vegetation was destroyed for four hundred feet further.

We take from a private letter to this office the following epitome of half a century's service in the ministry by a veteran pastor in the state of New York. It is a "brief record," as he calls it, but one most honorable and most suggestive. We wish the young men in our churches would seriously consider and calculate whether a life spent in some such fashion is not at least as well "worth living," after all, as one devoted to merely worldly ambitions, however reputable and successful:

The present month completes my fifty years of pulpit service. During this period I have buried 579 of my fellow mortals, married 398 couples, received 396 by profession and 175 by letter, preached 6886 times, lost only two Sab-

baths from ill health; have been out of the pulpit but fourteen Sabbaths in fifty years; and the time of my vacation is yet to come. I have had no busier year than the last. Only one member of presbytery is living who was a member when I was licensed. This is a brief record of the work of a country pastor. My acquaintance with Dr. Kendall has lasted forty-five years.

Dr. Thomas Fraser, former synodical missionary of the Synod of the Pacific, writes of Dr. Irvin's visit to the Pacific coast:

In San Francisco and Oakland he gave home missions a great impulse. Here we expect very soon to start two or three new churches. While my work in the seminary is very absorbing, I am always looking out for opportunities to extend our home mission work. These growing cities afford the most profitable fields for home mission work. My aim is to make Oakland equal to Portland and Los Angeles as a Presbyterian city. Nor do I overlook San Francisco, though it is very hard to get the brethren of that city thoroughly roused. I trust the example of Oakland will stir up its big neighbor. You will soon hear from us on this side of the bay. Be prepared to co-operate strong. Temescal and the new church at French Vale will soon be off your hands. Our expenditures in Los Angeles were a grand investment, as the returns prove. So will they be in this city. The extremes of our great field, Portland and Los Angeles, are in fine condition, advancing and becoming strong.

A reliable correspondent writes from Texas that seven thousand car-loads of fat cattle—161,000 head—have been shipped out of the "Panhandle" since the 1st of October last. But this vast shipment indicates that the great pastures (thirty miles square) do not pay! They will now be opened to sale and settlement, and smaller farms and diversified culture and smiling villages will take their place.

The Rev. Byron Beall writes from Firth, Neb., to ask for the gift of second-hand Sabbath-school singing books and books for Sabbath-school library. The school has neither papers nor books, and is not able to

buy them. What church will send these as a most timely new year's gift? A moderate box filled with such supplies, sent by freight, prepaid, would involve but small expense, and would be "twice blessed."

Three quarters of our fiscal year are gone; consequently but three months remain for us to secure the \$850,000 recommended by the General Assembly. If it is received at all, it must be furnished by the churches. It is useless to tell how many churches have done nothing for us so far, or how very far behind the total amount has been received at this office up to date. The churches that have contributed nothing to the Board up to this time must know it. Is it not sufficient to indicate to every such church that we need assistance from every one of them, the smallest as well as the largest? We are deeply in debt at this time; and a church that can give but five dollars may have the divine blessing as well as one that gives five thousand, for the blessing comes when one gives according to what a man hath, and not according to what he hath not. We are thankful for the five, for the five thousand dollars, for we need them both. The time is short, and the churches cannot begin too soon to gather and forward their offerings.

Montana Territory, that ought soon to become a sovereign state, is more than three times as large as the state of New York. We do not know when a better brief account of its resources, attractions and spiritual wants can be found than in Rev. Mr. Baird's article on page 36.

Died at Tacoma, Wash. Ter., September, 1888, Rev. L. W. Currie, our missionary at Klawak, Alaska.

Mr. Currie had long been a friend of the Indians. He was the founder of the mission among the Alabama Indians in Texas. Several years ago their place of worship was burned by an incendiary, and Mr. Currie abandoned the field and went to Alaska.

He had been out of health for some months, and resolved to take a trip southward. Leaving his wife and one son, he took the steamer for Tacoma, but lived only five days after his arrival. He was cared for and ministered to by Rev. Mr. Mackey, pastor of the Presbyterian church at Tacoma, and he was buried from that church.

The following letter from R. F. Sulzer shows what our young men from the seminaries, sent out by Dr. Worden, have done in the single Synod of Minnesota: They have done similar good work in other western synods. We have repeatedly called attention to the good service of the students who have preached during the summer past in all parts of our church. Mr. Sulzer says:

After consultation with Rev. Dr. Adams and others, I assigned three of them to the Mankato Presbytery, three to St. Paul and two to the Red River Presbytery. They worked nobly and well in organizing eighty-six schools, making, with the nineteen that I have organized, 105 new schools, with 383 teachers to instruct the 3184 scholars. Among these schools and the 2617 families visited we distributed 106,728 pages of tracts. Eighty-two of these schools use Westminster Lesson Helps. We have reports of fifty-five conversions. How many more there are or will be is only recorded on high.

Our synodical missionary in Nebraska, speaking of books from a pastor's library that he was expecting, gives what others may take as a hint, saying:

I will gladly receive them and send them out to the needy brethren. Such favors are highly appreciated by our needy missionaries. Hope others will take the same course, and send more good books.

Rev. James Fraser, of Las Vegas, writes as follows of some signs of growing independence and desire for light and knowledge among New Mexican Romanists:

A new field of great interest has recently opened, about ten miles below Las Vegas, at a point known as Las Vallos. Two young men sought admission to our school just after the

new year. We found them to be bright and intelligent. They returned home in spring, but did not forget the good work of the school. They talked about it, and were eager to see it reopen in the fall. Others became interested, and we had new applications for admission to the school. Among these was a young man over twenty years of age. We found that his father and father's brother were men who read the Bible. On learning this fact we paid a visit to Las Vallos, and Mr. Whitlock preached to the village in the evening in their own language. After the sermon, largely through the two Bible-reading brothers, the people received us with open arms. An application will be made at the next meeting of presbytery for a new church at this point. This movement of course has caused quite an excitement among the Romanists; and after Mr. Whitlock's second visit, the priest publicly excommunicated more than twenty people for attending Protestant worship. But the people have survived, and say that the priest is welcome to his way, and they will have their way.

We have a young girl, Rebecca Salazar, in Las Vegas school, a pure Mexican, who has come to us over three hundred miles. She was with us last winter, and so well pleased were the parents that she came back early this season, and through her we have three or four applications from others from that same distant point. The signs are that Las Vegas mission school has a great future for good before it.

Very few persons appreciate the enormous growth of the wealth of our country. Take the development of farming industry, for example, in Dakota:

Dakota produced last year more than 52,000,000 bushels of wheat, and when the last census was taken less than 3,000,000; how many realize that in the settlement within this one territory in eight years there has been added a wheat-producing capacity equal to more than one sixth of the entire nation in 1870? Yet this is but one of the growing territories, while the development in some of the states has been scarcely less rapid. The single fact that there have been 68,000 miles of railroad built since 1880 implies not merely an enormous investment of capital and labor, but also a vastly-increased productiveness of farm land and mining land and timber land, which has become available because brought within economic reach of markets, as it was not before.

CONCERT OF PRAYER.

That is a precious and potent saying of our Lord, which Matthew has recorded: "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:19, 20).

Professor Bruce, in his excellent book, recently published, "The Training of the Twelve," thus comments:

The promise avails for the smallest number that can make a meeting—even for two or three. This minimum number is condescended on for the purpose of expressing in the strongest possible manner the importance of brotherly concord. Jesus gives us to understand that two agreed are better, stronger, than twelve or a thousand divided by enmities and ambitious passions.

Dr. Bruce also quotes from Cyprian on "The Unity of the Church:—"

The Lord, when he would commend unanimity and peace to his disciples, said, "If two of you shall agree on earth," etc., to show that most is granted not to the multitude, but to the concord of the supplicants. It is an obvious inference [adds Dr. Bruce] that if by agreement even two be strong, then a multitude really united in mind would be proportionately stronger.

The general acceptance in the church of the view thus expressed has led to very extended endeavors to unite Christian people in prayer for those objects which all Christian hearts agree in desiring.

In an elaborate paper read by the late Professor Condit, of Auburn, at the meeting of the American Board of Commissioners for Foreign Missions, 1868, he said:

The idea of concert in prayer is not of recent origin. In 1744 a number of Scotch

ministers agreed to observe special seasons of prayer for an outpouring of the Spirit throughout the earth, for the space of two years. The seasons appointed were "Saturday afternoon and Sabbath morning of each week, and, more solemnly, the first Tuesday of each quarter." The proposal to others to unite with them was quite generally accepted in England and Scotland, and "to some extent in North America." Before this time expired a printed memorial was sent forth, urging a continuance of such concerted prayer. In view of this memorial, Jonathan Edwards, who said "the motion seems to come from above," published his "humble attempt to promote explicit agreement and visible union of God's people in extraordinary prayer for the revival of religion and the advancement of Christ's kingdom on earth." This was a full discussion of the subject, and produced a deep impression. A private memorandum of Andrew Fuller, July 9, 1784, is in these words: "Read to our friends this evening a part of Edwards' attempt to promote prayer for a revival of religion, to excite them to a like practice." In that year our present monthly concert originated, with an association of Baptist ministers at Nottingham, England.

The original idea of the *monthly concert* would thus seem to be united prayer of Christ's people in all the world for the revival of religion and the advancement of his kingdom in all the world.

There is a natural connection between Christian prayer and Christian endeavor. No man truly prays for the advancement of Christ's kingdom in the world who is not obediently and heartily ready to do all that the Lord gives him power and opportunity to do for that advancement. Those who are truly united in that prayer gladly and eagerly unite in that endeavor.

The most obvious form of Christian endeavor for "the advancement of Christ's kingdom on earth," in which all Christians on earth can be intelligently united, is that to which we give the name *foreign missions*. This is the endeavor of all who have the gospel to give it to all who have it not, in all lands and all nations.

Quite naturally the monthly concert of prayer, originating over a hundred years ago—a concert of prayer for "the revival of religion and the advancement of Christ's kingdom on earth"—soon came to be largely and prominently a concert of prayer for foreign missions, the great common enterprise to which pre-eminently the revival of religion quickened and moved the people of God in all Christian lands, and for which the providence of God soon began so conspicuously and has continued so steadily and marvellously to open the way.

The same true revival of religion which moved the people of God to such prayerful effort for heathen and strangers in other lands than their own was quite sure to quicken their prayerful zeal for the salvation of their own countrymen and neighbors. Nothing is plainer in our history than that the zeal and energy and wisdom of the people of God in efforts for home evangelization, and for the conversion and salvation of their own countrymen, have been increased by every increase of zeal and energy and wisdom in the work of foreign missions.

It was not unnatural, then, that at the monthly concert, as well as in all daily and Sabbath prayers, our own land should be counted in with all other lands, our own people with all other nations, in the comprehensive prayer for "the conversion of the world." We surely cannot doubt that our brethren who are foreign missionaries thus remember their own dear native land in their prayer for all lands and all nations.

But the work of evangelization has, under God's blessing, become so extended, embracing so many and so various countries and peoples, that it becomes bewildering and overwhelming if we try to comprehend all in the petitions at each time when the two or three, or the two or three hundred, are met together at the monthly concert. To aid us in concentrating our thought and prayer upon some definite portion of the wide field, those to whom the church intrusts the management of her missions have for some years been accustomed to invite special study of such a portion and special united prayer for the work and the workers therein.

In all the past numbers of this magazine this has been regularly done by the secretaries of the two Boards of Missions, Home and Foreign. This aid to our readers' preparation for the monthly concert is to be continued. What the secretaries, in their constant attention to the various fields and consequent knowledge of them, may think best to send us will be printed upon the pages set apart for this purpose. The index and the title at the top of the pages will make it easy to turn to them.

Besides what the secretaries may thus furnish, we shall be glad to make room for helpful suggestions which may come to us from pastors or from other men or women to whom the monthly concert of prayer is a precious means of grace, and who may think of means or methods by which it may be made more helpful and useful. In all our thoughts and plans for it, let us keep in mind its essential character as a concert of *prayer*. All our studies, all our communications, all furnishing of our minds with knowledge, all uniting of our minds in thought, are in order to the uniting of our hearts in prayer—prayer in which we shall be heartily agreed—a *concert of prayer*.

THE EVANGELIZATION OF THE GREAT WEST.

The evangelization of the Great West is the topic for monthly concert this month. Where is the Great West? Its limits are very vague. If we say it is all the country west of the Mississippi river; for our purposes, why is Michigan different from Minnesota, or Tennessee from Texas? But for the sake of convenience and conciseness let us assume that the country west of the Mississippi is the Great West. Thus defined it is almost three times as large as all the states east of the Mississippi.

But we have 4445 churches east of the Mississippi out of a total of 6543, and 600,184 communicants out of 722,071. That is, a little more than one quarter of our entire area has two thirds of the churches and five sixths of the communicants of the whole church; or, to state it differently, nearly three quarters of our entire territory has but one third of our churches and one sixth of the whole number of communicants. The churches east of the Mississippi are old and well established and nearly all have houses of worship, while many of those west of that line are small and feeble, and they average but fifty-eight members each.

Moral forces are far stronger in the East than in the West. The unsettled state of society, the small percentage of Christian people, the large influx of foreigners, many of them of the worst type, the great numbers of the young growing up without saving influences, are perilous facts to contemplate and full of menace to the country. The evangelization of the Great West is indeed a great subject. Let earnest prayer be made for the missionaries and the feeble and the waste places of the Great West.

The "Great West" *needs* to be evangelized. It is a matter both of general impression and unquestionable fact that this portion of our country is far less under the control of the ideas and influences of the gospel than the older eastern part. It is not intended here, of course, to claim that there is nothing

left to desire in the East in this direction. There are multitudes in our great cities, and millions in the South and elsewhere, who are sorely destitute of divine truth and grace. But in the East, as a whole, the gospel has a fixed and settled standing in the community, a firm hold on society, a place habitually recognized and deferred to, more or less, by all classes, an established power to affect and impress measurably all the great interests of life. Christians are numerous and intelligent and influential. Religion is in general approved and respected. Moral forces on the whole are uppermost. In the West, on the contrary, all this is far less the case. Of the twelve millions or more west of the Mississippi, there are but two and one half millions or so who are members or adherents of any denomination, and only 360,000 who are members or adherents of our own church. It is a western saying—too broad and sweeping, of course, to be quite true—that west of Bismarck there is no Sabbath and west of Miles City there is no God. In Helena and elsewhere in Montana you see the sign "Licensed Gambling Saloon" on every hand—all the more significant as the law's attempt at regulation and restraint. Sabbath labor is almost everywhere usual and unremarked. Dozens of counties in every western state and territory are without church or minister or religious service. As stated in the last number of this magazine, only three per cent. of the young men of San Francisco ever attend church; and the vast fortunes of the Pacific slope are in very small degree as yet tributary to the kingdom of Christ. Vice and violence are more rife and open and unrestrained than in the older states. Public opinion in favor of truth and righteousness is feebler and less regarded. Christians often lower their tone and standard, and are less resolute and uncompromising. Ministers of the gospel have scanty moral sympathy and support, and often stand alone.

This condition of things can hardly be better illustrated than by the following

sketch of a section of Idaho, just received from a pastor in that territory :

The pioneers of a new country are seldom the staid and settled residents of the East, but rather the surface of society. The consequence is that the saloon even precedes the store, and profanity and drunkenness are the common vices of society. This is not saying that all are profane and drunken—far from it. There are in these scenes some of the most earnest and devout men and women that our country can boast: those who, when Sabbath observance is neglected, the institutions of church and school not established, hold to their faith, and labor for the welfare and advancement of the new society. It is this class of men and women in Idaho, thoroughly aroused to the needs of the country, who are in earnest for the ministry of the gospel.

Alturas and Custer counties of Idaho have as large or larger area than Connecticut and Rhode Island together. These areas are composed of large rich valleys needing irrigation, and high ranges of mountains whose peaks at this season are white with snow. In these mountains are immense deposits of gold, silver, copper, lead and iron ore. In these lonely solitudes but a few years ago the prospector built his camp-fire and under the open heaven laid himself down to rest. Now, here and there among the highest peaks, are nestled mining-camps where the hardy laborer is taking out the ore and sending it by teams, sometimes on pack-horses, long distances to the cars, while in the valleys are growing large towns and cities, and the farmer is tilling the most easily-irrigated and richest sections of soil. The thirst for gain leads to the innermost recesses of the mountains, and the merchant with his wares and the plowman with his implements follow. Here everything is new, the towns and the country. Old restraints and associations are thrown off, and each individual is a law unto himself.

Custer county, with a population of 2000, has never had the constant services of any minister. Western Alturas county, with a population of 2000, has likewise no minister of any denomination. These counties with such a rapidly-

expanding population have a hardy, noble class of men and women raising, to the best of their ability, the standard of the cross. They meet in any place under the most adverse circumstances for worship. Help in the gospel to these means not only a present improvement of society, but with a little well-directed effort what long years of labor in later times cannot accomplish—a country for Christ.

The *need* of western evangelization is sufficiently apparent. The *desirableness* of it is also too plain to be proved. How transformed and uplifted would all that vast and splendid empire be if moral and religious forces were even as dominant there as in the East, with all its sad shortcomings! What good would come to men and what glory to God if the Sabbath and the Decalogue and the Cross were revered from the Mississippi to the Golden Gate even as much as they are on the Atlantic coast!

It is cheering to add the well-based conviction and assurance that it is the settled *purpose* of the Christian church and of Christian people that this most needed and desirable enterprise shall be pushed to full accomplishment. The aggressive and unremitting home missionary work of every Christian church in the land, the contribution of millions annually with constant increase, the ceaseless and devoted labor of thousands of men and women for this end, make the high resolve of the people of God in this direction plain and positive beyond question. The best proof of the quality of the church's faith is its purpose and effort to conquer the land and overcome the world for Christ. Well then may Christians pray for the success of the work and the hastening of the glorious consummation.

God be merciful unto us, and bless us; and cause his face to shine upon us; that thy way may be known upon earth, thy saving health among all nations!

GENERAL SUMMARY—WEEK OF PRAYER.

HOME MISSIONS SUPPLEMENTED BY
FOREIGN MISSIONS.

A SERMON DELIVERED IN THE MADISON
SQUARE CHURCH, NEW YORK, BY THE
PASTOR,

REV. CHARLES H. PARKHURST, D.D.

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

THE PROMISE FULFILLED.

That was prophecy. This morning it is history. The gospel began in Jerusalem, traversed Judea, spread out into Samaria, broadened forth into widening concentric circles, northward, southward, eastward and westward, till it has touched the uttermost part. The point antipodal to Jerusalem is 155 degrees west longitude. On March 31, 1819, Christ's witnesses aboard the "Thaddeus" sighted the Hawaiian snow-capped peak of Mauna Loa. The missionary craft ran into port at 155 degrees west longitude, and "the uttermost part" was reached. It is not an every-day gift to be able to send out a word, have it travel around the globe, and come back eighteen hundred years later with historic fulfillment. It is like Christ's saying of the woman who anointed his head from the alabaster cruse: "Whosoever this gospel shall be preached in the whole world, there shall also this which this woman hath done be told for a memorial of her." A poor woman anointing a poorer mechanic in a little, insignificant Judean village, and the story of it to girdle the globe! And the story of it *has* girdled the globe. Who was the poor mechanic? Think about the alabaster box and "the uttermost part" when you get together your evidences of Christianity.

THE GOSPEL A WORLD-GOSPEL.

But what interests us just now is that Christ even then had his eye on the uttermost part; that the evangelization of Jerusalem, the home country, was felt by him in its relation to portions of the earth at the antipodes from Jeru-

salem. It is a splendid discipline to get at one of the Lord's thoughts, and then to feel our way as far as we can into the interior, the substance of that thought. We may well prize this verse in Acts, because it lets us see how the whole matter of the conversion of the world, from the beginning to the end, lay in the mind of the great Captain of the world's salvation. It is like being a private soldier, and overhearing the general and his staff contriving the plan of attack. It is solemn business prying into the drift of God's thinking and the current of God's purposing. Let us do it as with the fear of God before our eyes. Christ saw things not in their casual association, but in their organic connection. He beheld events not as so many accidental occurrences, but as livingly jointed, conjoined, in the great growing body of all the centuries. He felt the vital inter-relation of events, and the vast living oneness into which all the years and centuries are incorporated.

ONE HISTORY IN FOUR CHAPTERS.

In one verse Christ gives us four stages in the prospective history of the enlargement of his kingdom upon the earth; but to every warm, wide-open eye there is visible through all those stages one single divine nerve of love and purpose that makes them far more one than four. It is the power and fascination of this verse that it packs so closely together the mountainous events of the enlargement of Christ's kingdom, that you seem to see them flowing into one another as one continuous table-land of wide tendency and elevated purpose. You have stood at the base of some high mountain, perhaps, admiring its superb proportions, and with your eye tracing its monumental outlines as they spire away into the air, and melt in the invisible distance; and the very vastness of the granite pile rises up in a way to eclipse the combined grandeur of the hills upon hills and heights upon heights that are associates, brothers, with it, in a solid continuity of mountainous expanse; and it is not till you have threaded the dizzy passages of the mountain at whose feet you stand, and

scaled its sky-piercing pinnacles, that you detect how that mountain is one with all the wide family of mountains of which it forms a part. So the verse that is before us, covering the whole mountainous prospect of God's purpose all the way from Olivet to the islands of the mid-Pacific, all the way from Ascension to the Second Coming, makes us feel how mightily and splendidly one with itself is all the widening progress, and how near together lie the upper room at Jerusalem and the last prayer offered and the last soul converted to Christ in the isles that wait for the Lord.

HOME MISSIONS IMPLY FOREIGN MISSIONS.

Two months ago we discussed from this pulpit home missions. The best word was spoken that we knew how to speak. You have seen a church tower put up by a poor people, which when it has been carried up half way between the eaves and the ridge-plate of the church, has had work upon it suddenly suspended, has been roofed in, and the dismal truncation economically eaved by a bit of apologetic ornamentation, just low and squatty enough to fail of architectural effect, but conspicuous enough to advertise the impecuniosity of the congregation. We did not roof in our tower two months ago. It was built for a spire. Every true word about home missions, every just conception of home missions, is so much foundation upon which to build up into the purer, higher air of a kingdom of Christ, world-wide and universal. And at that time repeated intimations were made that the spire was not going to stop till it had gotten well up into the blue. Jerusalem the home country goes before Judea and Samaria, but Christ's thought and purpose reaches clear out to the archipelagoes of the Pacific. We are instructed, then, to hold the home in jealous isolation from the community, in order that the home may prove the richest benison to the community.

AMERICA FOR THE SAKE OF THE WORLD.

We were taught to bend ourselves by prayer and contribution to the work of kindling the fires of our American Christian civilization, but with no purpose short of the ambition to make Christianity in America a beacon light,

brilliant enough for all the peoples and nations of the earth to walk in the beauty and the splendor of it. God forbid that we should be satisfied with anything short of getting out fully and squarely upon the track of God's own word and providence! The Bible trains the eye forever forward. It makes us feel to-morrow in the instant. It holds hopes, purposes, endeavors, upon lines so long that they stretch away out into invisibility. For years and centuries the Cologne Cathedral builders were laying the foundations of that mountain of architectural splendor, and yet every stone that was put in place, and every course of masonry that was laid along its slowly-rising walls, looked forward to the last stone in the apex of the spires. Each nicely-quarried block was instinct with a blind sense, a groping presentiment of the vast, growing, budding, blossoming whole in which it was inwrought. Chapels and crypts were strung upon one thread of architectural design, and the turret-stone understands the foundation, and the foundation has a sense of the turret-stone, though separated by acres of masonry and centuries of time. Jerusalem gears into Judea and Samaria, and Judea and Samaria belt on to Africa, Europe and the Occident. It is all threaded upon one divine nerve of holy purpose and redemption. Call it Jerusalem or call it "uttermost parts," call it New York or call it Korea, call it London or call it the Society Islands, to God it is one work. Christ died for the world; and much as home missions may mean to us in our national capacity, we have not gotten to the depth even of home missions till we have grown to feel that to the all-present eye of God it is all home, centred in Christ, redeemed by one sacrifice, bending upon the cross as its one universal axis.

A WHOLE CHRIST PROPORTIONED ONLY TO A WORLD—CHRISTENDOM.

The great secret of a passion for world-wide missions is an appreciation of Jesus Christ in his world-wide relations; and to those Christians and those denominations to which Christ means most, missions will mean most. We have to be gathered up into Christ in his universality before we can broaden to the scope

of the universal errand upon which he came. Men are making of Christ a matter of personal property. It is hard to let go of the idea that he has special reference to me and a particular relevancy to me and to those that I am interested in. Thomas said, "My Lord and my God." A good confession of faith, but too much possessive pronoun of the first person singular ever to make Thomas good for much as a means of diffusing the knowledge of Christ. It is no accident that the apostle who felt most profoundly that Christ came as a world Saviour—not a Saviour of the Jews as Jews, not a Saviour of the Gentiles as Gentiles, but a world Saviour—was the apostle who accomplished most in helping the whole world to be saved by Christ. Only Christ can give us Christ-wide views, hopes, ambitions. This "universalism" will become part of our faith only as we are "enlarged" in Christ. We can understand him and the immensity of his mission only so fast as we become his. To have a heart that stops at home missions is another way of saying that we have not gotten beyond an American Christ—a Christ that beams only on the side turned toward our one beloved continent. If we have no faith in sending out the gospel to Burmah, it is because we have not yet gotten so widened out in Christ as to suppose that a Burmese means as much to Christ as an American does; that his gospel can do as much for a Burmese as it can for an American, or that Christ's errand on earth contemplated Orientals in the same way that it did Occidentals.

CONVERTED IN INSTALLMENTS.

We are so small ourselves that unconsciously we curtail even the Lord, and pare down his scheme. It seems to me that, as a rule, men have to be converted a great many times before they are thoroughly new men in Christ, and before they are so interiorly like him as to be able to see things as he sees them and feel them as he feels them. Men are converted in installments. You have seen a train of cars carried up from a valley to a high mountain grade. It will run along as steep an incline as it will bear, and then come to a dead stop. Then the switchman shifts the tracks, the en-

gineer reverses the locomotive, and the train will go creeping up another stretch of incline; and so the process will be repeated—a little gain made every time, till finally the train is zigzagged to the summit of the pass, and goes rattling along the elevated table-land fifty miles an hour. Once in awhile you find a man like St. Paul, who shoots aloft in perpendicular bound as though he had been switched up in an elevator; but with most of us, I am sure, there is a great deal of installment and zigzag.

FIRST ZIGZAG.

We are taken along a little way to where we begin to rejoice in Christ as our Saviour—a point where Christ means to us simply a personal untransferable ticket of admission to everlasting felicity. That is just where Thomas stood when he said, "My Lord and my God." We are not belittling even that. It is an excellent point to reach; for one reason, because it is such an excellent point to get away from. It is where the publican stood when he said, "God be merciful to me a sinner;" and the thief on the cross when he said, "Lord, remember me when thou comest into thy kingdom;" and the woman of Samaria when she cried, "Sir, give me this water, that I thirst not, neither come hither to draw." There is not much but the veriest self-seeking in all that, but there is in it something that is pleasing to God, and draws a blessing after it. Strange, is it not, that things could have been so arranged that a man, even while hunting for himself, can find the Lord! And that dirty soil can produce roses! Now is it not a fact that a great many people stop at that first switch, that first fork of the zigzag? Heaven is the place where *they* are going, Christ the Redeemer that saves *them*. Not like St. Paul is that, who wished himself accursed if only it could be the means of saving his brethren.

SECOND ZIGZAG.

From that point stretches another incline that carries a man over the area of interest in the salvation of people immediately about him in his own town, city, vicinage. He has grown in Christ, and consequently Christ has grown upon him. Just as fast as we rise in Christ, Christ widens in import. "I" becomes "we,"

"my" becomes "our." The circle broadens. Christ's love becomes more centering. His purposes are related to a larger number, and his redemption adjusted to a larger work. That is a second conversion.

THIRD ZIGZAG.

A third stage is reached in the attainment of a home missionary spirit. At that point a good many people begin to fall off. Ask half the congregation whether they are interested in home missions and they will tell you frankly "No." A man is more entertained by being upbraided for his own sins than by being instructed concerning the settlers on the frontier and on the wastes of western states and territories. We believe in Christ as the Christ of the eastern and middle states, and perhaps as far west as Chicago and St. Louis; but we have been converted three times already, if we are so long and broad in Christ as to feel that he died for people all the way from Portland to San Francisco, and that a soul on the Pacific slope means as much to him as the men and women that live on Twenty-fourth Street and on Madison Avenue; and that not because our imagination is not sufficiently vivid to make real that which is so distant, but because we are not so entered into his spirit and purpose and power and grace and love as to feel that Christ is a thing apart from all consideration of geography; that to a heavenly messenger come from the bosom of God a matter of terrestrial latitude and longitude is no matter; that he loves men because they are men, and that those who dwell upon the right bank of the Mississippi mean as much to him, are as dear to his heart, as the dwellers on the left bank of the Hudson. The true missionary spirit is the power that we win in Christ to feel that he belongs not to us alone, but to every man, woman and child that is tenant with us of our national domain.

CONVERSION CONSUMMATED.

That is the third zigzag, the third installment of conversion; the fourth remains, and that is conversion to foreign missions. How many stages of elevation we may be promoted to in the world to come we cannot tell; but that is as far as we get here. And when we speak of

the foreign missionary spirit, the thing intended is not simply an interest in foreign peoples, and their modes of living, style of dress, intellectual and moral attainments, but that sympathy with the universal kingship of Christ that makes us experience him as a personal Redeemer of the uncounted millions who swarm on foreign continents and throng the islands of the sea. It is not the sense we have of each individual in that indiscriminate mass; it is the sense which our love of Christ gives us of that attitude of sovereign tenderness in which he stands to that mass; which to him is not indiscriminate at all, but a vast family of sons and daughters with the divine image almost effaced, and widely, sadly astray from their heavenly Father's house. If you direct a powerful telescope toward a closely-knotted cluster of stars, its effect will be to separate them into a little congregation of stellar points, shining each of them in individual lustre and beauty.

LOVE THE MAINSPRING.

Now Christ is such a telescope; through him we are helped, not to see, but to feel, the beauty that belongs to and beams from each as such; fitted all of them (the history of missions shows that) to shine, wherever uncleanness is removed, as jewels in the Saviour's crown. Christ feels the preciousness of every human soul; the foreign mission spirit is the power that he gives us of feeling the same thing. In a word, the true foreign mission spirit is the single spirit of love, become so much like that love which brought Christ to the earth that our hearts sympathize with him in his mission, feel with him the world-burden that he came to relieve, the world-sin from which he came to save, and go out tenderly to any soul, wishing we could help save it, and glad to get in under the weight of its ignorance, distress and sin in order that we may be able to help save it. It is love, the whole of it. We have said nothing about the *results* which missions have achieved; nothing about the commercial impulse communicated by leavening the nations with the gospel, the opening of heathen markets to the products of American industry. I once heard a missionary sermon that told us how many plowshares a certain manufacturer

had been able to export in consequence of the conversion of a certain tribe. That is interesting, but it is not quite what we want. "The field is the world." Foreign missions deal with "the world" in the same manner and in the same spirit with which the Lord commenced dealing with it when he visited it as the first foreign missionary, though he came on a longer errand and sailed from a more distant shore.

If we have the Christ-love for "the world," there will be no difficulty about material appliances; and the amount of our gifts to the cause will be the measure of our heart-sympathy with Christ in his scheme of universal redemption.

THE SUPPORTING HOST.

REV. P. F. LEAVENS, D.D.

It was one of the finest of afternoons in Paris when we bade the cabman drive to Boulevard Arago, number 102. We alighted before a substantial edifice of three stories. The maid who responded to the bell showed us into an apartment at once salon and council-room. Presently we were greeted by a gentleman, speaking excellent English, the Rev. Mr. Boegner, director of the establishment. We are in house and home of the Paris Missionary Society. With great kindness Mr. Boegner leads us to the lecture-rooms, library, cabinet, dormitories, dining-room and to a peep out upon the bit of garden. Here young men are educated for missionaries. There are now fourteen in the classes; four completed the course last year. This pleasant house is the centre from which French missionaries are sustained in Basuto, Senegal and Tahiti, and more recently also in Gaboon, Algeria and on the Zambesi. It is delightful to hear the director speak of these interesting fields. Hither flow the gifts of French Protestants. The trickling streams come in from all parts of France. The contributors are a small minority of Frenchmen, but a people of precious history. It warms one's heart to hear how they are becoming enlisted for foreign missions notwithstanding their environment by a hostile and unevangelized population. To this Paris treasury are brought gifts from Switzerland,

Alsace, Holland and Italy. The only other mission sustained by those who speak French is directed from Lausanne and has its field at Spelonken, Transvaal, on the Limpopo river.

Another week we stop over in Basle, and ask the way to the missions-haus. We are driven along a wholesome street and pause before a solid building within bright grounds. We fall into the hands of a gentleman who speaks English, and most kindly guides us through. The place has the air of a seminary in vacation. We see where the students are quartered, where they study and recite, how they live, during the course of some years, while qualifying expressly for missionary service. Here are publishing rooms, too, and missionary literature is sent abroad to the patrons of the Basle society. Remarking that the income of the Presbyterian Board in the United States had reached the sum of nine hundred thousand dollars, the reply was made, "Ours is about nine hundred thousand *marks*." "Does it come from all parts of Germany?" "No; rather from Wurtemberg, Baden, and parts on the upper Rhine." "Have you ecclesiastical connection?" "No; we are undenominational, and are responsible only to our friends." Then there are *friends* enough in these southwestern portions of Germany to supply as many marks as the largest body of Presbyterians in America give dollars, and to furnish the sons for these class-rooms and daughters for their wives. The spots of earth that derive spiritual life from this Basle house are Malabar and Canara in India, the Gold Coast and the Cameroons of Africa, and a corner of China.

It is Saturday night, damp and cold, when we leave the train at Barmen and inquire for the "Evangelisches Vereinhaus." It proves to be an odd hotel. It is rather a religious club house, as its name implies; and we have fortuitously arrived at the date of the "Wupperthaler Festwoche," a series of religious anniversaries to extend through a week. We catch a glimpse of the great meetings, but our errand is to see the Barmen Missions-Haus. Any one in the street will point in the direction. We can scarcely believe that the spacious buildings and grounds that we ap-

proach, are the property of a German society for missions to the heathen. But we enter and are welcome. It is a busy place. We thank the brother who led us all over it, opened the doors of students' apartments, showed the class-rooms, exhibited the dining-room lined with photographs of former students now in the mission field, and finally introduced us to Dr. Schreiber, the well-known inspector. We fear that we trespassed upon his time for an hour, but he would not count it lost if we could convey the impression he gave us of the sincerity and earnestness in the German people of the Rhine provinces who pour their gifts into this treasury. They are in the country and the villages rather than in the cities. It is the accumulation of small offerings that insures steady support to the laborers in Herero-land, in Sumatra and Nias, in China, and now also in New Guinea.

We paused to consider that if we could have gone on to Bremen we should have found the seat of the North German Society, whose excellent work is on the Slave Coast. At Brecklum we should have met the Schleswig-Holstein Society, with its missions-haus for educating candidates and its field in India. At Hermannsburg we might have seen the unique institutions founded by Pastor Harms, whose agents are toilsomely employed in South Africa. At Leipsic we should have come to the door of another missions-haus, training men for the old Tamil field in India. At Berlin we should have fallen in with a vigorous society whose lines run out from its "Missions-Seminar" to a series of stations traversing South Africa, and to others in China. Here we would have met the Gossner Society, which cherishes a prosperous mission among the Kohls of India. At Herrnhut it would have been a delight to visit the sources of Moravian influence, the nerve-centre of Moravian missions. Each of these enumerated societies must have its constituency. A great number of local "vereins," or unions, are auxiliary to them. The contributors are not generally the high or the rich; they are the poor, and therefore the many. It requires but brief observation to learn that the ordinary German handles no such amount of money as goes through the purse of the or-

dinary American. If he gives a mark where the American gives a dollar, he may surpass his western competitor in sacrifice, although it takes four marks to make a dollar. Our estimate of German contributions to foreign missions is greatly heightened by getting a view of the condition of the German common people. The number of personal contributors is greater than we had imagined. The "missions-stunde" is a custom quite as sacred as our "monthly concert;" and the "missions-blatt" is read with affectionate interest. Nothing short of deep piety and devotion could have erected the mission houses which we enter, could supply them with students and sustain the large corps of German missionaries occupying many difficult fields.

It becomes us here to send a glance toward Scandinavia and note that Danish Christians nourish missions in Greenland; Norway sends light to Zulu-land; Sweden offers the gospel to Abyssinia, and Finland responds to the cry of Namaqua-land.

Again, we are in Rotterdam. We search for an object off the beaten path. On a narrow street upon the bank of the Rotter we pull the bell at a modest door. It is hard to parley with a servant when you two are oblivious to each other's language; nevertheless we make headway. We reach the presence of a genial, venerable man, Rev. J. C. Neurdenburg. He is secretary of the Netherlands Missionary Society. Founded in 1797, upon the principles of the London society, this is one of the organizations nearing its centenary. Here its seminary and offices are combined. The apartments are scrupulously tidy, as the Dutch instinct demands. Malay and Javanese books lie upon the students' desks. Missionary literature in the Holland language is ready for distribution. Most clearly does our kind entertainer talk of the East Indies, the colonies of Holland, peopled by millions of heathen and Mohammedans who are laid upon the Christians of the ruling country as a peculiar care. "From what source is your revenue?" "In the main from individual friends." "Not from churches?" "Very little from collections in churches." Yet we are glad to see from the published reports that there are friends in all

provinces of Holland. "There are other societies in your country, are there not?" "Too many," is the emphatic answer. "But, if the multiplying of societies has the effect to interest more persons in missions, there will be a good result perhaps." "Well, yes, we may look at it in that way." There is room for advance in missionary zeal in the churches of Holland, no doubt, and yet we have never encountered faith more serene, spirit more complacent, devotion more cheerful, than are displayed in this patriarchal director of Netherlandish missions. God bless him and stir up the souls of his countrymen! A grand section of the world waits upon them for the gospel.

Shall we stop at Canterbury in England? If so, we will make as straight a course as the tortuous streets will admit, to St. Augustine's Missionary College. What a hallowed site! Just here, in the year of our Lord 597, the missionary-monk, Augustine, sat down to offer the gospel to the pagan Kentish men. Here is the birthplace of English Christianity. Here stood for ages a monastery, when a monastery was a centre of learning, piety and evangelistic activity. It became an offence and fell under the blows of Henry VIII. The vast and massive buildings went to dilapidation. Forty years ago, by the generosity and zeal of two men, the ruins were regained and suitable parts restored. So now we pass beneath the gateway where monks of other centuries were wont to walk. We stand in their chapel and refectory, and look into the like of their cells. But to us it is a college for the education of missionaries. All is bright and fresh. We cross the verdant sward and speak a word with the warden, the distinguished Dr. Maclear, whose volumes are read by students of early missions. Here are bred the men who do the work of the Gospel Propagation Society and kindred societies. Their discipline is seminastic, and they are devotees of the Church of England. There is a wondrous charm in the historic situation, in being trained for a missionary on the spot where a missionary preached the gospel to heathen in England, thirteen hundred years ago. The alumni of St. Augustine's are doing service in fields and spheres assigned by the providence of God,

upheld by the gifts and love of thousands who contribute to the venerable society.

The offices of the Society for the Propagation of the Gospel are in London. We shall not see them, but we must turn aside from Fleet Street into quiet Salisbury Square to look upon the solid edifice of the Church Missionary Society. Another day we lift the latch to look in upon the college at Islington. "Can we see the college?" "Yes, but there is nothing to see," says the woman with her head out of the lodge window. She means that it is vacation. Well, then, we will look with the eye of fancy through the gray walls, and behold the succession of students who have gone from this place to the choice fields of the Church Missionary Society in India, in Africa, in North America, in New Zealand. We will see also the host of friends in parishes up and down England, who make up with numberless gifts the splendid income that surpasses a million dollars a year. Doubtless we pass some of them unwittingly when we saunter by rural homes or peer into charming parish churches. Why have we not thought more about the host of hearts touched with the mission-love?

We should not ramble about London without glancing at the weather-beaten house of the London society. What a noble body of workmen in Madagascar, the Pacific islands, China, India, South Africa, East Africa, look hither for sustenance; and what a loyal constituency in the Congregational churches of England stands guaranty for that support! Look at the Wesleyan missionary offices, and think how another division of the army draws here for supplies, while another contingent of the British public becomes answerable. The reflection repeats itself at the door of the Baptist society; and we find many other eyelets through which run threads of English prayers and wealth to some region in the spiritually dark world. Statistics are dry and unsatisfactory for our present mood. We want to see in glowing light the thousands and thousands who are supporters of missions. Widows giving the mite, men who toil unceasingly, youth with new consecration, children with gathered pennies—they are a host, precious in the eyes of Christ. Old England has a vast cohort of them.

And now we are in Edinburgh. It will be but a step from Princes Street, in the direction of the new town, to pass (or to enter if we choose) the offices of the Church of Scotland. The mission gifts come from the Established Church. They are expended in India or at Nyassa. If we turn the other way, in the lofty buildings that look down into the Gardens we shall discover the rooms of the Free Church. The missionary temperature is high. The Free Church holds hearts that are burning for the heathen world, and its men are rendering distinguished service in influential fields. Livingstonia, Kaffraria and the cities of India are among them. Under the towering height from which the castle springs into the air, we come across the Theological Hall of the United Presbyterian Church and its mission rooms. Jamaica, Old Calabar and Rajputana would cry for grief were the fountain of good-will that bubbles here to be dried. It is not in danger of drying, for God has put it into the hearts of thousands in the United Church to keep the well copious. When, one day, we are gazing upon the ruins at Iona, and recalling the story of Columba and his wonderful mission from Ireland in the sixth century, we are glad to remember that Ireland still offers the pure gospel to the perishing world. In Belfast the benefactions are gathered; Gujerat, in India, rejoices in the benefit.

So we bring home to American Christians a cheer. The word "missions" is not shouted on the street corners, but the thought has a snug home in more hearts than anybody has assumed to number. Doubtless there are too many Christians yet cold to it. Doubtless there is need of great reviving. It is easy enough to write a Jeremiade. We shall not try. A Deborah's song suits us better. Our heart is toward those "who offer themselves willingly among the people." We clasp hands with Huguenot and Waldensian, with German peasant or German scholar, with Netherlander and Scandinavian, with Englishman, Scotchman, Irishman or Welshman, if only he give the right answer to our salutation—"Is thy heart with my heart, as my heart is with thy heart?"—in this missionary business. The sentiment is singularly uniform and identical

wherever you touch it. The missionary in the field should know how widespread it is, and take courage. The man is in honorable company who has joined the hosts that are committed to the support of missions.

THE MARTIN LUTHER OF SYRIA.

REV. H. H. JESSUP, D.D., BEIRUT.

The distinguished Dr. Michael Meshaka died in Damascus, July 6, aged eighty-nine. He was called the Martin Luther of Syria. Born of a Papal-Greek family, which had been long noted for great ability and intellectual vigor, he traced his origin to an old family of the town of Corco, in the Venetian republic. He studied medicine in Egypt under Clote Beg, and returned to Syria in 1845, a sincere skeptic with regard to all religion, but admiring the moral teachings of the New Testament.

In 1848 he read "Keith on Prophecy," and was convinced of the truth of Christianity, and embraced the Protestant faith. The Papal-Greek patriarch, Maximas of Damascus, began at once to attempt to restore him to the Romish Church, and the result was a protracted written controversy, which was published at the American Press. Dr. Meshaka's books, written at that time and since, are the arsenal of Arabic Protestant weapons in the battle with Rome. They are learned, eloquent, witty and thoroughly scriptural, and have done more to overthrow the tyranny of priestly power in Syria than any other book besides the Bible. They have been widely read by the common people and by priests, monks, bishops and patriarchs, as well as by Mohammedan sheikhs and people.

Dr. Meshaka was universally respected, and was esteemed by the leading men of all religions in Damascus. His house was frequented by Mohammedan sheikhs and learned men, by Turkish pashas and officials, by Jewish rabbis, Greek, Catholic and Jacobite bishops, and by European and American travellers. At the time of the massacre in Damascus, in 1860, he narrowly escaped with his life, being wounded in the head, but he found refuge in the house of a Mohammedan friend. The Turkish prime

minister, Fuad Pasha, who came with an army to Damascus after the massacre to punish the guilty pasha and the civil and military officials concerned in that awful tragedy, sought out Dr. Meshaka, treated him with the greatest honor, restored all his lost property, and rebuilt his house, accepting his estimate of his losses without a question.

Abd el Kadir, the Algerine prince, who was living in Damascus at the time, and who rescued twelve thousand Christians from massacre, was the personal friend of Dr. Meshaka, and while they lived their houses were among the noted places to be visited by foreign travellers.

At the funeral of Dr. Meshaka the throng of the populace was immense. Christians, Jews and Mohammedans swelled the procession, and Turkish soldiers and policemen joined in to show their respect and the regard of their government for the distinguished citizen of their holy city.

He published eleven religious books, besides works on Arab music and arithmetic; also an astronomical calendar giving all the movable and fixed feast days of Moslems, Jews and Christians for one hundred years from 1870. He also wrote numerous books which have not been published, among them a "History of the Meshaka family, with a full History of Modern Syria from the days of Jezzar Pasha;" "The Druzes;" "The Ruins of Ancient Damascus;" "The Superiority of the Oriental to the Western Church;" "Counsels to my Children;" "The Traditions and Customs of the Jews;" "On Good and Bad Luck, and the Evil Eye." Besides these he wrote a large number of books and tracts which in some way have been lost, probably through the burning of his house in 1860, when the whole Christian quarter was destroyed.

Mr. Ibrahim Hourani, Arabic assistant of Rev. Samuel Jessup in editing the *Weekly Neshra* in Beirut, wrote a long and able account of Dr. Meshaka's life and work in the *Neshra* of July 28, 1888, from which I have taken the above list of books. Mr. Hourani was a pupil and admirer of Dr. Meshaka, and expresses his surprise at the disappearance of so many of his writings. In addition to the

above list, he mentions books on "The Geography of Damascus," "Mensuration" and "Geometrical Proportion."

Mr. Hourani says of him that he was a prodigy of technical and manual dexterity, drawing straight lines without a ruler and circles without dividers, playing skillfully on all stringed instruments, and making many with his own hands. When he lost the use of his right hand he learned to write and draw and to play instruments with his left. His versatility was remarkable, and he adapted his conversation to his auditors. To the astronomer he discoursed on astronomy, to the mathematician on mathematics, to the doctor on medicine, the botanist on plants, the mason on building, the weaver on weaving, and he pleased and instructed all. He had keen wit and was ready with repartee, quoting Arabic poetry and proverbs with astonishing facility. The profoundest problems of the higher mathematical astronomy were his delight. Modern Syria has not produced his equal, and his influence will long be felt.

For eighteen years he had battled with disease with patience and hopeful courage. His works do follow him.

THE JEWS IN PERSIA.

REV. S. G. WILSON, TABRIZ.

There seems to be a movement among the Jews of our field which promises well for the future of the work among them. The remnants of the captivity are scattered widely in Persia in little communities which have survived the persecution of centuries. A community has been found in nearly every large city. Meshed, the holy city, the shrine of the Eman Reza, is an exception, for there, on a report that the Jews had killed a dog in ridicule of the Mohammedan festival of sacrifices, they were compelled on fear of death to become nominal converts to Islam.

Tabriz is another exception. The Jews here at the beginning of the century suffered from an old slander. It was reported that the Jews had killed a missing Mohammedan child and drunk his blood. The present mayor of the Christian quarters remembers the occasion

when an infuriated mob followed into the courtyard a Jew whom the police had snatched from his hands, yelling for his blood. The mayor applied the bastinado to appease the mob, and afterwards told the English consul, who remonstrated with him for beating an innocent man, that it was the only way to save him alive from their hands. At that time the Jews fled from Tabriz.

In the fields of each of our stations there are Jews. In western Persia, beginning at the north, we find them in old cities, Salmas, Oroómiah, Suldooz, Sonjbulak, Mianduab, Sakkus, Sennah, Kernanshah, Hamadan, and other places. In Hamadan and Teheran a good educational work is established among them. Their willingness and even desire to have their children educated by us have lately been especially manifested, as well as the readiness of some to hear the gospel. The Jews of Sennah and Kernanshah, of the Hamadan field, petitioned for schools, and one has been opened in the former place. Seventy houses of the Jews of Orooomiah show a disposition to break away from the old body, and have put themselves under instruction. There is earnest inquiry among them, and some are diligently searching the Scriptures. A young rabbi is convinced, and preaches very clearly from the Old Testament.

An evangelist in a late report says that a Jewish merchant in Sakkus declared that he and fifty of his companions were ready to profess Christianity, but feared the Koords, and desired that some one might protect them from their oppressions. The teacher in Mianduab writes that the Jewish elders with their priests have come and desired to put their school under our superintendence. One of the rabbis, who was an opposer of our work, says, "I believe in the Messiah, who has come, even as you believe." It is said that five hundred houses of Jews look to him as a spiritual guide, and how submissively may be inferred from a remark of one of the people—"We are bound to our rabbis; if they become Christians, we will." Our teacher, whose work has been beset with much difficulty, and has been much depressed in view of the prospect, says, "God has raised up my weak wings. While I

slept, he has opened a door for the gospel, and has also given comfort to the broken heart of his unworthy servant."

It is too early to tell what may develop from this movement among the Jews, but these unusual signs of receptivity on their part are very encouraging.

THE WILD INDIANS OF BRAZIL.

An interesting and valuable book on Brazil was given to the public a few years since by Thomas P. Bigg-Wither, an English engineer sent to survey a route for a colossal railway intended to traverse the almost unexplored regions of southwestern Brazil, especially the provinces of Parana and Matto Grosso.

Mr. Bigg-Wither has written an extremely interesting book, and, as will be seen from the extracts given below, he was observant not only of topographical details, but of many facts connected with the industrial and moral life of the people which well deserve to be known. The point of view from which he regarded the work of the Jesuits, conducted there more than two centuries ago, is not by any means that of a Protestant missionary, especially his estimate of their religious influence; but the history to which he refers illustrates again the wonderful energy and self-sacrifice repeatedly exhibited by them in dealing with the degraded races of both North and South America.

The facts with reference to the great numbers of pagan Indians in Brazil, and the even greater numbers found elsewhere in South America, ought to receive attention from the Christian Church in the United States. It is amazing how little is known in our country concerning the southern half of our own continent. To most of our church members, central Africa, in comparison with the interior of South America, is familiar ground. Here on our own side of the ocean are pagan tribes for whose souls no man seems to care, tribes whose languages have not yet been reduced to writing, and among whom no Protestant missionary has ever set his foot.

The subject is a large one. Mr. Bigg-Wither gives at least a few valuable contributions to our knowledge of it:

RECENT ATTEMPTS TO CIVILIZE THE
INDIANS.

The number of Indians who are still living in a wild state in Brazil has been variously estimated at from half a million to a million and a half. The latest estimates generally agree in putting the number at about one million; forming therefore nearly one tenth of the total number of the population of the empire. These Indians, as long as they thus continue unreclaimed, are entirely lost to the service of the state—and more: they are a positive nuisance, hindering the exploration and colonization of the parts which they chiefly inhabit. On the other hand, Brazil is crying out for an increase of population and is spending large sums annually in importing foreign labor, which when it arrives is too frequently found to be altogether unsuited to the country.

Fully appreciating the wealth that exists in the Indian population of the interior, the value of which, when it can be got at, was fully proved by the Jesuits in the earlier days of colonization, the state, following in this respect the old system of the Jesuits, has from time to time, as opportunity offered, established *reduccoes*, or colonies of Indians, at various convenient points throughout the interior of the country.

At the present time there exist nearly seventy of these Indian colonies scattered about in the different provinces, each being under the directorship of a monk or *Frade*, who is generally of the "Capuchin" order. In the province of Parana there are two of these colonies thus nominally ruled by *Frades*—one at S. Jeronymo, composed of about 150 Coroados Indians, and the other at Jatahy, with about 500 of the same Indians. Besides these, there are the two colonies at Colonia Thereza and at S. Ignacio on the Paranapanema, numbering each about forty souls. Let us take the larger colony at Jatahy for consideration.

This colony was formed spontaneously in the year 1859 by the Indians themselves, who, tired of being at war with the whites on the one side and the Caioa Indians on the other, voluntarily appeared one day on the banks of the river, opposite the Brazilian village of Jatahy, and proclaimed, by means of an interpreter, their desire and intention to settle peaceably down in the neighborhood of the whites. Here, then, was a splendid opportunity given for bringing

every Indian in the whole wide district around into the first phase of civilization, and then of gradually working them up, as the Jesuits did of old, into becoming useful members of society. Seizing the opportunity, the government sends a special man to take charge of the new Indian settlement, to teach the people the commoner arts of civilization, such as agriculture and building, and generally to endeavor to fill up the gulf which must necessarily at first separate them from their fellow subjects, the Brazilians. But what kind of man does the government entrust with this important work? At the very least, one would imagine that the selection would fall upon a person having some one especial qualification for so high a task—either the intense earnestness of the Jesuit, without his selfishness, or the experience and broad-mindedness of an educated man of the world. But no, the choice falls upon an untried, inexperienced Italian monk! A man whose ignorance of the language of the country, of the country itself, of the people with whom he has to deal, both Indian and Brazilian, whose whole education, in fact, has been such as to render him the very last person in the world fit for such a post. Possibly some vague idea exists in the mind of the Brazilian government that the fact of being a *Frade* of the established religion is an all-sufficient proof of fitness in these cases. If so, it is grievously mistaken, as is abundantly proved by the present state of the two colonies of Jatahy and S. Jeronymo.

In the case of Jatahy, what has the *Frade* director done in a dozen years or so during which the Indian colony has been under his direction?

Taking first the adult Indians. Of the women there was absolutely not one who understood a dozen words of Portuguese, and of the men a few, a very few, understood a little of what you said to them, but none were capable of replying in Portuguese except by monosyllables. Next as regards the children, all of whom may be supposed to have been born in the light of civilization. These, I found, knew even less of the language of the country than did their fathers. Not one that I saw could speak a word of Portuguese, or understand it when it was spoken to him.

As regards the arts of civilization and enlightened religion, these Indians, notwithstanding their fifteen years supposed tuition under the *Frade*, and the not inconsiderable sums of money devoted to their improvement by the government, had in no degree got beyond the knowledge and practice of their wild brethren

whom we had previously met with on the lower Ivaity. They built and inhabited the exact same type of *rancho*. They repudiated all clothing, except when walking abroad in the Brazilian parts of the settlement where they wore some sort of garment, as it were under protest. Polygamy still remained a permitted custom, and the doctrines of Christianity generally were evidently utterly unknown to them. In brief, they still remained in all points utterly useless as members of the state to which they had voluntarily offered themselves. Compare this with the advanced stage of civilization to which the same Indians were brought under the energetic and conscientious rule of the Jesuits.

THE JESUITS ON THE PARANAPANEMA.—
THEIR RISE AND FALL.

The history of the fortunes of this energetic class of "religioso" on the river Paranapanema is powerfully dramatic. The period over which this history extends is very brief, being wholly comprised between the years 1609 and 1631. Yet in these twenty-two years they had established and had lost a little empire.

In 1609 they founded here their first Indian settlement, or *reducao*, at the mouth of the river Pirapó, a tributary of the Paranapanema. Other *reducoes* soon followed, until in less than a score of years the great majority of the wild Indians who had before roamed the vast forests on either bank of the Paranapanema, with no fixed habitations, had been collected and to a great extent civilized under the regime of the Jesuit. At two of the principal *reducoes*, named Loretto and S. Ignacio, their success had been so great that large towns had been built, having streets regularly laid out, substantial "adobe" houses, schools and churches. The doctrines of Christianity were sedulously inculcated into the Indians, while at the same time the arts of civilization were taught with equal assiduity. Agriculture and farming were carried on to a sufficient extent to render each settlement entirely self-supporting, and, in short, the problem of civilizing and utilizing the savage was completely solved.

From afar jealous and greedy eyes were watching the rise and rapid progress of the good work. At this time there existed on the prairie district surrounding the present town of Sao Paulo a race of sturdy half-breeds—Mamelucos—sprung up from the union of the original Portuguese settlers with Indian women. Physically, these Mamelucos, or "Paulistas," were a splendid race of men, combining in their persons the strongest points of both races;

morally, the mixture of the two bloods had produced a nature savage and bloodthirsty as a tiger's and more cruel than a cannibal's.

The Paulista hated and despised his mother's lower race. Hand in hand with his greed for the possession of slaves went his unquenchable and unnatural hatred of his Bugré relatives. Hence the hunting of these latter for slaves was in all points dear to his heart; and hence also it was that the Jesuits, who had ever fought with all their power and great influence against the prevailing practice of enslaving the Indians, likewise incurred his bitter hatred.

The newly-arisen *reducoes*, populated wholly by peace-loving Indians under their Jesuit directors, offered a tempting bait to the Paulistas to gratify his greed and spite. It proved irresistible to him, and in the year 1629 he made his first onslaught upon them, destroying many of the lesser *reducoes*, and putting to the sword or carrying off into life-long slavery their inhabitants. Twice again in the following year did the Paulistas, rendered still more bold by impunity and stimulated by success, make other raids upon the unhappy *reducoes*, which the Jesuits had established with so much conscientious toil and labor. On the last of these occasions the two largest of the *reducoes*, Loretto and S. Ignacio, already mentioned, were attacked and utterly destroyed. This proved the death blow to the Jesuit regime in this part of the country.

How great was the destruction wrought by the Paulistas in these two years may be gathered from the fact that, out of a total population of 100,000 Indians collected in these *reducoes*, but 12,000 remained (Charlevoix).

In our general survey of the many fields making up the one wide field over which our prayerful thoughts range in this week of prayer, it is well that we come in the end to that great neighbor-land Brazil. An empire under the most enlightened and liberal of emperors; the most prominent country in the southern portion of the continent in the northern division of which our own country holds a similar position; rejoicing now in peaceful deliverance from that anomalous institution from which we purchased our deliverance at such fearful cost of treasure and of blood,—Brazil has claims upon the interest and sympathy and firm friendship of the North American republic which cannot be too strongly emphasized.

CONTRIBUTIONS.

ALASKA.

Alaska was not in the original programme of my trip; but zealous friends in Portland urged its claims and the rare opportunity, kind hands offered lavishly the lacking equipment for the voyage, and a couple of telegrams exchanged with the office of the Board soon settled the matter. I spoke in Portland on Sunday. The steamer left Tacoma, over a hundred miles away, next morning at 4 o'clock. We took the train at 2 A.M., reached Tacoma barely in time to catch the fine steamer "Alaskan" at 8.45, and start in pursuit of our boat, the "Ancon." We found ourselves still behind her at Seattle, where we stayed too short a time to call on Rev. Mr. Brown, pastor-elect of the Seattle church, and on Rev. George F. Whitworth, stated clerk of the Synod of the Columbia, whom we had met and heard with great pleasure at Walla Walla. We found the "Ancon" at the wharf at Port Townsend that afternoon, and forthwith boarded her with bag and baggage.

Port Townsend is the real starting-point for the Alaska voyage. With its ample harbor and its seat at the portal of Puget Sound, it cherishes its "great expectations," possibly not without reason, as some eastern capitalists had just visited the town with a view to a possible railway extension of which it should be the terminus. Its business clusters on the flat along the water, while its residences stand on the steep bluffs above and behind. I climbed up there, and soon found the Presbyterian pastor, Rev. D. T. Carnahan, who courteously guided me to the church near by, a small, quaint building of solid gray stone split from glacial boulders, largely by the labor of the Rev. Mr. Ray, a pastor of years ago. I met Mr. Ray afterwards in Oakland, Cal., and told him of my inspection of his handiwork, which bids fair to be his lasting memorial. I had

no chance to see Rev. H. V. Rice at Dungeness. If Port Townsend has a "boom," our church seems ready both to get and to do its share.

It was afternoon next day when the Ancon got under way. Just outside the harbor she made fast to a small heavily-laden schooner, and started on with her in tow. It rather depressed us to learn, first, that our ship was to tow this craft hundreds of miles to Juneau, and, secondly, that her load was thirty tons of dynamite or giant powder for use in the mines; so that the voyage would certainly be lengthened several days, if not ended meanwhile by an explosion which would "leave not a rack behind" of either schooner or steamer. The only reassuring feature was the length of the hawser.

Crossing the Straits of Fuca, our steamer touched at Victoria, a staid and restful town, which cherishes the memory of former greatness as the capital of British Columbia until this was merged in the Dominion of Canada. A two-hours drive gave us a survey of the place, with its governor's mansion and grounds, its pleasant homes and gardens, and its grand views of the sound and the Olympian range beyond. Then through the lovely scenery of the Gulf of Georgia we made our way to Nanaimo, entered the pretty land-locked Departure Bay, and made fast to a wharf to fill up the bunkers from the Wellington coal mines, which furnish the only good steaming coal on the coast. From this we pushed steadily northward. What easy, lazy, lovely voyaging it was!—Long Island Sound and the Hudson river combined and prolonged and magnified—narrow straits and channels like Johnstone and Finlayson, overhanging mountains thousands of feet high on either hand, with loftier snowy peaks beyond, ribboned with wild water-

falls, cleft by weird fiords and gloomy gorges, and brightened now and then by the gleam of a glacier, broad sounds, like Queen Charlotte's, studded with islands endless in number and shape and size—ocean entrances, like Brown's and Dixon, opening the doors of these sheltered waters for awhile to the ocean breeze and swell—lights and shadows and colors in sky and sea and land innumerable and indescribable, green and gray and russet and violet and blue and purple and white and crimson and gold; while through all this vast and varied panorama we passed in our comfortable steamer, basking in the sunshine, with not a drop of rain for a week and more, and air soft and mild enough for ordinary clothing.

On the afternoon of Sunday, September 2, we reached Fort Wrangell. We utilized our short stay of four hours to the utmost in looking it over. Beyond the short street lined with shops, the Indian cabins straggle for half a mile or so along the curving shore, many of them adorned with tall carved *totem* poles before the doors. Our church, on the rising ground behind, was in decent order, except that some rude mountain blast had given it an unseemly cant to one side. The little manse near by was badly in need of a thorough overhauling. The stockade fort was built in 1867, but has been long without a garrison. The officers' dwellings are now occupied by government officials. The log barracks were leased to our Board in 1884 for five years by order of Secretary Folger, and Mrs. S. Hall Young, wife of our late missionary there, has been allowed to use them for her home for Indian children, not under the Board's auspices, but aided by government until the recent discontinuance of the appropriation and consequently of the home. Mr. Young had just ended his twelve-years service as missionary and removed to California. His hard and trying labors were not without good and lasting results. I heard it well attested that to Mr. Young was owing the discontinuance among the Indians in and about Wrangell of shamanism and witchcraft—the blighting dominion of the *shamans* or medicine-men, and the torture, and sometimes murder, of alleged

witches. The church now reports forty-seven members. Rev. Allan Mackay, late of Waitsburg, W. T., came with us on the Ancon, under appointment of the Board, to take charge of the church; and we left him there, with his pleasant young wife and sweet, blue-eyed, four-months-old baby, hoping and praying that his new field would open to him kindly, and that his self-denying toil would be repaid by large success.

I found at Wrangell a specimen of the scurvy treatment our missionaries sometimes suffer from evil-minded white men—an obstacle far worse than any offered by the natives. William Fleming, the deputy collector, appointee of United States Collector A. K. Delany at Sitka, inspired by some grudge against Mrs. Young, had taken advantage of her temporary absence—her husband having gone and she being thus without a protector—to put custom-house locks on the outer doors of four of the buildings she occupied in the fort, under pretence of necessary care of public property. As we left the wharf, Captain Carroll told me that Fleming had informed him with much glee of this manly exploit, and that he in turn had given Fleming in strong frontier Anglo-Saxon a very unfavorable opinion of the performance. When I reached Sitka, I promptly inquired of Collector Delany if this act was by order from him, which he at once disclaimed, with all previous knowledge of it. I then asked whether he approved it, and he cautiously answered, "I did not say so." He contemptuously disavowed the Board's lease of the buildings, a copy of which I showed him, on the ground that he had never been informed of it! and talked largely of his being "custodian of all the government property in the territory." I had no time to pursue the matter and got no further satisfaction. I have since heard that Delany told Fleming, the next time he saw him, that he would turn him out of office the next time he gave him any such trouble. I have narrated this matter simply to illustrate the hatred and hostility shown toward missions and missionaries by a class of white men in these new and far-away places. This annoyance of Mrs. Young was

of the same piece with the malicious indictment and arrest of Dr. Sheldon Jackson at Sitka on a trumped-up charge, for which Judge Ward McAllister and District Attorney Haskell were removed from office with such wholesome and pleasing promptitude several years ago. I have repeatedly corrected the false impressions of tourists derived from the misrepresentations of the indifferent and the ungodly in Alaska; who would decidedly prefer that there should be no missions, no schools, and no attempt whatever made for the elevation of the natives.

I wish I could do justice here to the picturesque beauty of Wrangell Narrows, through which we passed next day, and the unusually clear view we had of snowy mountains and the huge Patterson glacier, as we made our way through Soutchoi Sound. Before breakfast next morning we were at the wharf at Juneau. This busiest and rudest of Alaskan villages stands on the slope of a tongue of land apparently thrust out of a gorge in the abrupt mountain wall of the bay, up which a path leads three or four miles to the famous Silver Bow Basin and its rich placer-mines. I made my way along the shore and up the hill, and made a somewhat early call on Rev. Eugene S. Willard, pastor of our Indian church, and Rev. J. P. White, pastor of our white church, who with their wives gave me a hearty welcome. Mr. White has since left his hard and unpromising field. Mr. Willard endured hardness for five years at Chilkat, and came to Juneau as a less trying and more hopeful field. Largely with his own hands, and partly with means of his own procuring, he has built the neat Indian church, which now gathers a good audience and twenty-seven communicants, the pretty manse near by, and the home between them, in which, with Mrs. Willard as matron and Miss Bessie Matthews as housekeeper, are sheltered and trained twenty-two Indian boys and girls, who attend the handsome government school opposite, and when possible are sent to Sitka for further industrial training. Henry, one of the older boys, during my visit was busily finishing the outside painting of the home. Miss Mat-

thews is overworked, and greatly needs more help than her girls can give her, in a work which affords the chief hope of rescuing these children from ruin in the dance-houses and saloons.

Sailing at noon, we touched at Douglass Island, across the bay, and visited the great Treadwell gold mine and mill, climbed the hill and looked into the vast hole in which miners were blasting out quartz in masses from the prodigious vein four hundred and eighty feet wide, which is apparently inexhaustible, and went through the mill, the largest in the world, where two hundred and forty stamps were pounding away with deafening clatter and roar. Col. Frye of San Francisco, a fellow passenger, one of the five owners, politely showed us all there was to be seen, and his wife courteously entertained us in their rooms near by. The whole island is said to be seamed with quartz veins, whose development has been thus far only begun.

The next morning opened the first rainy day of the voyage. With an early start, the Ancon made her way that afternoon into Glacier Bay, an inlet at the head of which the mighty Muir glacier thrusts its tremendous front into deep water. Dodging the numberless icebergs, the steamer brought to within a half mile of the titanic ice-wall. I know not how to describe it in a phrase better than by calling it a frozen Niagara—only even the great cataract, frozen solid, would be dwarfed by the glacier's stupendous dimensions. Prof. Muir says it is three miles across the front. Captain Carroll, whose hobby is the trip to this glacier, said it was two miles. I thought it rather less. The sheer height is variously given from two hundred to four hundred feet. Where all is so huge the eye is easily deceived, and the largest figures may be nearest right. The gleaming white of the ice-front was varied by great patches of deep blue, which no one could satisfactorily explain. Ever and anon vast masses, of hundreds of tons, were detached with portentous crack and roar, and fell with thunderous crash into the water, flinging the spray apparently to the top of the glacier and making

waves which rocked the ship and swept like surf upon the shore. A few of us, my wife included, landed with a boat and climbed, through pouring rain, over the muddy and stony and slippery moraine a mile or more toward the edge and level of the glacier, though we had not time to reach and mount it. We were glad to regain the steamer, all soaked and slimed, to rest and repair damages. We lay all night at anchor in that strange harbor, wakened at intervals by the dash of the rain and the deep roar of the falling masses, shoved off by the resistless

and relentless push of forty miles of solid ice down its sloping bed. As an image of cold, hard, incalculable power, I can think of nothing in all the domain of nature to surpass it.

Next day, after an early start and a short stop at Idaho Inlet, we passed through Chat-ham Straits and the tortuous windings of the well-named Peril Straits, and on the second morning, a little before nine, made fast to the wharf at Sitka.

But space fails, and Sitka must wait till next month. WILLIAM IRVIN.

MONTANA.

This territory—an empire within itself—is worthy of more attention than it receives from our church organs. Its resources in mining, agriculture, grazing and timber are very great, and until recently have been ignored or underrated. So, too, our climate. It is not only healthful and bracing, but kindly and enjoyable. Our streams and lakes and springs, hot and cold, are many and pure. Montana has been condemned on general principles, condemned unheard and untested. Simply because she was far north and high, therefore she was severe, cold, inhospitable and forbidding. Nothing could be further from the facts. The Hayden survey gives the mean altitude of Nevada and New Mexico at 5600 feet above sea level, Wyoming 6000, Colorado 7000 and Montana at only 3000, nearly 2500 lower than the other mountain states and territories. And as 300 feet of altitude equal one degree of latitude, Montana's advantage in mildness of climate is over eight degrees of latitude. The towering mountain ranges of the south are flattened and lowered so that "the moisture-laden mild winds of the Pacific pass over to temper our rigorous winters, beat back the unwelcome north waves and the northeast Dakota blizzards, and also cover our mountains with snow to feed our springs and streams, and bear to us spring rains that make the valleys of Montana as the garden of the Lord, waving grain fields, grassy hill-sides and the very

flower garden of the continent. Without our mountains our territory would be a desert; with mountains as high as Colorado our winters would be arctic and habitable only by Esquimaux." As it is, our winter temperature is moderate, extreme cold days being few and infrequent, and our summer days bright and warm and nights cool and comfortable. Severe storms are rare, except among the mountain peaks, and cyclones there are none. The sheltered valleys of Montana are well watered and fertile, and there are no more desirable regions for homes in all our broad land.

We are girt about with mountain barriers on the southeast, south and west, so that our rivers are sent away to the north before they can find their way to the sea east or west. Hence the natural gateways of Montana are far to the northeast and the northwest. This retarded the settlement of our vast country. Transcontinental business could not go through our land, would not go north of it, and so must go south of it. Hence from the days of the explorations of the sons of Chevalier de la Verendrye in the middle of the last century to those of Lewis and Clarke in the beginning of this, Montana was known only to hunters, trappers and missionaries until twenty-six years ago, when the discovery of gold unlocked the gateways and revealed to the world this magnificent mountain land. In 1864, when Congress created the territory, thousands of

miners were scattered over the country eagerly and successfully prospecting for gold. The main range of the Rocky Mountains cuts Montana into two unequal parts north and south, one fourth west of the continental watershed and three fourths east of it. The west half is the mountain land. East and west of the backbone are smaller ranges and lateral spurs and isolated groups of mountains and rocky ridges with wide plateaus and cozy valleys. The east half is mainly a vast rolling prairie and broken bench lands, over which roamed countless herds of buffalo, now supplanted by tens of thousands of cattle, sheep and horses. It is a well-watered land. Unfailing snow-fed streams laugh and ripple down every valley and across every plain. Clark's North Fork of the Columbia, with its tributaries the Bitter Root, the Blackfoot, the Jocko, the Flathead, etc., drains some forty thousand square miles of Montana, and the Missouri, with its tributaries the Milk river, the Yellowstone, the Big Horn, the Powder, the Teton Marias, Judith, Musselshell, Jefferson, Gallatin, Madison, etc., drains twice as great an area of the territory. Between these streams lie immense tracts of unsurpassed grazing lands, and along these streams and hundreds of little creeks are valleys large and small of splendid farming land. The thousands of square miles of barren, sombre hulks of mountains not only serve essential climatic uses, giving all the value they possess to valley and plain, but are themselves the treasure-house of inexhaustible wealth. From 1862 to 1872 the annual yield of gold from placer diggings was from twelve to fifteen millions. As placer mining gave out quartz mining began. In 1876 quartz mining produced of gold and silver about a million dollars a year. Experts estimate that the gold, silver and copper mines of the territory will produce this year not less than forty million dollars.

In 1870 the white population was a little over eighteen thousand, in 1880 thirty-five thousand, and in 1888 at least one hundred and fifty thousand, just about one person for every square mile. Of cattle and sheep

Montana has two and a half millions, and of horses one hundred and fifty thousand.

The whole territory is prosperous. Two years ago eastern Montana suffered greatly from the depression in the price of stock and the heavy loss from a severe winter. But stock interests are again doing well. The Butte City mining camp of twenty-five thousand people, the largest in the world, produces more copper than any other in the United States. The pay-roll is nearly a million dollars a month. Two years ago the one shipping point, Butte City, Montana, furnished one tenth of the gross income of the whole Union Pacific Railway system. I presume the proportion is still about the same. Round the Anaconda copper-smelting works has arisen in six years a town of seven thousand people. The Granite Mountain silver mine pays a monthly dividend of nearly two hundred thousand dollars. And the territory is dotted over with such mines only a little less productive. Helena, the capital, said to be the wealthiest and wickedest city of its size in the country, is built in a gulch from which millions of gold have been dug, and surrounded by mountains that carry "in their bowels and on their summits and mighty sides" treasures untold of the precious metals. At Helena smelting works costing a million and a half are nearing completion. A hundred miles north, at Great Falls, smelting works fully as large are nearly finished. At Anaconda, seventy-five miles west of Helena, the capacity of the works is being doubled; at Granite Mountain, twenty miles west of Anaconda, additional quartz mills of immense capacity are building; and in twenty other places similar investments and improvements are going forward, only on a smaller scale. The whole territory is alive and moving. In 1881 or 1882 the Utah and Northern, a branch of the Union Pacific Railway, broached the territory, and in 1883 the Northern Pacific Railway pierced it. Spurs and branches are building every year into the rich valleys for grain and stock, and climbing up the foothills and over seemingly impassable ranges for lumber, gold, silver and copper. In the last two years the Man-

itoba system has built across the north part of the territory to Helena, and has just completed the fourth largest tunnel in America to reach Butte City, seventy-five miles southwest, and get its share of the profitable business of that phenomenal camp. Everywhere there is growth of population, investment of capital, building of railways and mills, and opening of mines and farms, and there are large returns for investors, good prices for producers and big wages for laborers, and everything in the territory is but beginning and cannot stop. The salubrious climate is here and people will drift to it; the valleys are here, with their streams and grasses and fertile soil; the foothills are here, with their magnificent forests of pine; the mountains are here, with their seams of precious metals dazzling the eyes of men; and the world wants and will have what Montana has in such abundance. What its future will be no man knows, but it must be great and important.

The population of Montana is a fine sociological study. Fashion and caste do not count for much. The past has little weight. Old customs and traditions have little respect. Business, pleasure, gratification, success, rule. Plan and push drive for success. If morality seems to stand in the way, it must be sacrificed. If religion is thought to interfere, it must stand aside. If the Sabbath seems to bar from gratification or gain, away with the Sabbath. Old associations and ways are at a discount. Old things they put away and they make all things new, and do not, as a rule, improve them. The great majority of the people that go to Montana go with money to multiply it, and they do not stand on trifles, or they go for big wages and they must have them. It is the minority that go there for homes, and so seek to cultivate heart and home as well as mere pleasure and profit. With the exception of, comparatively, a few centres, people live isolated. Ranches miles apart. Lumber camps and mining camps here and there. Many of them consist of only a few families and some of only a few men, no families. How easy to forget the old home and the old church and the good old ways!

Many of the scattered settlements and camps are too small to maintain church and Sabbath-school, but are all large enough to sustain the saloon and the gambling-hell. And a large proportion of the people are young men, far from home and from all restraining and helpful influences, and the temptations and opportunities for irregular and riotous living are well-nigh irresistible. It is a land strewn with wrecks. That Christian work among such a people must be difficult and discouraging is evident. There are also many encouragements. The people, as a rule, are frank and friendly, generous and warm-hearted. The push for gain, the force of circumstances and surroundings, have led some into evil ways and many into careless, heedless indifference. But they well know they are wrong and would like to see a different state of things, and are glad to have good done among them. In their free and easy way they will welcome and sustain any minister of fair tact and talent who will respect them and love them and live among them, and in an unselfish and manly way seek their good. But we must not delay. If we leave these settlements wholly to the devil's missionaries too long, they get beyond this point and reach that stage when they have neither sympathy nor support for the missionaries of the cross. There is not a month to waste. The past and the present of our church in Montana have an urgent lesson for us.

In 1864 a Presbyterian minister began work in Montana. In 1866 he left. Dr. Jackson went through the territory in 1869. In 1872 he returned, bringing two ministers with him. In June, 1872, these three brethren organized seven churches and the Presbytery of Montana. Through trial and toil the work moved continuously forward. To-day we have twenty churches and ministers occupying the most important and promising centres in the territory; also the College of Montana at Deer Lodge, with three magnificent buildings, costing some eighty thousand dollars, with eleven professors and teachers and a hundred students; and the academy at Bozeman, with a full faculty and seventy-five students. In sev-

eral respects our church leads all others in Montana, but we must yield our position unless help comes quickly. For the past two years little aggressive work could be done for want of suitable ministers. Last year one church was organized, and it could as easily have been ten if the men could have been found to minister to them.

Helena needs a second church, if not a third. Butte City must have a second church. Granite Mountain and Philipburg have been ready for a minister for a year, and the field is white to the harvest. It has been wide open to us for over a year, but it will soon be closed against us. Choteau and the Teton country pleaded for a church and minister over a year ago, and they are still pleading. In that whole region there is neither church nor minister nor Sabbath-school of any name or connection. The Judith basin is calling for a minister, and is getting weary. Dillon, the county-seat of Beaver Head county, is suffering. The grand Gallatin valley needs another laborer, though the elders of the Bozeman church are supplying the pressing need nobly. It might be well to ordain two or three of them, and supply our own vacancies, and cease looking east for ministers. They seem to be afraid of our grand mountain land, especially the young, vigorous cadets of the church. Wherever we plant and man a church in Montana, it prospers. In no field will mission work pay better. Three years ago we organized in Anaconda. The church is flourishing. It has just finished a beautiful house of worship. At Missoula they are also building. At White Sulphur Springs also the growth of the church is most gratifying. A neat chapel was dedicated free of debt a few months ago. Up the Bitter Root valley we have a long string of churches, all manned and growing. In the Flathead valley there are six hundred settlers, and our missionary is the only minister in it. At Great Falls we began work some three years ago, and have a good chapel and a parsonage under way. The Boulder church grows right along, even when vacant. We have just entered the

Rosebud valley, and find the people hungry for the word. With the spring there will be many openings along the line of the new Manitoba Railway.

1. Such a territory deserves more than one or two men a year. Some years it hardly receives that many. I can think of no reason why we should sin away the day of our great Montana opportunity. It is now late in the afternoon of that day.

2. Our recognized position in Montana in church and educational work appeals to us not to forfeit our standing and fall back to second or third place. We may easily continue to lead, and a little neglect will as easily throw us far into the rear, for every interest in Montana is to-day moving forward rapidly and substantially. To be left we need not fall back—only stand still a few months.

3. The great and general material prosperity and vast undeveloped but developing resources urge upon us the wisdom and profit of going with the church and the gospel right in the van of the push and the progress of our wondrous land of wealth and worldliness. The very roughness and irreligiousness of many of our almost over-prosperous communities—when Jeshurun waxed fat, he kicked—is but an added argument with ministers of the right mettle to come over and help us. Our crying need and the wide-open door most eloquently plead.

4. Our healthful and enjoyable climate we do not use as an argument, but simply offer it to you as a luxury you will have here in a perfection that you can enjoy in few other mission fields in our favored country.

5. May these reasons lead a band of our strongest young men to dedicate themselves to Christ's work in this grand and promising territory! Boys, do not be afraid of Montana. Its few weeks of annual cold will not hurt you unless you are very delicate, and the work to be done and the wages to be received by the laborers for Christ in Montana are exceptionally great.

A. K. BAIRD.

ISLAM IN INDIA.

Looking out upon the great mission field of India with its two hundred and sixty-eight millions of people, it is not strange that we should think of it as a heathen land, as the land of the Hindu with his idols and Jagarnath cars. And yet a closer acquaintance with India will reveal to us the somewhat startling fact that in this land, where

"Every prospect pleases,
And only man is vile,"

there are fifty millions of people who refuse to render homage to heathen gods—people who claim to be the worshippers of the only living and true God. They rejoice in the proud title of Moslem. From a thousand minarets daily goes forth the muezzin's call to prayer. Five times a day millions of these followers of Mohammed rank themselves within the masjid, or by the wayside, or on the veranda, or wherever the call to prayer may find them, and there repeat the appointed formulas of praise and adoration to Allah Ta'alah, the most high God. Such a phenomenon is full of significance. It discloses a most important fact in connection with the evangelization of the world, and especially of the Mohammedan world. It is surely not a matter of small moment that a generation of Moslems more numerous than the Mohammedan subjects of the sultan of Turkey should be subjected to the dominion of a Christian nation. Is it not a matter of profound gratitude to God that one fourth of all the Moslems in the world are thus placed in circumstances where the missionary may proclaim the message of the gospel to them without fear, and where the Moslem, if led sincerely to accept the Christian faith, may frankly confess it without danger to his life? Thus it would seem that India is the field of all others most favorable to work among Mohammedans.

There are some things noticeable among the Indian Moslems to distinguish them from Moslems elsewhere. Perhaps nothing is more characteristic of them than the *taint of caste*. The faith of the Moslem would consistently eradicate all distinctions of caste or nationality. It would not only

reckon all the children of Adam as of one blood, and therefore of one universal brotherhood, but, by virtue of the common faith, even the schism created by infidelity and idolatry would be forever healed. Every Moslem is a peer in the commonwealth of Islam. Even the slave should secure his freedom by the utterance of the almighty formula—*Ta'ilāh illilāh Mohammed-urruṣūl illāh*: God he is God, and Mohammed is the apostle of God. Yet what do we find among Moslems in India? We find the caste system incorporated in part at least among them. Many Hindu castes have their Moslem equivalents. Marriage and other social relations and customs are made generally to accord with caste lines. The Moslem will not eat with a Christian, nor even taste food cooked by a Christian, any more than his Hindu neighbor.

Another peculiarity of Indian Mohammedans is the *prevalence of idolatrous customs* among certain classes at least. This is specially true of the worship of saints, the divine honors bestowed upon Ali, Hassan, Hussain and Fatima, the descendants of the prophet, and also of the service rendered to many saints of a more modern day. Go to their tombs and you will see garlands of flowers presented with a prayer for some blessing, just as such garlands are offered at the shrine of a Hindu saint or god by an idolater.

Still another peculiarity of the Mohammedan in India is his *readiness to use interlined copies of the Koran*. There are at least three translations, one in the Persian and two in the Urdu or Hindustani language, which are in common use. They are, however, never printed separate from the original Arabic text. These peculiarities at once illustrate the influence that the Hindu environment has had on the system of Islam, and at the same time it shows that while it is narrower on the social lines, it is nevertheless broader on the side of intellectual freedom. This latter phase is especially evident among Moslems who have received an English education or been brought in

contact with Englishmen. Take for instance the author of an article which lately appeared in the *North American Review*, on the subject "Why I am a Mohammedan." There the writer evinces a profound respect for the Christian religion, while he reproves the narrowness of the Christian. He thinks that Christianity and Islam are, by a liberal interpretation, capable of being reconciled! This now represents the school of Sir Syed Ahman Khán, C. S. I., of Aligazh, a school which is growing rapidly among the best-educated Moslems of India. As under the liberal rule of Akbar, the Great Mogul, the Moslem became tolerant of idolatry and even took on a shade of bedic color, so under the liberal government of Victoria the Moslem is learning some lessons of tolerance, and is ready to take a more rational course in dealing with the religion of the European.

What then has been done to reach the Moslems of India? We observe first that *the most popular of all the languages of India is the Urdu or Hindustani*. This is especially the language of the Moslem. It grew up with the Mohammedan occupation. It has had great influence in changing the sentiments of many Hindus in regard to a personal, living, prayer-hearing God. It has witnessed for one true God, for the doctrine of the resurrection and judgment. The Scriptures have been translated into this language, books have been written, hymns prepared, tracts and newspapers published by the hundred thousand. This body of literature has done and is doing much to impress upon the thought of the Indian Moslem the doctrine of the gospel.

In addition to this the *schools* established by the missions and the government have exercised and are now exercising a powerful evangelical influence on the minds of Moslem youth. Few of the young men pass through our schools without learning to regard our holy religion as well as their own in a very different light from that which is common to Moslems. Some of them are converted. Others lose faith in their own religion without accepting Christianity. Others accept the Syed Ahman

theory, and strive to reconcile Islam and Christianity.

Finally, the *word as preached* has power upon many Moslem minds. So certainly is this true that the Moslems of Delhi have inaugurated a kind of theological seminary in which preachers are taught all the objections of western infidels against Christianity, that they may go forth to oppose the Christian preacher in town and village.

Thus the work of evangelizing Indian Moslems has been inaugurated. The conflict rages. Almost any day you might see the missionary or native preacher on one side of a street, in any one of a score of Indian towns, preaching to a dusky crowd the unsearchable riches of Christ, while opposite him on the same street or but a little way off you would see the marilvie addressing another crowd, striving to oppose the teaching of the Christians.

You ask, Has the missionary accomplished anything? Are there any Moslem converts? Or are we to believe those who tell us that the attempt to convert a Moslem is vain?

Let us go to India and see. We begin at the northwest. At Peshawur we enter the mission church, and there we observe that the pastor is a convert from Islam, Rev. Imam Shah. His auditors too are mostly those who have recently renounced the religion of Mohammed. At Sealkote, Gujranwala and Lahore we notice in the native churches many Moslem converts. We call on Rev. Imam Uddin and Rev. Yaqub, pastors, who are also converts from Islam. At Amritsar we meet Rev. Imaduddin, D.D., and Rev. Sadiq with a considerable following, all converts from Mohammedanism. At Lodiana, Jalandhar, Hoshiarpur and Ghorawaha we find many converts from Islam. Here we meet Reva. Ahmad Shah, Abdulla, and Messrs. Wazir Masih, Mohammed Shah, Amir Khan, Rukn-ud-Din, and other native licentiates, catechists and teachers, all of whom are converts from Mohammedanism. We should find Moslem converts in almost every mission church from Lahore to Allahabad. Ever since the days of the sainted Henry Martyn, whose native assistant, Abdul Masih, was a

converted Mohammedan and the first ordained Protestant minister in north India, missionaries in India have had accessions to their churches from amongst the followers of the Arabian prophet. The writer knows at least fifteen ordained ministers, besides many catechists, Scripture-readers and school teachers, who once gloried in their being Mohammedans. Many of these are among the most faithful and godly of our native helpers.

These facts are sufficient to satisfy us that

the statements of those who tell us that missions to Moslems are a failure are at least mistaken. If the results have been less than might have been expected, the reason is not due to the invulnerability of the Moslem faith, but rather to the fact that in so far as India is concerned the Moslem has been generally approached as though he were on the same level with his idolatrous neighbors. On this subject we may have something to say at another time.

SAHARANPUR, INDIA.

E. M. WHERRY.

RECRUITING MISSIONARIES.

Two years spent in enlisting missionaries for service in India have not only taught me some unexpected lessons, but have brought to light some facts which the church ought to understand. In the first place, there is ordinarily no dearth of candidates. A call published in three of our papers will almost certainly bring out forty or fifty responses. Everybody has heard of the 2300 students who pledged themselves to missionary service about two years ago, and Mr. Moody has no difficulty whatever in getting candidates on their feet at his summer meetings. Plenty of people are ready to register their names as candidates, and for this we ought to be thankful, even when we know that very few of these "called" ones will be chosen. A winnowing process begins the moment they present themselves, and as a rule less than ten per cent. of those who offer will be accepted, or will persevere in their purpose till actually sent abroad. I put the figures high when I say ten per cent., not wishing to disparage earnest and sincere convictions of good Christians; but the relentless facts of the case cannot be set aside.

Of those who offer, a considerable number are ruled out on the score of unsuitable age. Ardent youths of twenty, often with very defective education and no experience in Christian work, offer themselves, and are told to wait and prepare for future service. Then, in striking contrast with these,

men of fifty, sixty, and sometimes nearly seventy years of age, offer, and are told that their cases cannot be considered. Next follow a large number between the ages of twenty-five and forty, some having excellent qualifications, but all cumbered with one of God's richest blessings, a quiver full of little arrows. Many of these men are full of the notion that they will bring up their children in some heathen land and make them all missionaries, but they are told (1) that this has been tried over and over again in many lands, and that comparatively few such children ever give themselves to missionary work; (2) that each child adds to the cost of passage and of support; (3) that each child adds to the liability to failure. The dear little ones may sicken; and when the doctor says that nothing but a return home will save their lives, the parents will return. It is easy for them to insist that they go for life, to live or die in India, but we cannot ignore facts. Parents who promise to stand firmly at their posts and watch their children die do not know what they are saying.

We next find a class of young men with defective education and no habits of study. Some of these are good and devoted, with brains enough to enable them to succeed; but a young man who does not take the trouble to master English in America will not persevere in learning a more difficult tongue in a heathen land. It is sheer folly

to send out missionaries who do not know how to study. Very young children can learn new languages without study, but very few adults can do so. A young man who can study and who does study need not necessarily be a scholar in order to be a missionary. An average country school-teacher, if accurate and painstaking, may master a strange language and do good service abroad, provided he has the power of application and the religious devotion needed in the mission field. A slipshod, superficial, inaccurate graduate of a college will be beaten clear out of sight by the careful and accurate country teacher who studies.

When we have sifted a hundred men until twenty-five are left, we find the average age of the band is twenty-seven. A few are over thirty, and few under twenty-five, but the majority range between those two ages. A physician is now called, and he rules out ten of the number. One is consumptive, one has defective sight, one was once prostrated by sunstroke, two are physically weak, and so on. Next comes an examination of testimonials, and five more heads go down. One does not "get on" with people; a second cannot keep out of debt; a third "succeeds in nothing but failing"—I quote this literally from a letter; a fourth is fickle and unstable; and a fifth is put forward so earnestly by his presiding elder that it is perceived that he is a man not wanted on somebody's district.

We have now ten men left. They are either married or expect to be before sailing, and nearly all the tests applied to the men must in like manner be used in determining whether the women should go. Five of them are rejected, and the remaining five men are told that they may pack knapsacks and get ready to sail in six weeks. Five per cent. of the hundred men is the result of the sifting. But now comes the most astonishing part of the whole procedure.

Three of the five chosen men at once begin to make excuses. They suddenly discover a dozen reasons for delay or for not going at all, and with many expressions of regret, and often with much strong talk about the pain it costs them not to be able to go, they dismiss the subject and go their several ways. What does such conduct indicate? Nothing very bad. The young men did not know their own hearts; that was all. They really thought they desired to go; but when brought face to face with the final decision, they discovered many things which a more superficial view had not disclosed before.

This missionary net is like the old, old net of the parable; it gathers of every kind. The dead-beat or ecclesiastical tramp is frequently taken by it. The man with a damaged character, who wishes to go into an unknown region and cover up his tracks behind him, is sometimes found in the net. The slow man and the sanguine man, the rash man and the dreamy man, and all manner of exceptional men are taken. The crank in full growth is often caught. The outcome may seem very small, but a careful sifting in any calling would show a very similar result. Picked men are rare in this world. Gideon selected one man in every one hundred and six, and for special service that proportion will hold good at the present day. The missionary service is one above all others for picked men, and in this field we are daily constrained to say, "The laborers are few." Just at present the demand is very urgent and the response very feeble. We do not need the most eloquent or the most learned or the most brilliant men, but we do sorely need a dozen men who are brave and true, who will not flinch when the order comes to march, who will be ready to toil or fight or die as may be the Master's will, and who will give the rest of their earthly days to the work of India's redemption.

SOME CONTRASTS BETWEEN HINDUISM AND CHRISTIANITY.

At the present time, when educated Hindus are talking and writing of an "Aryan Revival," and when so many apologists of Hindic philosophy are appearing in our western lands, a few contrasts with Christianity may not be out of place:

1. As to the nature of God. There is a wide abyss between the cold and unconscious Hindu Brahman, slumbering age after age without thought or emotion, or any moral attribute, and the Infinite Jehovah, whose thought guides the universe, and whose tender mercy "passeth knowledge"! The latter compares himself to a father, and pities with more than a father's compassion. He is a God by whose care the very hairs of our heads are numbered, and who so loved the world, lost in sin, that he gave his Son as a ransom.

2. There is a marked contrast between Hinduism and Christianity in their estimate of the human soul. Unlike Buddhism, the Hindu philosophy does recognize the existence of a soul; but it is only a temporary emanation, like the moon's reflection in water. The soul may pass from one body to another through almost endless successions, but it has no separate being and no real immortality. It may resemble its source as the image resembles the moon, and just about as coldly. But there is no capacity for fellowship; its approach to deity is not by mutual love, but only by absorption. Its supreme destiny is to be lost like a drop in the ocean. On the other hand, our faith teaches us that we are created in God's image, but not that we *are* that image. We are separate though dependent beings; we are made capable of fellowship and love.

3. What are the comparative encouragements which Hinduism and Christianity hold out for the future? The doctrine of endless transmigration casts a gloom over all conscious being. It finds its only solution for the dark problem of suffering in the theory that all our trials must be the consequences of former sins. There is not even a consciousness that our punishment is

just, since we have no knowledge of the sins whose penalties we bear; and in the next transmigration the sufferer will have no remembrance of the sins committed here. While Christianity looks for the solution of life's mysteries to the blessed light of the life to come, Hinduism finds it in the hopeless issues of a life that is past. One is a religion of hope, the other a religion of despair. The one proclaims that where death abounds "grace doth much more abound"—that the sufferings of this present life are not to be compared with the glory of the world to come—that eye hath not seen, nor ear heard, nor the heart of man conceived, the things that are in reserve for them that love God. The other bids us assume that we have been sinners (we know not when or where), and that through many probations yet to come the whole score must be settled and the last farthing exacted, and that there can be no final rest that we shall be conscious of, since when the debt is wholly paid our separate existence will cease.

4. In strong contrast with Christianity, Hinduism has no Saviour and no salvation. It is, therefore, not a religion in the highest sense. Religion, from the very derivation of the word, is a rebinding of lost souls to God. It implies the ruin of sin and a divine rescue from it. What is religion for if it is not a divine salvation, if it reveals nothing of hope and blessing from above, if it presents no omnipotent arm stretched forth to save? Christianity reveals One who, when there was no eye to pity, came forth for our redemption. Hinduism has no such resource. There is nothing above the low level of human struggle and merit. There is no divine helper, no sacrifice, no mediator, no regenerating spirit. Call it a religious philosophy or a mythology, but it is not in the highest sense a religion. It has no glad tidings to proclaim; no comfort in sorrow; no victory over the sting of death; no resurrection unto life.

There are many other contrasts on which there is not time to dwell. For example,

Christianity has raised woman to respect and honor, and made her influence in the family and in society sacred and potential. Hinduism has brought her down even from the position which she held in the early Aryan period to ever-lower depths of degradation, and has made her life a burden and a curse. Christianity has raised the once savage tribes of Europe to the highest degree of culture, and made them leaders in civilization and rulers of the world. Hinduism has so weakened and humbled the once conquering Aryans that they have for ages been the prey of every invading race.

Christianity shows in its sacred books a manifest progress from lower to higher moral standards, from the letter to the spirit, from the former sins that were "winked at" to the perfect example of Christ, from the narrow exclusiveness of Judaism to the broad and all-embracing spirit of the gospel, from prophecy to fulfillment, from type and shadow to the full light of Redemption. The sacred books of Hinduism have degenerated from the lofty aspirations of the Vedic nature-worship to the vileness of Saktism, from the noble praises of Varuna to the low sensuality of the Tantras, from Vedic descriptions of creation as sublime as the opening of John's Gospel to the escapades of Krishna or the polyandry which disgraced the celestial sons of Pandu.

Christianity breaks down all barriers which divide and alienate mankind, and establishes a universal brotherhood in Christ. Hinduism has raised the most insurmountable barriers and developed the most inexorable social tyranny ever inflicted on the human race.

Christianity enjoins a higher and purer ethic than it has ever found in the natural moral standards of any people. It aims at perfection; it treats the least infraction as a violation of the whole law; it regards even corrupt thoughts as sins; it bids us to be holy, even as he is holy in whose sight the heavens are unclean. Hinduism, on the contrary, is below the ethical standards of respectable Hindu society. The offences of Arjuna and other divine heroes would not be condoned in mortals. The vile orgies of

the "left-handed worshippers" of Siva would not be tolerated but for their religious character. The murders committed by the Thugs in the name of the goddess Kali would not have been winked at were it not that a goddess demanded them. Constantly the plea is made that base passions, which would disgrace mortals, are sinless in the gods.

Not to pursue these contrasts further, I desire in this connection to point out a distinction which seems very important, viz., that the ethics of a people are not necessarily identical with their religion. The religion of Christian nations is better than their ethics; that of the Hindus is worse, that is to say, worse than the natural dictates of the understanding and the conscience. It is wholly misleading, therefore, to judge of different religions merely by the moral precepts found in the maxims of the people. In its ethical proverbs one nation may not differ very widely from another. From the literature of the Chinese, the Hindus, the Persians, the ancient Greeks and Romans there may be culled many maxims which are worthy of a place in the New Testament. There are various versions of the Golden Rule in heathen literature, and beautiful exhortations to faith, to charity and a forgiving spirit; but that is no proof that the sensuous mythologies from which they are gleaned are to be compared to the religion of Christ. Beautiful flowers may be gathered from a dung-hill, and the same is true of the so-called "Anthologies" which have been published to show that all faiths are much alike. They are often beautiful, but they should be ruled out of court when judging of the comparative merits of the various systems *as religions*. Ethical precepts are the common dictates of that conscience in which "God has not left himself without witness" in the hearts of all men. But religions are expedients, either revealed or devised, by which human weakness and sin may, if possible, find divine healing and heaven-sent salvation. *Religions deal with ethics in their relations to God.*

Finally, what are our grounds of hope that Hinduism will yield to the truths of Christianity?

As accepting the Old and New Testament prophecies, we believe that India will be given to Christ for a possession, but of the times and seasons we may not venture to predict. On the one hand, it were easy to underestimate the entrenchments of hoary errors, the vastness of populations, the strength of social barriers, and to form expectations begotten of mere enthusiasm; while, on the other hand, we must not fail to remember how often unexpected resources and victories have appeared in the cause of truth.

Making due allowance for the resistance of hoary custom, the deadlock of caste, the proud consciousness of the Hindus that their old faith has survived many attempts of rival systems, yet it is already apparent that in Christianity Hinduism has encountered a very different force; and by Christianity I mean all that belongs to it—the civilization, the type of law and government and the general tone of sentiment which it has produced.

It is the peculiar distinction of India that it has been the theatre of four great religions—Hinduism, Buddhism, Mohammedanism and Christianity. The first three have each had many centuries of opportunity, and yet Christianity has done more for the elevation of Indian society in the last fifty years than they all during the long ages of their domination. Neither Buddhism nor Mohammedanism made any serious impression upon caste; neither was able to mitigate the wrongs which had been heaped on woman: Mohammedanism rather aggravated them. The horrors of the suttee and the murder of female infants, those bitterest fruits of superstition, were left unchecked till the British government, inspired by Christian sentiment, branded them as infamous and made them crimes.

Even the native sentiment of India is now greatly changed, and the general morality of the better classes is raised above the teachings of their religion. Really the higher classes are only Pantheistic philosophers. Child marriage is coming into disrepute, and caste, though not destroyed, is crippled; its gross assumptions are discounted in a thousand ways.

Another very important fact comes into our estimate of the outlook. Education is fast rendering Hindu philosophy impossible. It is raising woman up to dignity and honor. It is bringing India into intellectual fellowship with Christian nations. It is exposing the absurdities of her old faith to an ordeal which they cannot long endure. I am aware that much of the government instruction is agnostic or positively infidel, but even that is like the hammer to the flinty rock, and will at least help to abolish the worship of monkeys and of cattle. And there is a very large amount of Christian instruction carried on by missionary agencies, and it is encouraging to note that even high government officials have acknowledged this as superior in character and influences to every other.

There is very great encouragement in the results which have been gained in the open confession of the Christian faith by hundreds of thousands in India, including men of every caste and every false system. From decade to decade the rate of increase is constantly gaining. Sir William Hunter and Sir Charles Aitchinson have both recently shown that Christians are increasing far more rapidly than the population. Self-perpetuating institutions are established as centres of new and ever-widening influence, and future ratios will be geometric. But far greater than any exhibit of statistics is the actual progress made by the silent leaven of general enlightenment.

It costs much to abandon an old faith and embrace a new one in the face of domestic opposition and social ostracism, and this fact doubtless suppresses the slumbering convictions of thousands who may remain unknown till the day comes when the spell of hostile sentiment shall be broken, and when, as we believe, vast multitudes will confess their faith.

Some years since I saw in California the stump of one of the gigantic Sequoia, thirty-two feet in diameter. No arm of woodman with his axe could span its breadth; so the great trunk had been bored through and through in a thousand directions, though always in the same plane. It was a slow process, and seemed to make little impression

for a long time. The proud form still rose in apparent strength, the mightiest in the forest. Yet the honeycomb process went on; the top became a little tremulous and unsteady; till at length a puff of wind brought the giant low, and the whole forest was shaken as by an earthquake!

Similar agencies are at work upon the giant system of Hinduism, and its towering form, the growth of centuries, may seem little impaired; yet its dark mass is being

shot through by a thousand shafts of light; its fibre and strength are yielding; it must fall. It is not indeed a sequoia; it is rather a banyan. With its main trunk cut it might for a time have many feebler supports, but it would be no less a ruin. Though Hinduism may not fall by sheer descent, its catastrophe will not be less certain, and the silent influences which are preparing for it are steadily at work.

F. F. ELLINWOOD.

A PLEA FOR THE CHINESE.

THE CHINESE MUST GO.

The Chinese must go! This is what, twelve years ago, Dennis Kearney was howling, every Sunday afternoon, on the sand-lots of San Francisco. He might just as well have said that the Sierra Nevada mountains must go. For in God's providence the Chinese, invited at first, had come to this country to stay.

Years have passed since Dennis Kearney vanished in the darkness of a well-merited obscurity, but those Chinese, on whom he so delighted to pour out his vials of wrath, are where they were twelve years ago. Their laundries, their shoe-shops, all their places of trade, remain as they were. Still, morning by morning, with unfailing regularity, they bring to the doors of the families in the cities and villages of California all sorts of vegetables and fruit, raised on rented land and offered at reasonable prices. They are still quietly at work in the mining regions, on the hop plantations and in the large vineyards. Still they gather the oranges, the apples, the pears, the peaches and the apricots on the great fruit ranches. Still they are widely employed and still they give satisfaction as household servants. Still they are found as passengers on those great Pacific steamers that ply between Hong-Kong and San Francisco. Evidently they are not going yet.

WILL THE CHINESE GO?

Will even the last iron-clad "Exclusion Act" practically and permanently exclude?

Is it not a remarkable fact that notwithstanding twelve years of bitter hostility against them, sometimes breaking out in murderous violence; notwithstanding local legislation has singled them out as objects of special disfavor; notwithstanding the power of the United States government has been invoked, and successfully invoked, against them; notwithstanding their own government even has discouraged their emigration, yet they not only remain here, but, to some extent, continue to come? Is there not some force of character, some fixed determination, about a people who can face such odds so quietly and yet so firmly? It is just possible that our congressmen had not taken time to measure the exact length and breadth and height of the job they were undertaking when they decided upon the instant and absolute exclusion of all Chinese laborers. Possibly they had not yet discovered—what they are perfectly sure to discover before they are through with them—that they are dealing with a people who have all the fortitude of an American Indian and all the unchanging persistence of a Jesuit; a people and a government amenable to fair treatment, but who, when galled till they turn at bay, know how to be obstinate and treacherous and cruel. Exclusion can only be enforced in two ways: either by placing an efficient guard not alone at our ports, but on our long northern border, and for nearly a thousand miles along the Rio Grande river; or else by irritating the Chinese government sufficiently to lead it to

retaliate in kind, exclude Americans and stop intercourse. It is safe to say that the guard will not be placed. It is equally safe to say that, whatever may happen temporarily, non-intercourse will not exist as a permanent condition. The two greatest industrial nations of the world will not face each other, across an unobstructed sea, without a greater or less interchange both of products and of people. It is too late now to try to turn back the hands on the dial-plate of time. The only question is, and its answer rests largely with our own government, whether the intercourse shall be friendly or constantly irritating. The former would be a valuable aid to our mission work, the latter a damaging obstruction.

OUGHT THE CHINESE TO GO?

It is not likely that the intelligent people of our own land, American missionaries in China or the Chinese government will make any objection to well-considered, reasonable regulations restricting emigration, and which shall be fairly applied to the citizens of all foreign nations. But when the people of one country are singled out to be treated as sinners above all others, it is pertinent to ask the question, Why? Is it that they do not assimilate with our people? If that logic holds, it will exclude all Americans from China. Is it that they come here to make money and then return with it to their own land? True, but just as true of all Americans doing business in China. Is it that they bring down unreasonably the laboring man's wages? How shall we get rid of the stubborn fact that in no other state of the Union, and in no other country on the face of the earth, has labor received better remuneration than the honest labor of white men has been able to command in California ever since the Chinese have been there? Is it that they establish opium joints where Americans go astray? Bad enough, and the terrible evil is increasing. The attention of the American people cannot be directed to it too strongly or too speedily. But who are the greatest sinners? We pass by the well-known fact that England first forced opium on China,

to inquire whence comes it into the United States? Not from China. It is raised in India, under the British government, prepared for smoking in Hong-Kong, a British colony, and Macao, a Portuguese colony, brought thence to San Francisco and Vancouver in American and British steamers, and from these points distributed to the body- and soul-killing opium joints. And then the whole burden of guilt of the wretched business is saddled on the back of the long-suffering Chinaman. When, therefore, the Anglo-Saxon and the Celt, with virtuous indignation, break forth in bitter complaint against the Mongolian because some of their friends or brothers or children go to his opium joints to smoke, the impulse is strong to say, "First cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye." Is it, as some charge, that they are idolaters? No one believes that they are likely to convert Americans to idolatry. But we do know that, all the time, some of the idolaters are becoming Christians, and in this a Christian people ought to rejoice. Is it that they are likely to come in such numbers as to overrun the country? Facts do not show it. There was a steady immigration from 1849 until restrictive measures were adopted. The custom house records in San Francisco show that the excess of arrivals over departures from the beginning of 1852 till the end of March, 1876, was 124,137. This must be diminished by the number of deaths. The largest arrival was in 1852. The largest increase in any year after that was 11,716. In 1880, after thirty years of immigration, the number in this country by actual count was 105,465, an average increase of 3500 *a year*. The number of immigrants arriving from Europe at Castle Garden, New York, on *one day* last week, is reported at 1789, and the number for the first eight months of the year was more than 392,000. These facts speak for themselves. The rigid restriction laws in existence since 1880 make it likely that the number of Chinese in this country has been diminishing rather than increasing. Therefore, we con-

clude that those who threaten us with a Mongolian invasion either do not know the facts or else with set purpose make false impressions. From all the above let the reader judge whether unusual and harsh measures against the Chinese are justifiable.

HOW DOES THIS CONCERN THE CHURCH?

Of course her own treatment of the Chinese, as of all other heathen, should be both just and kind, but ought not she also to make her powerful influence felt in securing treatment at least just on the part of the state? The writer once heard the American minister to China say, in substance, "Well-informed politicians in the United States know perfectly well that it is not wise for them to disregard the general judgment of the Christian Church." When the state does that which politically justifies a threat on the part of China to exclude Americans, a threat which executed would close those doors to mission effort, which God has opened, is it not time for the voice of the church to be heard in tones which cannot be mistaken? If the doors shall be closed, God will doubtless open them again, but woe to the nation responsible for the closing!

ANOTHER DUTY OF THE CHURCH.

China is spiritually dead, and no development of internal resources, no amount of military and naval drill, of secular instruction or of intellectual awakening can give her spiritual life. Nor can her own systems of belief. Confucianism has no light to throw on a future life, and no motives sufficient to enforce even the morality which it teaches. Tauism blinds with vain superstitions. Buddhism is destructive, crushing out all the sensibilities of the human heart, and finding refuge from misery in losing consciousness of either pleasure or pain—its last best hope, the twin sister of despair. Tried by the Chinese for eighteen hundred years, it has never lifted a shadow from the darkness that still rests thick on those ancestral tombs where more than a thousand generations sleep.

"Life and immortality are brought to light in the gospel," and this gospel is the

priceless boon which God makes the Christian Church responsible for giving to China. He will bless her in meeting that responsibility. The quiet, patient laborers for the Chinese in this land are so evidently working in the line of God's providence that results are sure, and "he who seeth in secret will reward them openly." May not the same be said of those who have entered China's open doors?

CHINA AN INTERESTING MISSION FIELD.

Among many reasons we mention only one. Interesting on account of the influence she is likely to have in the world, shown (1) by the characteristics of her people. Their quiet industry, their patient endurance, their unconquerable perseverance, will give them an immense influence for good when once they are brought under the quickening power of the Christian faith. Those who know them well will find no difficulty in picturing Christians among them marching to the stake with all the fortitude of ancient martyrs. Some of them have been already so burned. (2) By her commercial importance. Incentives to trade must have been strong in the past to have incited those wars which western nations waged to force it on China. They will not be less strong when to the agricultural wealth of the past she adds that of great manufacturing industries, and by means of railways practically brings down to the seaboard not only the products of her fertile plains, but also the treasures of her central and western ranges of mountains. (3) By the political position she is likely to hold. In 1880 a quiet, unassuming man passed through Canton on his way to Tientsin. It was Chinese Gordon, who had come all the way from Egypt, on the invitation of his old friend and companion in arms, Li Hung Chang, to advise in regard to difficulties with Russia. He gave advice unpalatable but useful. In substance it was this: "Potentially you are perhaps invincible, but at present vulnerable at a thousand points. Compromise with Russia now; then prepare for defence. You cannot yet face troops from western lands in the open field. If

attacked, retreat; then worry them at every possible point, and in the end you can worry out any western army." China wisely followed General Gordon's advice. She paid nine million roubles, and settled a boundary line with Russia on the northwest; then she went to work to burnish her armor and provide her weapons of war. Five years later France got possession of Tonquin, and a boundary line was drawn on the south. A little after England took Burmah, and so a boundary line is sure to be drawn on the southwest. These strong nations, which have pushed themselves against China's borders, will lay down railroads up to those borders. What does all this mean? It means at least two things. One is that China is destined to hold an important position not only in the politics of Asia, but also of Europe. The time is hastening on when neither of the three European nations mentioned above will make war upon either of the others without asking seriously the question, "In case of war, what will China do?" The other is that China must look well to her defences to be secure against aggression from these strong nations. The eye of the Russian bear still looks eastward, and his lifted paw is waiting to come down on Korea (chained by China as a vassal state) whenever that movement seems safe. China sees all this, is therefore stirred to new life and action, and is growing stronger with each succeeding year. If she maintains herself, she will in time be the leading nation of Asia, and hold in her hands the naval power of the East.

How interesting the thought that this old nation, that traces its line of kings back to two hundred years before Abraham was born, that saw old Babylon's splendor buried in the dust, that was old when the empire of the Medes and Persians passed away, that lived on while Greece and Rome grew up to grand strength and failed and died, still bids fair to maintain a vigorous life among the youthful nations of the present; that in spite of internal rebellions that have laid waste whole provinces, of famines and of floods that have swept away millions of her people, of wars made upon her by the strongest nations of Europe, she still gives promise of a grand future! Laugh at her who will, unless the signs of the times are all at fault, even old China will one of these days swing into the line of advancing nations, and move on in the march of the ages with a step so firm and so strong that nations which have in the past despised her or now treat her with wanton insult will hesitate to place themselves across her path.

How important that such a nation should become Christian! What an interesting field for Christian effort! To bear to this people that gospel which will teach them to lay the foundations of their empire on the Rock of Ages, inspire them to seek for something higher than material or even intellectual development, take the blindness from their eyes, and then before their eager gaze throw open wide immortal gates—the very thought is enough to stir the heart of the church to an unbounded enthusiasm.

H. V. NOYES.

OFFICIAL CORRESPONDENCE.

SYNOD OF MICHIGAN.

A BUSY YEAR.

REV. THEO. D. MARSH, SUPERINTENDENT.

During the year I travelled 13,800 miles, visited 47 churches and 77 towns or communities, visited 199 families and 233 individuals (on home mission work), preached 71 sermons and made 24 other addresses, wrote 681 letters and 153 cards, organized three churches, introduced fifteen ministers to fields of labor,—four of them, students, to summer fields, eleven of them to work as stated supplies or pastors,—assisted three churches in building, and did other work, such as furnishing forms of application to the Boards of Home Missions and Church Erection, etc. I made two trips out of the bounds of the synod—one to the McCormick Seminary, Chicago, and one to the upper peninsula of Michigan.

The above statistics constitute a skeleton of the work. To give it fullness and symmetry and vitality belongs to the work itself and not to the report.

It will be nine years the 1st of January next since I entered upon the work of synodical missionary of this synod. I think that I have continued in that work as long as duty requires of me. I have been for several years past officially the oldest synodical missionary of the country on his original field. It may not seem strange, therefore, that at the late meeting of the Synod of Michigan I presented to the synod my resignation of the position of synodical missionary, to take effect on or before the first day of April next.

SYNOD OF THE COLUMBIA.

WALLA WALLA, W. T.

REV. T. M. GUNN, SUPERINTENDENT.

At the close of my last report I was at Spokane Falls to meet Rev. Charles E. Hitchcock and place him on his field of labor at Rosalia, Elberton and Oaksdale. The field

was entirely new. He has been faithfully and effectively at work ever since. Rev. Alexander Adair, of Moscow, Idaho, a member of the Home Mission Committee of Presbytery, has since visited this field, and there were obtained a goodly subscription for a church building and the promise of building lots.

At Elberton I received the proposition of the donation of forty acres of beautifully-timbered land, with the assurance of the erection of a suitable building for an academy, to be donated by the community to any one who would guarantee a well-kept school for five years.

Rev. George A. Hutchison, of Colusa, Cal., has been placed at the Dalles, and now has a very promising society. I organized the church on a Sabbath in July, with a membership of fifteen, electing and ordaining and installing two elders and two deacons. The work has gone forward with excellent spirit ever since.

The church building at Goldendale had been destroyed by fire in the spring. I found them in good spirits. Brother Gamble being still resident here had been secured by them without remuneration to act as chairman of their building committee, and had raised a subscription sufficient to justify the contract for re-erection. I arranged for the retention of Rev. D. Gamble as supply for the ensuing year.

At the instance of Elder McMasters, of La Camas, I visited that field to see if arrangements could be made for a separate charge. It has heretofore been a part of the charge of Rev. John R. Thompson. He had but one appointment there for the month, and owing to his absence as a member of the Territorial Council he had been able to be there but seven times during the year. His place, however, had been regularly supplied. Four denominations had been worshipping in their church, each having one Sabbath per month. There is work enough in this district to justify the employment of two men all their time. The town is growing rapidly with a most excellent class

of citizens. It is the point where a charter has been granted for spanning the Columbia by a great railway bridge, the island opposite affording the only place for this on the lower Columbia. This of itself opens a good commercial prospect for the town. The railway is projected from Port Townsend via Olympia to Portland, to cross at La Camas.

July 27 I visited Clealum and Roslyn. A recent fire had destroyed the entire business portion of Roslyn, including over one hundred houses and stores. I here spent several days and the Sabbath. The town was so crowded for sleeping accommodations that I was compelled to take a cot in the reception-room of an extemporized boarding-house. There are over twenty-six hundred people in the town, and the miners are of the most turbulent class. The Knights of Labor have control of the town, and are in a defiant posture toward the Northern Pacific Railroad Company, the proprietors of the mines. They have a large hall where they hold their public business meetings on the Sabbath at the usual hours of public worship. Their spirit is utterly unchristian and atheistic. The fluctuating character of the population gives feeble hope of permanence in our church work here. Yet there is no place where there is greater need of upholding the light of a pure and practical Christianity. I found Rev. I. Wheelis, a man of great activity and usefulness, looked up to and confided in by the people. He was acting as chairman of the relief committee for distribution of supplies sent from all the cities around. The church work was prospering.

On Monday, July 30, I passed on to Tacoma and Seattle, to attend the meeting of the Presbytery of Puget Sound. On the ensuing Sabbath I preached at North Seattle, administered communion and took a vote of the congregation upon the retention of their supply, Rev. A. J. Canney. The vote was unanimous for his retention for the year.

During the week I visited Snohomish and Sumner, and arranged with them for the employment of ministers. I then visited Kelso and Freeport. This is the First Presbyterian Church of Cowlitz county. I found R. H. Parker, a student, with only a license from the

Home Mission Committee to preach from one meeting of presbytery to the next. On entering this field in February last he found but four Presbyterians. His first congregation was twelve persons. They began worship in the old Methodist church building in Freeport. The field had been occupied by the Methodists for thirty-four years. Profanity, vulgarity, open disrespect toward the gospel and desecration of the Sabbath were common. There was nothing inviting in this field, but many discouragements were thrown in Brother Parker's way. With less than twenty dollars per month of income he has gone steadily forward, and now has three congregations of over one hundred each, has erected two church buildings—one in Freeport and one in Kelso—costing \$1200 each, and dedicated them free of debt. And now, such is the confidence of the people in their young minister, they have placed in his hands the erection of an academy, for which he has secured the ground and raised a subscription of over \$2000. The community has unbounded faith in Brother Parker. The church have invited him to become their stated supply and applied for aid up to a salary of \$800; \$400 to be paid by the people.

In his work at different places Brother Parker has shown himself to be a man of great force, and finely equipped with practical wisdom gathered from a rich Christian experience, and of a simple, childlike faith in God. He has been able to cope with all classes of opposers, infidels, scoffers, religious bigots and errorists. Once he was waylaid and shot at, but providentially the metal plate of his saddle-bow deflected the ball and preserved his life. He is very desirous of having the opportunity of finishing his classical studies and of taking a regular theological course.

The academy is offered to the presbytery, with a certainty of fifty pupils to begin with, and a good prospect of one hundred this year, and probably two hundred next, if accommodations can be provided for suitable board. The building is in course of erection under superintendence of Brother Parker.

August 16, we had a called meeting of the Presbytery of Idaho for the reception, call and installation of Rev. Edward M. Sharp, of the

Walla Walla church. He was so received and duly installed.

August 17, 18, 19 were occupied with the semi-centennial of the organization of the First Presbyterian Church of the territory of Oregon. It was a delightful and profitable gathering, though not largely attended by the members of synod. Some silvery heads who had been witnesses of the early scenes took part in the exercises. These commemorated events formed a part of their own history. The younger generation were uplifted into higher aspirations of usefulness, and holier desires and determinations to emulate the brave, self-denying services of those noble

martyred missionaries of fifty years ago. The presence of Dr. Irvin was exceedingly gratifying to all present.

The excursion to Whitman Station; the visit to the mound where fourteen lie in one grave, the victims of the wrath of misguided foes; the recital of the historic events by Dr. W. C. McKay and Rev. T. M. Boyd; the stroll to the spot where the old adobe had stood, whose charred remains we dug out of the earth; these are scenes never to be forgotten by any who participated in them.

After the celebration I accompanied Dr. Irvin and wife down the Columbia river to Portland.

TO THE CHURCHES OF THE SYNOD OF PENNSYLVANIA.

While our scheme of synodical sustentation has enlisted the interest and secured the confidence of a great majority of our ministers and sessions, there is still in some places need of the information that I shall try to give to the readers of *THE CHURCH AT HOME AND ABROAD* in few words.

First, our treasurer is Mr. Frank K. Hipple, 1340 Chestnut Street, Philadelphia; and all contributions for synodical sustentation in the Synod of Pennsylvania should be sent to him, and not to the treasurer of the Home Mission Board, in New York.

Second, our work is growing very rapidly, and we shall need about \$25,000 for carrying on the work satisfactorily this year. The collections are usually taken in March; but we shall need money before that time if we pay promptly, as we should, and we therefore urge the sessions that took no collection for this cause during 1888 to do so at once. At the same time we would remind presbyters and members of sessions that this cause has not been fully explained in many of our churches, and suggest to them to have the circular that has been prepared by the committee read in all the churches, that the members may know the scope and importance of the work. It

aims at taking the whole burden of aiding our weak churches and carrying on the mission work within the bounds of the synod. It aims at giving gospel privileges to every community, work to every unemployed minister and preaching to every vacant church. It has the best possible facilities for doing all this, and, with liberal contributions and the divine blessing, will succeed. We wish the members of our churches to know these things, feeling confident that the *facts* will plead our cause most eloquently and successfully. The aims and methods of this work have commended themselves to all who have carefully studied them, and we only ask that the members of our churches be given the fullest possible information.

The other matters only concern sessions and presbyteries. Sessions should not forget that appropriations are paid quarterly, *after* reports have been received from the churches. Presbyteries are reminded that the committee is merely their servant, and that its efficiency will depend on the fullness and promptness with which they send in their reports, and especially their annual report, as specified in the circular.

J. T. GIBSON,
Corresponding Secretary.

SHARPSBURG, PA.

HOME MISSION LETTERS.

LEHIGH, IND. TER.

GROWTH AND FRUIT.

REV. W. J. A. WENN.

Our work is steadily progressing. Ten members were received at our last quarterly communion, nearly all on profession of faith. Two of these have since died of typhoid fever. Sickness and death are very prevalent here.

My people here, in response to a request presented to the presbytery in April last by full-blood Cherokees, consented that I should spend some weeks in the summer with our Choctaw and other Indian brethren. I was gone nearly six weeks, travelled with my wagon five hundred miles, preached nearly forty times and witnessed as many conversions and accessions in the Indian country and in Arkansas. I met and preached for Revs. Ben. J. Woods, S. R. Keam and H. A. Tucker of the Choctaw Presbytery, Revs. W. L. Miller and David Allen of the Cherokee Presbytery, Rev. M. F. Williams of the Creek Presbytery. I also preached in the churches of some Cumberland Presbyterian and Methodist ministers. A man is badly needed on the Frisco Railroad, seventy miles east of here. Rev. H. A. Tucker has in fact offered his services to the presbytery, but he wishes to remain in Atoka over winter.

My impressions of northwestern Arkansas are very favorable. It is a magnificent fruit-producing country. Water is everywhere abundant and delicious. The soil, although gravelly, is strong and yields fine crops. Land is rapidly rising in value, and the people in this part of the state are fairly intelligent. Money is scarce, yet living may be had very cheaply. In the three counties through which I travelled (Crawford, Washington and Benton) I met few Presbyterians. The ministry for the most part is fully up to western work. Still some new blood is needed. The body ecclesiastic is lethargic. Its need is a new vital and assuring presentation of the truth. Can the Board infuse some blood or send a tonic?

Our Sabbath-school in Lehigh is not averaging quite so well this quarter as it did last. When sickness abates our attendance will improve.

The Mary A. Watson Academy has been quite

successfully launched. It is already cramped in its accommodations. Fully one hundred and fifty pupils are attending. Our principal, Brother Scheerer, is highly delighted.

The weekly meeting for Bible study is very much owned of God. When I came first to this place and into this work, the slight acquaintance with the word of God was alarming. But a number are now fascinated with the acquisition of the Lord's truth.

I am forming a Catechism class for several of our senior scholars who are evidencing a desire for "the gift of God." A number of interesting cases have cheered us lately.

1. An old lady of over seventy years, to whom I had often spoken of the things of the kingdom, but who apparently had not profited much, became a subject of grace and died resting only in Jesus.

2. A dear boy (the adopted child of a lady who has given her days to the teaching of the negroes) recently was received, and soon after died happily in Christ. His life testimony was very confiding and convincing.

3. Several persons I have met upon my journeys have received Jesus, and been received into other churches at a distance from here.

4. A young man, an old scholar, has recently been visiting me at my request, and given his all to Christ.

I am glad to say that the Lord's people out of their deep poverty have given abundantly. For the past six months my deacons have handed me \$147. There has been some distress in the town, and Christians have not been behind in ministering to the wants of the poor.

CHAMITA, NEW MEXICO.

LIGHT BREAKING IN.

REV. T. MARCELLUS MARSHALL.

I attended a meeting of our presbytery in Las Vegas, visiting Los Rincones and Mora en route. I was much pleased to see the improvements that had been made in the buildings at Mora, and the hearty interest in the future of the school by every

one of the teachers and workers connected with the place.

These are a good-hearted people, and when one mingles kindly among them they cannot help letting down their fanaticism and leaning over toward the sympathizing friend. It is not pleasant to live as they do, as has to be done when you make yourself one of them in their homes, but it is a means, to them irresistible, of really reaching them.

My family and I visited Taos for a week, October 1. I there learned what a terrible stumbling-stone to our native brethren the pagan festivals of Rome are. I almost wonder that they stand as well as they do. I have managed to get quite a number of our people to subscribe for our *El Faro*. Its many items from our work in Mexico, and its bright pages, must help.

I attended synod at Cheyenne recently. Just think of going four hundred and seventy-five miles to synod! It would take away the breath of our eastern brethren to have to travel one thousand miles to get to synod and back, yet one of our number was twelve hundred miles off. Twenty-four hundred miles to travel at six to eight cents a mile, or not get to synod! But it is better now; he will have but twelve hundred miles to travel to attend the first meeting of the proposed Synod of New Mexico.

We begin to feel as if we had neighbors now. Brother Fulton has come to Farmington, about two hundred miles west of us, Mrs. Granger is at Capulin (Jaques), fifty miles west, Taos, with eight workers, is forty-five miles away, Miss Zuver is at Los Rincones (Peñasco), thirty miles east, and Miss Lyon is at Santa Cruz, eight miles from us, or rather is here in Plaza del Alcalde with us as I write. "It is not so lonesome as it used to be," for there are both more workers and more fruit to be found than formerly.

To show the change that is stealthily creeping over the people, I will cite one instance. In July, 1886, I visited a house for the first time. I found that the two sons attended our school. I tried to leave some tracts. It was impossible, one I finally left lying carelessly on my chair being brought and given me after I had got on my horse. I have since sold the father a Bible, the boys numerous school books; I leave them copies of all tracts that I have for distribution, and occasionally share their hospitality at night on a standing invitation. Yesterday I saw the mother. "Are you going to

send your children to school?" "The priest says he'll excommunicate us if we do." "Are you slave or free?" "The priest cannot manage our affairs for us. He wants the people to go so" (putting her hand over her closed eyes and making a forward gesture with her face). "Yes," said I.

Schools were opened in Santa Cruz and in El Cerro (de Chimayo) this week, and Mr. Cardenas is to begin one in lower Chimayo on Monday next. I met him yesterday taking up some lumber for making seats. Miss Lyon spoke of Miss Nellie Warring, of Santa Fé, as a young girl that is laughed at and teased by her relatives because she is trying to lead a godly life, and says that she is very desirous to do mission work, and Rev. Mr. Smith said she would for \$250 a year. Now, if my school succeed as I think it will, could not a point be strained so as to let her take the El Cerro school? She will be eight miles from her friend Miss Lyon, with opportunity of communication every day or two, and some three miles from Rev. Cardenas'. We have three members in El Cerro.

Miss Brown and Miss Fritzen have the public school in Taos, and I say things could not have been better ordered. Miss Ordway has our school, and Mr. John has Kit Carson Academy of the Methodist Episcopalians, so the Romanists have left but the sisters' school.

The next four months is the time for reaching the people; they are idle.

BOX ELDER, UTAH.

A TOUR AND A BOOM.

REV. S. L. GILLESPIE.

The work in Box Elder is now at flood tide. At my last report it was on the ebb. The evening Dr. Irvin was at Ogden he had only thirty-seven hearers, while the elders from Corinne who came over and supplied my absence at Box Elder had seventy-two hearers. Had Dr. Irvin stayed at Box Elder he would have had a crowded house. But such is the fluctuating character of our work, according to the presence or absence of priestly orders. Just now there has gone forth the order to treat all "outsiders" with kindness; so we have found the most hospitable treatment everywhere on our southern trip.

St. George is as far from Salt Lake City by Palestine distance, or hours of travel, as Salt Lake City is from New York, and much farther in toil

and exposure; yet we have been prospered on our way, holding meetings at all our stations except Fillmore, and meeting with marked kindness from the people. Mr. McClain and Dr. McNiece will give you our official report. But I may say we are greatly surprised at our own ignorance of this vast southern Utah. It is the most desolate, accursed region I was ever in. The Mountain Meadows massacre seems to have blighted all this region and left it a God-forsaken country. The grand temple at St. George is like a distillery in the squalid homes around it. Sickness, poverty and priestcraft have driven away more than half the people, and those who remain would gladly go elsewhere if they could.

This town, Richfield, is the first town we have found of any thrift and enterprise. We are deeply impressed with the need of uniting our forces on the towns of growing importance, and abandoning all this southern part of the territory. We are all impressed with the waste of past effort on dead and dying towns, when thrifty towns are growing on the railroads in easy reach from Salt Lake City. We all hope to be in our own pulpits next Sabbath, although still two hundred miles away, having been absent three weeks and missing the election to-morrow.

Since Dr. Irvin's visit, Corinne and its wide valley have taken a boom, property doubling and trebling itself in a week through measures for irrigation. So, with our little church organization and faithful workers, we hope to take the tide at its flood, and thus "lead on to fortune."

MANCHESTER, DAK.

NEW CHURCH BUILDING.—PRESBYTERIAN RESPONSIBILITY.—HOME MISSIONS THE LIFE OF THE CHURCH.

REV. G. W. M'KENNEY.

In the spring I began work outside of Manchester. Without asking anything for my services, I have received from this outside source \$25.80. This work develops two stations to be connected with Manchester. One station is eight miles southeast from Manchester, and the other is nine miles northwest from Manchester.

Manchester and these two stations make a field of work that at the present time is encouraging and promising for missionary work. We have an excellent class of people to work among, and by patient and persevering work some of these people

may be gathered into our church. At Manchester the church work has been divided between the Presbyterian and Methodist Episcopal church. The Presbyterian church has grown, but the Methodist Episcopal church has not. An effort was made to build a house of worship, and now we have a church building nearly ready for plastering. It is proposed to finish the wing of the church into rooms to be used for a parsonage until such time as a proper manse can be built.

There are only two families that have manifested any interest in the Methodist work. One of these families has declared its intention to unite with and support our church. This is an excellent family, and they will help give permanency to our church. The other family has informed the presiding elder that it is too much of a tax on them to keep up an appointment. The minister told me that he did not think any appointment would be made for this place the coming year. If such be the case, it will leave the Presbyterian church responsible for the Christian character of this whole township of Manchester.

At our station eight miles southeast we find several Christian families interested in a Sabbath-school, and desiring to have the gospel preached to them and their children. Their interest in Christian work can be gathered into our church.

Our station northwest is at the new railroad town of Bancroft, just starting into life. I think we can gather a church at this new town. Presbytery has given me permission to organize when I may think best.

Now this whole field of labor is calling for the preaching of the gospel through the Presbyterian Church. If we cannot answer the call and occupy the field, the Lord will send others to answer and give to them the glory that belongs to us.

I am the only minister living in the bounds of the three townships that this field of work occupies. That I may remain on the work, I shall need as much aid from the Board for the coming year as I have received for the year past. If the Board does not think the work on this field worth so much aid, then I am ready to go to that field of labor which the Board may think more promising. Be assured that I have a sincere interest in the home missionary work of our beloved church, for *it is the life of the church*. May God direct the workings of the Board, and cause to be passed into its treasury the money needed to carry on its great work.

PAUL'S VALLEY, IND. TER.
AMONG THE CHICKASAW, WICHITA AND KIOWA
INDIANS.

REV. W. J. MOFFATT.

The fourth and last quarter of my second year in the Indian Territory work for the Home Board expired October 1. Many changes have taken place: a railroad built; towns sprung up, with thriving business, where before stood an occasional cornfield, or roamed cattle and deer at liberty; hence increased population, and wondrous changes on every hand. To meet the intellectual and religious wants of this shifting, changing human mass, our efforts, in common with those of others, we feel have not been in vain. And yet this organizing, foundation work seems only well begun. Who shall note the change—the growth—five or ten years hence? Forward, onward, broader and deeper it must be; backward never! Retrogression finds no place in the divine purpose and plan. The history of the church and the developments of science teach thus much. This comforts and consoles us in pioneer work for the Master. We are glad to welcome Brothers Kenddrich and Fait as helpers in so wide, wide a field. May others, soon needed, follow.

Relieved of Purcell and upper Wichita stations, our eyes and hands find whitening fields to the southward, on the line of the railroad. I have just returned from Wynnewood, where, the Lord willing, we shall organize a church one week from next Sabbath. We hope before that to secure a grant of five acres of ground in a desirable location for a church and school-house site.

As but seven miles from Paul's Valley by rail or road, we hope to be able to give each place one service on the same Sabbath, at least twice a month, and in addition to take up Ardmore, the coal-field town—rapidly growing and of great promise—some sixty-five or more miles south of Paul's Valley. All my appointments for the past quarter have been filled; but pastoral work had to be more or less neglected, owing to necessary personal oversight and labor in securing our church building here. It is now completed all but the making of the pews, the lumber for which is on hand. Our building is much admired, and is considered one of the finest in the Indian Territory for its cost.

It has been very sickly in the valley for a month past, but is now improving. Religious interest is

encouraging. We build at once a church house, to be used also for school purposes, at Wynnewood.

BARBOURSVILLE, KY.

ITINERACY IN THE KENTUCKY MOUNTAINS.

REV. JAMES L. M'KEE.

My last report closed with a meeting that was being held at Harlan C. H. This was a very precious time. The work seems to have been closed too quickly; but under the existing circumstances it seemed best to close when we did. Other appointments had been sent in that would conflict with our plans, so that to avoid any trouble and misrepresentation we decided to postpone our meeting indefinitely. Forty-two members were received in this time of refreshing, and many more expressed a determination to come in with us in the near future.

July 8, in company with my brother, three meetings were held in and around Barbooursville. We were favored with large and appreciative audiences. The first part of this week was spent in visitation; preached for the colored people Sunday night. I was kept busy the remainder of this week superintending the work on our church building.

Sabbath, July 22, filled my appointment at Fighting Creek; preached at 3 P.M. and 7.30 P.M. to attentive audiences. I was busy with the carpenters for the next three days, and then left for Clay county. Had a very pleasant service on the way. Saturday evening I held a meeting under the shade of some elm trees overhanging the road. A large crowd was present.

Sabbath, July 29, taught a Sabbath-school class in the country at 9 A.M., then rode to Manchester and conducted service in the Baptist church; left after dinner for Macedonia, twelve miles distant, where I found an unusually large number of listeners and splendid attention. I returned that night to the salt-shed, fifteen miles off.

The next morning I left for Knox county, arriving at the Richland "place of meetin'" in time to fill an appointment. Announcement was made of meetings in this neighborhood for the remainder of the week. An afternoon and night service was held each day, and at the same time I was compelled to make a trip to Barbooursville every day to supervise the work of the church. The warm weather and long ride each day made the experience very trying. Friday night I sat up with a dying young man. He said he loved Jesus when

asked, but he had never made a public confession. Saturday night I held a cottage meeting near Barboursville, and had my brother go to Richland to preach and organize a Sabbath-school.

I assisted in the morning service at the Reformed church at Barboursville, and preached to a large crowd in the same building at night. This week my brother and I held a meeting every night in a house near town, and afterwards sat up to nurse a man who was very low with fever. The work was hard, but the reward glorious. Several came out to confess their Saviour, and we had a precious time. Saturday noon I was called upon to preach the funeral of one of the foremost citizens in the town. Night service was omitted to give us rest for Sabbath.

Sabbath, August 12, preached at Providence school-house, on Cumberland river. Had a very pleasant trip.

Sabbath, August 19, held three services at the house of one of our members living near Barboursville. The day was a very pleasant and profitable one. This week was characterized by physical labor. The new church must be completed before the following Sabbath, at which time the dedication was to take place. About twelve hands and hearts were united to see the work completed. Late Saturday afternoon the work was so far done that we could in all propriety have the church dedicated. The windows were a misfit, and until they could be replaced we hung curtains of canvas over the window transoms to protect us from the sunlight and draft. Saturday night the building was opened for a service of song, in which all took a glad part.

Sabbath, August 26. A number of children came in the morning to be enrolled as Sabbath-school scholars. The permanent organization of the school was deferred for the next Sabbath. At 10.30 A.M. our church was filled with people to witness the dedication. The sermon was preached by my father, John L. M'Kee, followed by the dedicatory prayer. A children's meeting was announced for 3.30 P.M. and two services a day throughout the week. A continuous rain kept many people from attending these services, but the Lord gave us a great blessing in the face of many oppositions.

Sabbath, September 2. Sabbath-school opened

up nicely. About sixty scholars are enrolled, with nine teachers. Five persons were received by the session of the church at the evening service. The ordinance of baptism was administered and the Lord's Supper at the close of the sermon. A very impressive service. I continued the meeting for another week. There were many things to encourage us. Many people are holding back until they can learn something more about the Presbyterians. Another elder was ordained to help in the work, and five more persons were received by confession and baptism. Truly the Lord has been good to Israel. We have a nice church building now, of which we are proud, and with the blessing of God we expect to send out many faithful servants from its walls.

Tuesday, September 11, went to presbytery.

I returned to my field Friday, September 14. Rode to Manchester Saturday evening in the rain, and fully appreciated the comfort of dry clothes.

Sabbath, September 16, conducted the funeral service of a child in the country; had a children's meeting at 3.30 P.M., and rode to Manchester at night to fill an appointment. Left Tuesday for Knox county. Preached at night in a school-house on White's Branch to a large crowd. Reached Barboursville in time for Wednesday night prayer-meeting. Held teachers' meeting Saturday night.

Sabbath, September 23. My brother filled my appointment on Fighting Creek and I preached three times in Barboursville. Children's meeting in the afternoon. A fine attendance at Sabbath-school. The remainder of this week was spent in visitation and other work in the vicinity of Barboursville.

HOPKINSVILLE, KY.

SELF-SUPPORT SOON.

REV. J. W. CRAWFORD.

The time for another report has come. We are moving along with some tokens of divine favor.

I must tell you that a lady, a member of this church, who "loveth our nation," has recently deeded to the church a handsome residence which the minister's family are to occupy January 1.

You may, therefore, expect that after my commission expires, April 1, the church will be self-sustaining.

HOME MISSION APPOINTMENTS FOR NOVEMBER, 1888.

Rev. F. C. Stoekle, Manchester, German,	N. H.	Rev. W. H. Clatworthy, Hutton, Andover and Pierpont, Dak.	
Rev. James Mitchell, New Bedford,	Mass.	Rev. Beert Vis, Palmer, 1st Holland,	"
Rev. James M. Craig, Holyoke,	"	Rev. John Y. Ewart, Woonsocket,	"
Rev. Lyman D. Calkins, Brooklyn, Trinity,	N. Y.	Rev. Thomas McNinch, Hitchcock,	"
Rev. C. W. Winnie, Tyrone and Pine Grove,	"	Rev. T. B. Boughton, Parker and station,	"
Rev. Joseph Nelson, Centreville,	"	Rev. Willis Patchen, Hope Chapel,	"
Rev. S. Nelson, Fairville,	"	Rev. H. H. McMaster, Odebolt,	Iowa.
Rev. Conrad Doench, New York City, 21 German,	"	Rev. F. Ryllesby, Jessup,	"
Rev. Alex. G. Cameron, Sylvania and Columbia	"	Rev. W. C. Paden, Manila and Schaller,	"
Cross Roads,	"	Rev. J. A. McAlmon, Alta,	"
Rev. J. F. Scott, South Bethlehem,	Pa.	Rev. W. A. Pollock, Ragan and Axtel,	Neb.
Rev. Joseph Vance, Bethany Mission, Chester,	"	Rev. E. Smits, North Loup and Wilson Memorial,	"
Rev. Daniel Derville, Knoxville,	"	Rev. W. G. Pollock, Wood River,	"
Rev. John L. Swain, All-gany,	"	Rev. Julian Hatch, St. Edwards,	"
Rev. J. B. Woodward, Mansfield,	"	Rev. Thomas L. Sexton, D.D., Synodical Missionary,	"
Rev. F. S. Armentrout, Harrington and Felton,	Del.	Rev. John C. Sloan, Rushville and Gordon,	"
Rev. J. M. Hunter, Tarpon Springs and station,	Fla.	Rev. R. W. Ely, Neosho,	Mo.
Rev. N. F. Tuck, Spring Place,	Tenn.	Rev. Thomas Gallaher, Glasgow and Salisbury,	"
Rev. D. A. Heron, Washington,	"	Rev. W. J. Lee, D.D., St. Louis, McCausland Ave.,	"
Rev. G. C. Overstreet, Plum Creek, Pennsylvania	"	Rev. H. W. Marshall, Elmendaro and Madison,	Kan.
Run, Hodgenville, Brandenburg,	Ky.	Rev. E. J. Brown, Conway Springs and Pootone,	"
Rev. Samuel L. McKee, Clay and Knox counties,	"	Rev. S. N. St. John, Oneida and Neuchatel,	"
Rev. A. B. Brice, D.D., Groveport and Greenfield,	Ohio.	Rev. T. B. Greenlee, Anthony,	"
Rev. M. M. Marshall, Kalida and Continental,	"	Rev. W. E. McCrea, Kinsley and Greensburg,	"
Rev. John B. Hawkins, Delta and station,	"	Rev. John McCrea, Ness City,	"
Rev. W. H. Day, Buchanan and Woodsfield,	"	Rev. A. W. Wright, Cherokee,	"
Rev. J. N. McCoy, Doylestown and Marshallville,	"	Rev. William H. Pumphrey, Garnett,	"
Rev. J. C. Gillam, Berlin,	"	Rev. W. S. H. Keys, D.D., Walnut and Erie,	"
Rev. George L. MacIntosh, Winamac, Buffalo and	"	Rev. James T. Cooter, Baxter Springs,	"
Monon,	Ind.	Rev. John D. Perring, Clay Centre,	"
Rev. C. A. Kanouse, La Gro and Liberty,	"	Rev. J. E. Leyda, Ellsworth,	"
Rev. J. Alexander Adair, Portland and Blaine,	"	Rev. Thomas Johns, Bela, Broughton and station,	"
Rev. A. J. Reynolds, Albion,	"	Rev. James P. Lyle, Taylor,	Tex.
Rev. James F. Knowles, Rising Sun and Concord,	"	Rev. D. H. Dodson, Paint Rock and Menardville,	"
Rev. C. R. Birnback, Ebenezer, Rockwood and	"	Rev. E. C. Scudder, D.D., San Antonio, Madison Sq.,	"
Walnut Hill,	Ill.	Rev. W. H. Buchanan, Mason and station,	"
Rev. J. Scott Davis, Fairfield,	"	Rev. W. F. Gillisple, Eagle Pass,	"
Rev. V. E. Taylor, Alvin,	"	Rev. W. S. Wright, Pearall,	"
Rev. G. E. Sanderson, Dudley,	"	Rev. John Giffen, Lampasas,	"
Rev. H. Hanson, Oquawka,	"	Rev. A. S. Carver, Glen Rose,	"
Rev. Samuel E. Taylor, Greenview,	"	Rev. Theodore Hunter, Wichita Falls,	"
Rev. W. H. Ilsley, Macon,	"	Rev. John Wilson, Brighton,	Col.
Rev. John Ferries, St. Ignace,	Mich.	Rev. W. H. Geddes, Idaho Springs,	"
Rev. C. P. Bates, Plainwell,	"	Rev. D. M. Hunter, Littleton,	"
Rev. D. Morrison, Ewart,	"	Rev. John Ferguson, Denver, Highland Church,	"
Rev. W. C. Peabody, Gaines and Byron,	"	Rev. W. M. Porter, Black Hawk,	"
Rev. I. P. Withington, St. Croix Falls,	Wis.	Rev. Charles Fueller, Gunnison and stations,	"
Rev. A. Reibert, Mauston,	"	Rev. G. W. Pollock, Durango,	"
Rev. John L. Gage, La Crosse, North Church,	"	Rev. Thomas F. Day, American Fork,	Utah.
Rev. Walter Johnson, Gladstone,	Mich.	Rev. W. J. Boone, Caldwell,	Idaho.
Rev. J. G. Orr, Prairie du Sac,	Wis.	Rev. J. A. McArthur, Davenport & Minnie Falls, Wash. Ter.	"
Rev. H. C. Cheadle, Jackson,	Minn.	Rev. D. Thomas, Carbonado and Wilkeson,	"
Rev. James H. Clark, Balston, Lyons and station,	"	Rev. F. F. Young, Gig Harbor, Rosedale & station,	"
Rev. James Godward, Evansville, Ashby, Dalton	"	Rev. W. W. Wells, Montesano,	"
and station,	"	Rev. Thomas J. Weeks, San Juan, Lopez Island	"
Rev. F. G. Weeks, North St. Paul,	"	and stations,	"
Rev. Nell Currie, Spring Grove, Greenleaf and	"	Rev. T. Brouillette, Toledo and stations,	"
stations,	"	Rev. M. G. Maun, Indian Missions, Puyallup,	"
Rev. D. P. Grosscup, Austin, Oakland and Wood-	"	Nisqually and Chehalis,	"
bury,	"	Rev. F. H. Fruht, German churches,	"
Rev. J. B. McCorkell, Sterling and Menoken,	Dak.	Rev. William O. Forbes, Albina,	"
Rev. P. Ahern, Drayton and station,	"	Rev. R. Logan, Santa Monica,	Cal
Rev. J. Osmond, Langdon,	"	Rev. N. B. Klink, Redding and Anderson,	"
Rev. John McCoy, La Foon,	"	Rev. M. D. A. Steen, D.D., Woodbridge, Bethel,	"

FOREIGN MISSION LETTERS.

CHINA.

NOTES BY THE WAY.

CHINAN FU, September 20, 1888.

REV. PAUL D. BERGEN:—In a tour through the villages of Shantung one passes through strange experiences and meets strange people. He is cheated by the knave; he gets surly answers from the churl; he is looked at askance by the suspicious; he is patronized by the Confucian; but now and then he meets a man who, beneath a rough exterior, possesses a wholesome, normal, sunny nature which is constantly finding outward expression. On the present expedition, after meeting with the various types nearly in the order above related, we at last found our gentleman. We had lost our road and began to make inquiries of him. He told us in the most obliging way where we probably first got astray; that there was water ahead and no further progress was possible in that direction. When we inquired how to regain the right road, his face wore quite as anxious an expression as did our own. He thought of route after route, but rejected them all, and finally said, "Here, just run your barrow in this furrow right across my land (the Chinese are very jealous about having travellers cross their fields) and you will soon come out on a road which will put you right." So we followed his directions. He was harrowing with a huge yoke of oxen, which puffed and panted and had a generally abused look as they plodded through the soft ground. On arriving at the end of the field they manifested extreme reluctance to starting back, and the farmer instead of shouting and beating them called out encouragingly, "Come, come, one more round and we'll go home." This showed the nature of the man—kindness to the stranger and feeling for his beasts. A trifling incident, perhaps, but furnishing food for reflection and not unnoticed by him who spoke of the cup of cold water.

An hour or two after this another incident occurred which goes to show that street chapel work, though apparently unproductive, will sooner or later bear its fruit.

ASTONISHED FARMERS.

The sun had grown hot, the barrow-men were resting, and I, feeling somewhat like Jonah before

the advent of his gourd, sought a cool spot behind the masonry of a stone bridge near by. I had scarcely sat down when three farmers made their appearance and took seats by me. One of them was a respectable-appearing old man, with bushy eyebrows behind which twinkled a pair of narrow, shrewd and yet kindly black eyes. The conversation began with the usual questions and answers. "Where are you going?" "To Koo Tàng," "What for?" "To preach the gospel." "Ah, oh, yes; and what is your honorable name?" "Bergen." "Of what honorable country are you?" "America." "I suppose America is some distance from here,—further than Korea, perhaps." (This hypothesis put very cautiously.) "Yes, America is 30,000 li from here." "Oi yah! 30,000 li! do you hear that (turning to his silent comrade), 3-0-0-0-0 1-i!" "What direction is it from here?" "Either east or west, take your choice." Then followed a silence eloquent with perplexity and amazement, succeeded by a conversation on the fundamentals of geography and astronomy which opened new worlds to their narrowly bounded vision.

CHAPEL PREACHING REMEMBERED.

Suddenly the old man looked at me sharply from under his pentagonal straw hat and said, "I've heard you before." "Yes? Where?" "At your chapel on the great street at Chinan Fu, and I remember what you preached about." Then he gave a resumé of what he heard that day, and ended with, "I said to myself, that's so, although I never thought of it before."

The fact that he remembered this was the means of leading the conversation naturally into the very heart of our message, to which the three listened intelligently and with feelings greatly prepossessed in its favor owing to the episode at the street chapel more than a year previously. One of the old man's companions then spoke up, saying, "I heard you speak, too, at the Fois near the Pao Tu Springs last year." Thus the news spreads from city to town and from town to hamlet.

How little we know where the word spoken will find a lodgment, and into what fair shape it will grow. It is like the wind-wafted seed drift-

ing over seas and mountains mayhap for years, but, finally taking root in some most unexpected locality, gradually develops into its own normal form.

The fact that this old farmer remembered that discourse so well after more than a year had elapsed, and with no further opportunity of conversation with the missionary or with native Christians, is a significant one.

For in the very nature of things this cannot be an isolated case. Fully twenty-five thousand people hear more or less of the gospel every year in our street chapel, and therefore there are probably thousands of individuals throughout the country who like this farmer remember what they have heard and are reflecting upon it. Pondering on these things—that the seed is not dead but only dormant, and that God will, according to his pleasure, at sundry times and in divers manners cause it to spring up and bear fruit—we trundled westward toward our destination, accompanied by the stridulous and intrusive squeak of the barrow.

PERSIA.

THREATENED HOSTILITIES.

BROOMIAN, September 8, 1888.

REV. E. W. McDOWELL:—Everything seems favorable for beginning the new work in the mountains, though indeed last week it seemed doubtful if there would be any people in Tiory at this time to work for. Two weeks ago Mr. Coan, who was in Kochanues, sent us the alarming intelligence that the Koords, to the number of several thousand, were uniting under tacit approval of the government for the destruction of the Nestorians. In one place they had already killed seven or eight women, having first outraged them. Other assaults were reported. The Nestorians were uniting for defence. The Patriarch and his advisers were filled with alarm, and through Mr. Coan besought us to secure them immediate help through the Christian governments. They could see deliverance from massacre in no other quarter. Dr. Shedd, Canon Maclaren joining with him, telegraphed Consul Abbot, in Tabriz, who took the matter up promptly and energetically. Through the influence he brought to bear on the Turkish government the Koords were ordered to disperse, and the chiefs of both parties ordered to appear before the government. The order was effective, and all is now quiet, so far as we know, with no prospect of a resumption of hostilities this winter. These

disturbances seemed at first to forbid our occupation of the mountains this winter, as the place in which we proposed to locate was the storm centre. There had been several skirmishes during the summer, men being killed on both sides. In these outbreaks the men of Liyan and Zerme, the villages in which we would spend the winter, were the prime movers. If there should be any trouble it will be on that ground. But while these are the facts, it is the judgment of the station that there will be no further outbreak there this winter.

FAVORING CIRCUMSTANCES.

We think we see providence working with us from the fact that God sent the people deliverance through us. The Patriarch received Mr. Coan and Mr. St. Pierre with great cordiality, and professed a desire to see more of our people. He expressed great satisfaction on being told that we were about to locate a physician in the mountains. He was told that we wished to establish a mission station in the mountains this fall, and were taking steps to do so. He gave his approval and said that he appreciated the work the Americans had done for his people.

As for the people 'themselves, there is an open door everywhere. The last two evangelists sent to the mountains report a most encouraging tour. The people received them gladly and begged that such visits might be more frequent. Mr. Coan's tours reveal the same desire on the part of the people. The people want us, the Patriarch is willing. God has provided us means, and has given indications of his will that we should go forward. Shall we not go in and possess the land?

INFLUENCE OF MEDICAL WORK.

HAMADAN, August 27, 1888.

E. W. ALEXANDER, M.D.:—The medical work seems to be gaining ground month by month. We do not care to increase the number of patients greatly, as we have as many now as can be looked after properly. A little incident occurred some time since which helped us in many ways. Early in the spring the old Armenians of Sheverine, who are completely under the influence of their priest, and have always stoutly opposed our work in their midst, succeeded in enlisting the governor of the village in their cause. For a time their triumph was complete. Our school was closed, and we appealed to the khan in vain. Soon, however, he

was called from home to a village at some distance. Shortly after his departure one of his children was taken seriously ill. Native *hakias* were called, but failed to restore the little patient. The child's mother knew that I had saved her little sister's life some time before, and so at the eleventh hour sent for me. The khan's servant came one Sabbath morning just as I was starting for church, and requested me to hasten to Sheverine. I regarded the occasion as quite providential, and obeyed the summons. The efforts to save the child were blessed, and she made a rapid recovery. In return the khan sent a very nice present for the dispensary, and gave us a permit in writing to go on with our work in the village. He had received orders from Teheran to the same effect, but without his personal permission we could do nothing, as his servants would constantly have annoyed our workers.

SIAM.

RAILROADS PRESENT AND PROSPECTIVE.

PETCHABURIE.

MISS M. L. CORT:—The rails and cars for the streets of Bangkok have arrived. Those in charge expect to have the cars running by the king's birthday, September 21. The English have permission to survey a route for a railway between Bangkok and Chieng Mai, Laos, and plans and estimates are being submitted to the king for a line to Ratburee and Petchaburee. One of the Indian lines has been finished to Mandelay, Burmah, and so some day we hope to go to Calcutta and Bombay by rail as well as up to Canton and Peking.

The whole world about us seems alive with progress. Shall the kingdom of God lag behind? Imagine yourself looking out of car windows and sweeping past Buddhist temples and monasteries, Mohammedan mosques, Chinese pagodas and devil shrines, prayer wheels and flags of Thibet and dagabes of Ceylon! Steamboats, printing-presses, railroads and telegraphs will never turn these heathen from their idols to worship the living God, but they do help to prepare the way for the coming of the Son of God and his followers.

The Christian missionaries, the nineteenth-century crusaders, should reach forth in the strength of the great Commander and overthrow these heathen shrines by winning their worshippers to the true God, and take possession of the whole wide world for Christ!

LAOS.

NOTES FROM CHIENG-MAI.

July 2, 1888.

MISS BELLE R. EAKIN:—Two weeks after our arrival Miss Westervelt opened school. The girls flocked in until the dormitories were overflowing, and homes were found for some of them among the Christian families living near. Our new building is almost completed and we hope to move in in a few weeks, when we must close school for the rice-planting. The buildings are large, pleasant and convenient. They will enable us to accommodate many more girls, and I trust we shall be able to do good work next year.

The school at present numbers forty-six—twenty-five boarders and twenty-one day pupils, with three native teachers.

The church is certainly growing and prospering wonderfully. One can feel on entering the room during service the earnestness and enthusiasm of the people. They have been meeting for some time in our new unfinished school building. A plan has recently been started for the erection of a church, by which the people are to help bear the expense. They are much stirred up over it. Offerings are coming in every day, large and small, from men, women and children. Some have pledged a tenth of their year's wages.

The Sabbath-school has recently been reorganized, with an attendance of one hundred and ninety-eight and about twenty-four teachers. A teachers' meeting is held every week, conducted by Mr. Dodd, in Laos, and it is well attended. This wonderful interest in everything pertaining to the gospel shows that the Holy Spirit is at work in the hearts of the people, and we think that there is a good time near at hand for the Chieng-Mai church. Ten of our girls are Christians, earnest, bright and happy, some of them teachers in the Sabbath-school. Three others have been before the session, and will probably be received into their own church at Bethlehem when they return home.

AFRICA.

THE CAMEROONS RIVER.

GABOON.

MR. J. H. READING:—The Cameroons is like the Gaboon river—not very long, but large in the tide-water region. Unlike the Gaboon, it has a large delta, the land part of which is covered with mangroves. There is inside navigation (among

the mangroves) nearly to Victoria on the north, and for some distance to the south also. The town is on the south bank of the river, on the first solid ground above the mangroves on that side, and with mangroves on the island opposite and on both banks of the river above the town. The land on which the town is built consists of a clay bluff rising some thirty or forty feet from the water, and perhaps a mile long. The government houses, mission and native town are built on this. The store-houses of the traders are built just at the foot of the bluff, but the traders themselves live on hulks mostly fast in the mud close to the shore. The general appearance of the place is pleasing, palms predominating in the vegetation. It is not more than half the size of Gaboon. Coming up the river, the first object to strike the eye is the government house, built of brick and painted dark red. It is modern in style, and forms a pleasing contrast to the usual appearance of African houses. Next are two small government buildings of galvanized iron. These are all on level ground on the top of the bluff, surrounded by a lawn and gravel walks. Good concrete steps lead down to an iron pier. A half mile of vacant ground and native houses brings one to the mission house, a fine group of buildings nearly hidden by the palm trees. Beyond the mission are native houses and gardens. The ground slopes back from the river until it becomes low and swampy, as is common with all river banks in Africa. The town is twenty miles up from the sea, and the channel is crooked and narrow, with only eighteen feet of water at high tide on one of the crossings. The vegetation is more rank and the appearance of the place less healthy than Gaboon. The water is more muddy than in any river I have seen. At low tide the beach is not sand, as at Gaboon, but mud banks, and mud banks are bare in the bed of the river.

JAPAN.

FOREIGN CUSTOMS AND ARCHITECTURE.

SAPPORO, August 28, 1888.

PROF. JOHN C. BALLAGH:—At this extreme northern point of civilization I arrived a little more than a month ago. For clear, cool atmosphere it has no rival in the empire. In all my travels in Japan I have not visited a place before that looks so much like home. It reminds one of many a New England village. The men nearly all dress in foreign style, and many young misses

of the higher class do also. They seem to have a foreign swing about their walk that makes one think they have always walked so, quite different from the gait of men in the cities further south. Southern people are not quite so much at home in foreign dress as those of Sapporo.

All the public buildings are of foreign architecture, and most of the private dwellings. A new city hall is in course of construction. It is one of the finest structures in the empire. It is to be furnished with all the modern appliances necessary for comfort. The private dwellings are situated on good-sized lots, with lawns in front and on one side or both, and vegetable gardens, dotted with fruit trees, in the rear. Occasionally a whole block is taken up with apple or pear trees well loaded with fruit. These are American importations, and they thrive here very well. In the suburbs large orchards may be seen. Apples sell readily here for five to eight cents a pound. In Tokyo the same apples sell for twelve cents. We hope the time will come soon when we can afford to buy them oftener than when we have company. Persons visiting this place for the first time may be heard to exclaim what has now become a common saying—"Just like home!" It is about the latitude of northern New York, but the winters are not usually so severe. The depth of snow is about three feet, and during the two coldest months all the primary schools are closed, it being impossible for the children to get about. They do not seem to have the enterprise or the facilities for breaking roads or cleaning streets that we have in America. The forests here have a homelike appearance. Here we find the old familiar elm, ash, oak and white birch, etc., in great abundance.

A GOVERNMENT FARM.

Just to the left of the cottage where I am resting and within five minutes walk is the large Government Agricultural Farm of several hundred acres, with its fields of waving corn, of ripening grain, and extensive patches of various garden vegetables and orchards of fine fruits.

From one field comes the old familiar sound of the mowing-machine, and from another the sound of the reaper. The latest patents of hay-spreaders and horse-rakes may be seen here and there, while wagon-loads of sweet-smelling hay may also be seen on the way to the large barn, where they are unloaded by the latest methods. In some of the meadows one may see some of the finest cows, oxen

and young stock. At the hotel, a mile distant, where we take our meals, we drink the milk and eat the delicious fresh butter with considerable relish. A look into another building on the farm reveals implements of every description from the hand-drill sower to the mammoth threshing-machine. Yet, with all this seemingly flourishing industry, it is sad to think that, although it has been worked for over twelve years, it continues to draw support from the central government. To the present over \$500,000 have been paid to this farm. I am told by an official that from this year onward they will be able to support themselves.

A foreign professor in the college informed me that \$5000 invested here in a dairy farm, for instance, if carefully managed, would drive out every pound of butter of foreign importation from the empire. It can be made at a cost of ten cents a pound. I fancy, before the Japanese take hold of these industries in earnest, some enterprising Americans or English, with ordinary capital, will have to come here, and in a few years make fortunes before the eyes of these people. This will stir them up if anything will; and if not to "good works," so called, at least to the very necessary and profitable works of industry. This country is spoiling for lack of enterprise to develop it.

INDIA.

ZENANA VISITING.

KOLHAPUR, October 8, 1888.

MRS. ANNA M. HULL:—The zenanas which I visit are chiefly in Mohammedan houses. The system of the seclusion of women in zenanas is not to be approved of; yet I can say that I have found these Mohammedan women more refined than

those who have more freedom, more thoughtful and inclined to take grave views of life, perhaps too, as is to be expected, more melancholy in temperament. They have so little to brighten their monotonous lives that a visit from the Bible-woman or the missionary lady is something they look forward to with pleasure. They seem to me a step above Hindus, as their religion is a step above that of the Hindu. One can always appeal to them on their belief in the one God, and then try to reveal to them the Isa Paigumber (Jesus the Prophet) as Jesus the only Saviour. "But how can he be the Son of God?" At this stumbling-stone they stumble. Still, when we speak of his life of love and mercy upon earth and his death for sinners, they are touched. Not long ago one woman asked, "You speak of praying; what does it mean to pray?" It is encouraging when they ask questions of this kind, instead of being merely curious about our dress, our way of living, etc., as so many are. It is not pleasant to encounter the men of the families, for they are fanatical and intolerant, as Mohammedans usually are; but the visits to the women when I find them alone are often hopeful. There are faint signs that some are beginning to hunger and thirst for something better than they have here. These women generally pride themselves upon their life of seclusion. They think it marks them as being a little higher in the social scale than others; but in one house where I lately visited they said to us, "We hate this life we lead," and one added pathetically, "We spend our lives as prisoners." They looked with envy at the Bible-woman with me, and one said, "She goes where she pleases through the streets, and no one gives her a word of blame." "Yes," I said, "because her heart is pure."

FOREIGN MISSION CALENDAR.

ARRIVAL.

FROM TABRIZ, PERSIA.—November 12, Miss Grettie Y. Holliday

DEPARTURE.

FROM NEW YORK.—For the Mission of the United States of Colombia, November 21, Miss Maria B. Franks (returning).

For the Eastern Persia Mission, December 1, W. W. Torrence, M.D., returning.

DEATHS.

At Monrovia, Liberia, September 11, Mrs. Frank B. Perry, wife of Rev. Frank B. Perry, of the Liberia mission.

At Chefoo, China, October 7, Mrs. Hunter Corbett, wife of the Rev. Hunter Corbett, D.D., of the Shantung mission.

PUBLICATION AND SABBATH-SCHOOL WORK.

THE SABBATH-SCHOOL MISSIONARY AN EVANGELIST.

The crying need of the Presbyterian Church at the present day is an increase of evangelistic laborers. There are fields white for the harvest that she does not enter; children wandering in the desert whom she does not gather; souls perishing whom she does not save. A greater number of laborers has been her need throughout all her history in this country. This is made manifest by the true and powerful words of Professor Briggs in the January number of the *Presbyterian Review*, when comparing her growth with that of the Baptist and Methodist churches. He writes:

We are constrained to inquire why American Presbyterianism has allowed itself to fall so far behind these other denominations and its own splendid opportunities. There can be no doubt that at the close of the previous century Presbyterianism was the dominant factor in the religious life of the middle states, as Congregationalism had the control of New England. But Presbyterianism and Congregationalism have both lost their supremacy in this country. The failure on the part of these two great Puritan bodies which shaped the early history of the United States and influenced to so great an extent their political constitution is due, in my judgment, chiefly to two reasons: (1) the inadequate supply of educated ministers and (2) the expenditure of strength in unprofitable doctrinal controversies. It is a marked feature of American Presbyterianism that it has never been able to supply a sufficient number of educated ministers.

What was true in the past is increasingly true at the present time. The Presbyterian Church is in numbers falling behind the other great Protestant denominations, and for the same chief reason, namely, the lack of evangelistic laborers.

How is the lack to be supplied? Two answers have been given to this important question. The first, By lowering the educational standard of the ordained ministry;

the second, By the raising up of a body of lay evangelists.

As to the first of these answers, it is not too much to say that the church will never consent to the plan proposed. It is and has ever been the glory of the Presbyterian Church that she ordains none to the full work of the ministry but thoroughly-educated men; and in this, notwithstanding her comparatively decreasing numbers, is the secret of her power, her continued supremacy of influence, not only in the religious community, but in the world at large.

The second answer—namely, the raising up of a body of lay evangelists—seems to the writer to be the correct one. By this is intended, not the voluntary uprising of a body of irresponsible preachers, but the careful selection and appointment of a class who shall labor under ecclesiastical control. The assumption and prosecution of evangelistic work by men upon their own motion is, as a general thing, not only opposed to the spirit of Presbyterianism, but is fraught with danger. There are, indeed, men like Mr. Moody, with exceptional intellectual and spiritual gifts, whom God seems to have raised up to do a special work, and to whose labors he gives the seal of his Spirit. These men, however, like the prophets of old, are exceptional. But, alas! they have many imitators; and there is danger that these imitators, ungifted and uncalled by the Spirit, may run into false doctrine and fanaticism.

There is, however, in our church an immense amount of latent talent, that may without danger be utilized in this direction. There are in her communion young men who have not had the benefit of collegiate and theological training, but who are devoted to Christ, sound in the faith, apt to teach—men who can do admirable service in evangelizing the perishing. They can go forth, with the commission of the church and under the oversight of her presbyteries,

into the destitute and sparsely-settled portions of our land—visiting from house to house, speaking the word of life, leaving behind them the instructive tract, bringing the people together for religious service, organizing Sabbath-schools which shall become the nuclei of churches. So acting they will be the pioneers of the home missionary and the helpers of the settled pastor. To the consecrated labors of such men, her lay preachers, the great extension of the Methodist Church is largely due. It is believed that the organization of such a body of men will go far toward supplying our present lamentable lack of evangelistic laborers; and to the selection, oversight and support of such a body the thought and labor of one of the departments of our Board of Publication and Sabbath-school Work are devoted. The great success that has attended the operations of the department during the last year give promise of a glorious future. To many who sat in the region and shadow of death light has sprung up; the gospel has been preached; souls have been led to Christ; nearly seven hundred schools, lights in the darkness, have been organized. Are there not many amongst our youth who will devote themselves to this blessed work? Will not the church give to the Board the means of supporting them?

VISITS FROM A SABBATH-SCHOOL MISSIONARY.

Over two thousand Presbyterian Sabbath-schools are now visited, every three months, by a Sabbath-school missionary of this Board. He does not, indeed, go in person to the schools, but he sends a "missionary letter"—like the epistles of Paul—telling of the noble work in which he is engaged, of the great field, and of the blessed influences of the Spirit of God that descend upon a whole community through his labors. For often the "small beginning" made by such a laborer, as he sows the seed of the gospel in the first little gathering of children and other people in some far-off western settlement, proves like the sowing of an acorn, that develops into the mighty

oak: only, the divine seed springs up into the infinitely more precious tree of life, which even in this present world yields nourishment and healing to the spiritually needy.

In one such missionary epistle, written during the last quarter, the writer asks, seemingly in discouragement in view of the vastness of the field, "Who is to break the bread of life to these hungry thousands?" Then he continues, taking heart again, "I will go on cheerfully, sowing in hope of a bountiful harvest, for the Lord will care for his seed, that it accomplish the thing whereunto he sends it."

These missionary letters are sent to Sabbath-schools contributing to the support of this work. Already the interest in this cause of Sabbath-school missions has been greatly increased all over our church by the receipt of these quarterly letters. Those contributing to the advancement of the work have thus direct communication with the field. When we receive a contribution toward the support of a missionary, we assign the school from which it comes as "part-support" of such missionary. If it be desired that the money shall be expended in a particular locality, the Board endeavors to comply with this desire.

The two thousand schools on our list would now be unwilling to be deprived of these missionary letters. Many requests come for them before they are due, so great has the interest in them become. One Sabbath-school, on the receipt of the letter, although it had but shortly before contributed, wrote as follows:

Your missionary letter arrived just in time. It was read to the school, and so deep was the impression made that it was unanimously voted to equally divide the collection we had just taken up for another purpose, between your Board and that object.

Would not *your* school enjoy a visit from a Sabbath-school missionary? It would like to hear him tell how, in many cases, the people far out on the prairie and in the mountains flock together, "hungering and thirsting" for the "good tidings," when the news spreads of the organization of a Sabbath-

school by the missionary; how they meet in a log cabin, or a mud hut, or a barn, or a school-house,—coming on horseback, in hay-wagons and on foot, from miles away; also how the Spirit of God blesses a whole community through the missionary's labors, working in many souls repentance and faith in Christ and producing Christian comfort and joy and virtue where spiritual ignorance and carelessness, with their attendants vice and wretchedness, had before abounded. Who would not gladly be instrumental in such a work?

We will send to any school a missionary letter, from any one of our Sabbath-school missionaries, on application.

NEWS FROM THE FRONT.

CHURCH AND SCHOOL INSEPARABLE.

It is strange how confirmations of the true doctrine of the oneness of church and Sab-

bath-school come from unexpected quarters. From the Black Hills, in Dakota, for instance, come these sentences, showing that the Sabbath-school naturally prepares the way for the church:

The people of the Hills are mostly very intelligent, and after they see the great advantage and the religious influence of an interesting Sabbath-school they are not satisfied; they want preaching service. How is this want to be supplied? Can our church afford to allow these excellent fields to go uncultivated when there are such great chances for growth? Oh, if our Board could send out two or three ministers, and station them at the central points of these schools, what a work could be done for the church and the good of souls! Are not these things worthy of consideration? and should they not awaken a stronger desire in the host of God's people that this Sabbath-school work may be enlarged, and that thus many souls may be saved in this great and rich region of the Black Hills?

EDUCATION.

A CRY FROM THE WEST.

We clip the following from an article published in the *Northwestern Presbyterian*, by the Rev. F. M. Wood, synodical missionary for north Dakota. It tells a story of want in that and other portions of the wide West that ought to awaken the thoughtful consideration of our students for the ministry as well as of the church at large:

The great and crying need of our field still is—workmen. The inability to command men in sufficient numbers is painful and apparently growing. The secretaries of our Board, appreciating it, call some of the agents of the Board and the synods, occasionally, to work the eastern seminaries in behalf of new recruits. It was my fortune to be appointed to such work in early spring, and as soon as it was known that I was going, one synodical missionary

wrote me for twenty-five men, another for twenty. I needed twenty-five myself. Seventy men, from three synods, were thus immediately called for. And I learned subsequently of five synods which wanted one hundred and seventy-six.

I am sorry to add that it is not the mind of most of the young men graduating from our seminaries to come West, and there will have to be a stronger inducement than now offered to win them for this part of the work. In the language of one of those who appreciated the situation and was tired of being overtured: "The fact is, Mr. Wood, we are spoiled. There are too many after us." And where, then, we may well ask, are our supplies to come from? The richer churches and the more eligible fields being after the coming graduate, what is to be the source of supply for our newer and poorer churches?

It is high time, and the churches of the West

ought to emphasize it, to insist upon the expediency of a grade of ministers not less educated, perhaps, but less classically educated, who can enter the work of the ministry more expeditiously than through a nine-years course in the regular curriculum. Otherwise the field will need men, the churches and Sabbath-schools gathered for Presbyterian culture will go into the hands of other denominations, and we shall fail to occupy the field and do the work which the providence of God has assigned us.

The problem here presented is one that encounters very serious difficulties. It is nothing less than the most economical use of scanty supplies, and that too with but little authority to regulate and determine their distribution. The churches that need ministers, and the candidates themselves, all have a choice and a voice in the matter, which the church as a whole acting through its judicatories cannot quite overrule.

It may be said that the young men who are educated so largely at the expense of the church ought to be willing to deny themselves and go into the new and hard fields. Very true; so they ought. It is but a fair requital for the benefits they have enjoyed. The obligation we know to be felt by many. But, on the other hand, here are strong churches vacant, that want these very men whom they have helped to educate, and insist on calling them. They say they have a claim, and that it is more important for their pulpits to be supplied than for new churches to be organized and cared for. The central trunk of the church, it is affirmed, ought not to be left hollow for the sake of extending the branches, and sending down from thence new roots that shall in turn become trunks. This would be to endanger the whole tree. The centre at any rate must be kept strong. There is some force in this. And then how tempting the opportunities offered the young candidate for the employment of those talents and resources which the education obtained by him has developed, and how tempting also the support tendered! Is it strange that the Home Mission Board finds it so hard to get our well-educated young men to go west under such circumstances?

Then what shall we say as to the expediency of raising a grade of ministers such as is suggested in the above article? This measure, we know, is directly contrary to the policy hitherto maintained by our branch of the Presbyterian Church, and its refusal to acquiesce in it occasioned the secession of what is called the Cumberland Presbyterian Church years ago. But the necessities of the situation and the successes of the Cumberland body and also those of the Methodists are compelling large numbers among us to question the wisdom of maintaining that policy so strictly. Several presbyteries have been recommending to the Board for aid men who propose to take a short course under the plea that they are needed and promise great usefulness, but the Board does not see its way clear to accept them without more explicit sanction of the Assembly, though it has strained a point and done so in a very few instances. Still further it is seen that the Congregationalists, who have hitherto been equally strenuous with us for a fully-educated ministry, are yielding to the great demand, and providing in two of their seminaries for a partial purely English course of instruction, and are aiding the students who take it. The question is, Shall we follow suit, or shall we make more strenuous endeavors to multiply our candidates along our present methods? And then, when we have multiplied them, shall those aided by scholarships, either from the seminaries or the boards, be subjected to the direction of their presbyteries for a term of years as to their fields of labor? for this too has been suggested by many. The best remedies for relieving the evils of the situation call for the exercise of great wisdom, and will no doubt be thoroughly canvassed by the committee of the Assembly appointed for the purpose.

We will only add that the number of candidates already received by the Board has risen to 725, and we hope that the contributions from the churches will enable the Board to carry them through the year without debt.

CHURCH ERECTION.

AN ILLUSTRATION.

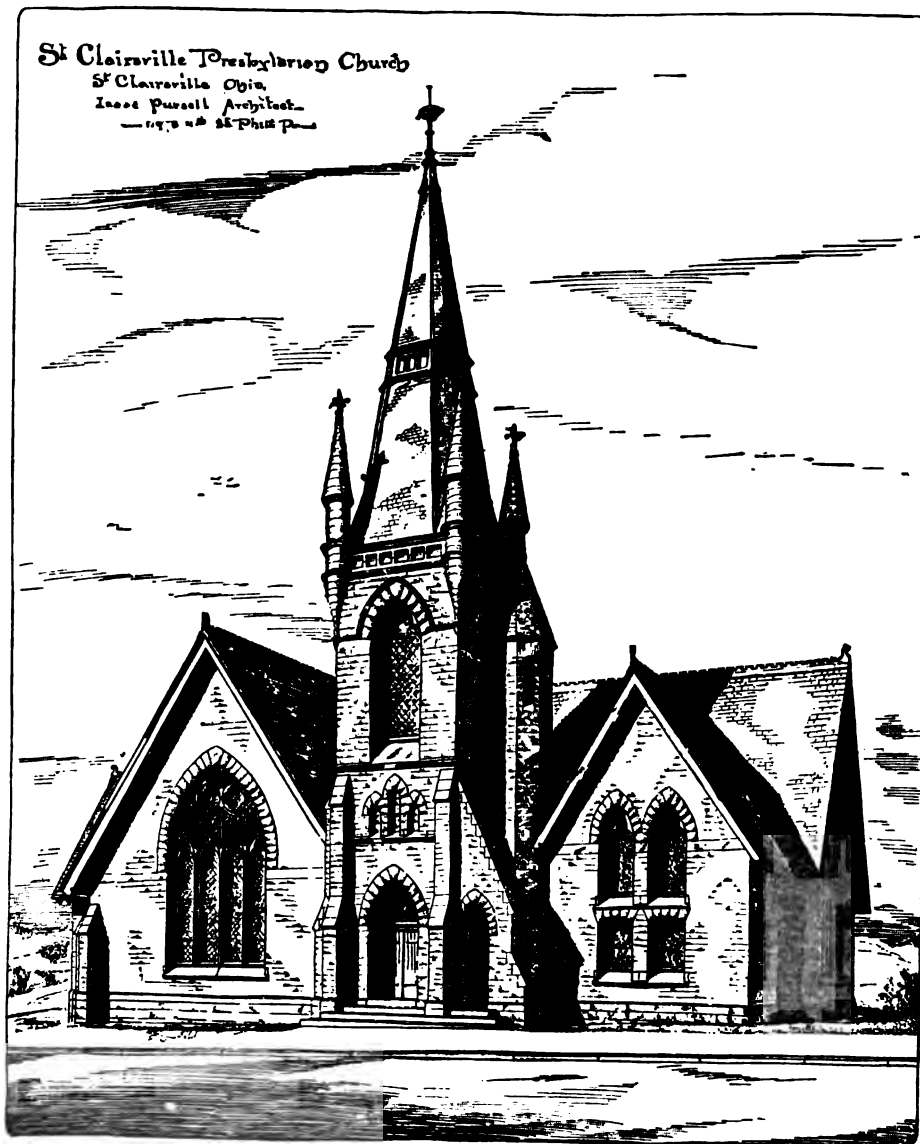
We publish the following letter as an illustration of many that we receive, showing the imperative need of manse for our young churches, especially in the western states. In the new villages of that region, population is always pressing upon house accommodation. Usually there are no houses built to rent, and unless an accidental opening appears, each new settler must secure his land and construct his own home. Ministers are not exempt from this general law, and thus, as usually they have no means wherewith to build, they are left out in the cold. The consequence to the church is manifest, and it is not strange that the remark is often made to us by men experienced in this work, "Manse would soon solve the problem of self-support by the churches."

Read the letter, remembering that the condition it portrays can be duplicated in hundreds of villages throughout the western states:

The church at —, which the Board helped to a church building, is again in need. These are the circumstances: The difficulty in securing a permanent supply for that field has been suddenly and unexpectedly overcome by the entrance upon the work there of Mr. —, who expects soon to receive ordination. He and his family (a wife and child) are already on the ground. But they are almost literally without a place to lay their heads. They are occupying temporary quarters with the Methodist Episcopal minister, but that arrangement must end as soon as the Methodist Episcopal minister's wife returns from a visit to her parents, which will be within a month. — is hardly a village, rather a "cross-roads," with an extensive, sparsely-settled farming country around it. The people there are doing the best they can, but there are absolutely no accommodations to be had, and the people are, without exception, poor. Besides paying all the balance over and above your grant on the church, they have put in chairs and fenced the lot, and now will have \$500 per annum minister's salary to raise. I spent

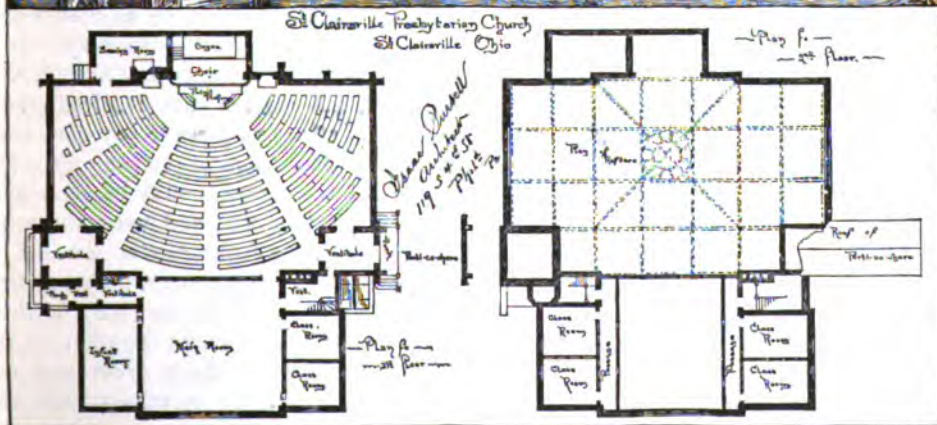
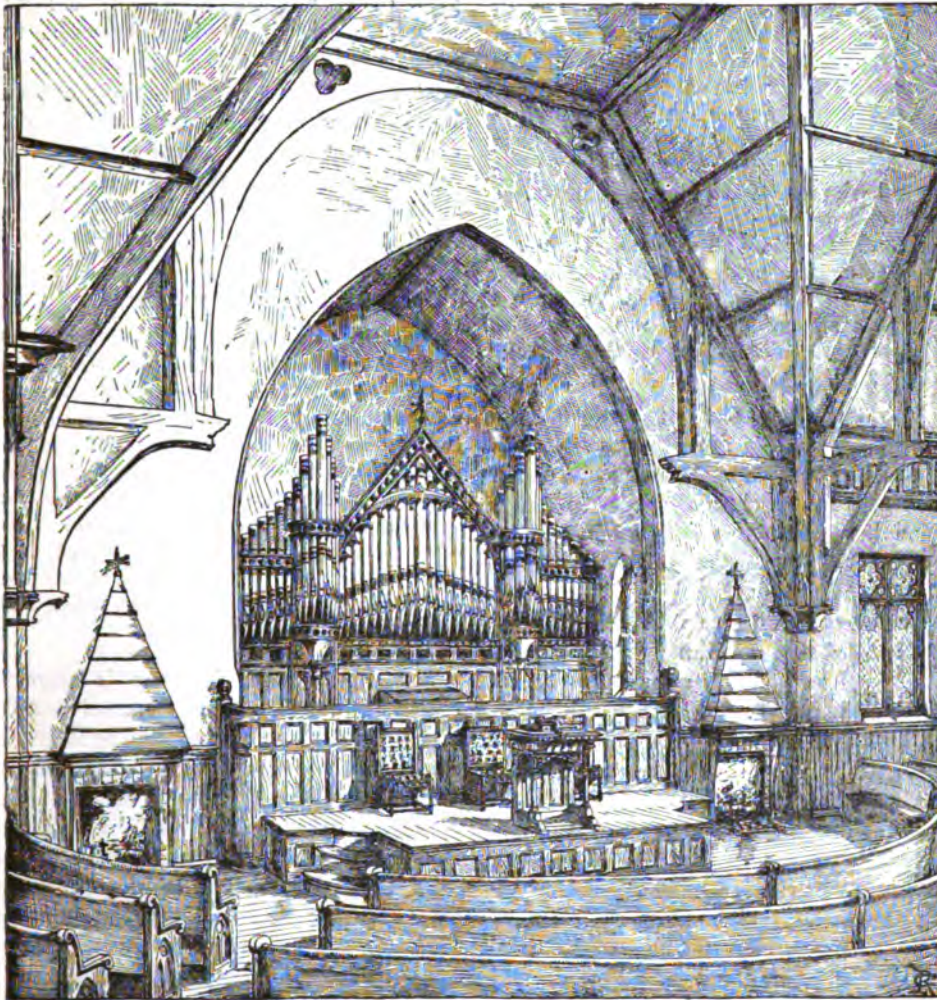
Sabbath (22d) there, and they are ready, notwithstanding these facts, to take hold of the erection of a manse, and will push it at once. They design to build what will be the kitchen wing after the building is finally completed, in size about 18 by 24, costing about \$500 (lumber will have to be drawn some distance by teams). They cannot possibly get much, if any, money on subscription for it. They will do what they can in the way of contributing labor. So much for the circumstances. Now for the point aimed at. Can you or the Board devise any possible way by which these people can be helped and helped at once? It is important that the building go up in the shortest possible time. Mrs. — must have a home within a month. The urgency in this case is extremely pressing. Can there not be some private arrangement by which the help you can give can be provided at once and the technicalities attended to afterwards? If you can make a grant, that would suit their case best; but if that is impossible, a loan would be acceptable. The manse will be built upon the church lot, upon which the Board of Church Erection already holds a mortgage.

The St. Clairsville Presbyterian Church, illustrated by the plates on the next two pages, replaces a building that was destroyed by a cyclone in 1887. The congregation is one of the oldest in the state of Ohio, organized in 1798. The present pastor, Rev. Robert Alexander, D.D., began his labors in the church in December, 1866. The building when all completed and ready for use will cost less than \$20,000, with such materials as could be used from the old building. The materials are Ohio sandstone in regular courses for the exterior walls; roof of slate; stained-glass windows. The arrangement of the rooms will be readily understood by the plans. The main room is 46 by 77, the pews arranged in semicircles, descending toward the pulpit. The organ recess and choir gallery is back of the pulpit. There is also a session room back of the audience room. The main room of the Sabbath-school is 32 by 34 feet,



separated from the audience room by a sash partition, the sash being hung so that the whole can be used together. Each side of the main Sabbath-school room the building is two stories high, the main room opening up through both floors. The two-story portion is divided into two class rooms down stairs and two up on one side, infant room down and class rooms up on the other side. The whole of the Sabbath-school portion

can be used together, as all the rooms are separated from each other by sash partitions. The whole cellar is excavated; the building heated by steam. A kitchen is also finished in cellar under class rooms, connected with first floor by dumb waiter. The audience room will seat 500; the choir, 16; the main Sabbath-school room, 200; class rooms, 25 each; infant room, 75—making a total for the whole building of 941.



A HAPPY SUGGESTION.

In speaking of thanks due, we must not fail to mention the Board of Church Erection. While the present result has depended on invaluable aid rendered at home, it has also depended on the promise of this Board to make us the grant which we have received. It is not a loan, but a gift; yet, in receiving it, the trustees have pledged the church to an annual contribution to the grand work carried on by this Board. Certainly all will feel glad to aid in redeeming this pledge; and, in doing so, would it be too much to expect that at least what would amount to a low rate of interest should be paid in each year, say three or four per cent.?

We quote the above from the report of a church that, with joy and thanksgiving, has just taken possession of its new edifice and consecrated it as a church home. The suggestion here made is a happy one, and we use it as a text for a few words in regard to the return of grants.

When the Board was first organized, it was expected that all grants would be considered as loans, and in a few years be returned to the Board, to be sent forth again to the relief of some other burdened church. Experience proved it well to modify this plan and permit the Board to make absolute grants, but it was still hoped and believed that churches as they grew in strength would desire to return for the benefit of others the sums that had afforded them relief in their days of weakness. In some instances this result has followed, and churches have asked the privilege of repaying. Other reasons conspire to make this desirable. As is very natural, churches that have increased in strength feel that it is well to release their property from even the precautionary lien that the Board has upon it. Sometimes, indeed, in erecting a new and expensive building, a church may with safety and with advantage borrow money for the completion of the edifice, and for this reason has repaid the small sum received from the Board in order to obtain elsewhere ten times the amount. In other cases, in order to allow a freedom thus to borrow, application has been made to the

Board to release unconditionally its mortgage or to allow it to become a second mortgage. It is obvious, however, that whatever might be the judgment of the Board in regard to the propriety of so doing, it cannot consent without violating the explicit rules of the General Assembly.

In view of these facts we wish to call special attention to the action of the last Assembly, as follows:

RELEASE OF MORTGAGE.

Any church making an annual contribution to this Board of not less than ten per cent. of the amount originally granted to it shall be deemed as paying in such contribution an installment of like amount upon the mortgage held by the Board; and when such payments in the aggregate shall equal the amount of the grant, the Board shall execute a release of the mortgage, and thus remove its lien from the property of the church; provided, that such church, at the time such contribution is sent, shall notify the Board that it desires such application thereof to be made.—
MINUTES OF ASSEMBLY, 1888.

Under this rule, the way is open for churches, by means of their annual contributions, gradually to refund to the Board all that they have received, and in due time release their property from even the shadow of an encumbrance. Surely it would seem that churches that in their infancy have been themselves helped by sister churches would esteem it a high privilege to send back for redistribution the money they no longer need. If such course were generally adopted, the result would be an inestimable blessing to our great missionary work. Consider what it would mean if all churches that since the reunion have received grants had begun after five years to pay them back in annual installments of ten per cent. The income of the Board would be each year double what it now is, and twice the number of churches could receive the aid so greatly needed. Is it a mere dream to suppose that something like this may be done in the future? How slight the effort for the prosperous church! How great and far-reaching the blessing to others weak and struggling!

MINISTERIAL RELIEF.

WHAT SHALL BE DONE WITH THE NEW APPLICATIONS?

— Many honored ministers of our church have long suffered in sickness and want without letting their condition be known because they knew "the supply was small." Among the presbyterial recommendations laid before the Board at its last meeting was one on behalf of a minister in his eighty-third year, who had served the Presbyterian Church for forty-nine years. "Most of his life," says the letter, "has been spent in home mission work, always living on a very small salary." In asking for this venerable man an annual appropriation of \$200, it is said, "He is a godly minister of Christ, in need of the aid; he has done good service in this section for thirty-two years, and should have been in the enjoyment of aid from the Board of Relief for the last twelve years, but, on account of his timidity to ask assistance, has never made application for relief." There are many of these faithful and blessed men, whose timidity will be overcome by the newly-awakened interest of the church in the care of its sick and aged servants, and who, emboldened by this large addition to the resources of the Board, will now consent to "make application for relief."—*From the Report of the Board to the last General Assembly.*

The "newly-awakened interest" referred to in the above extract from our last Annual Report was that resulting from the efforts of the Assembly's Centennial Committee to add one million of dollars to our Permanent Fund. We have not received, nor shall we receive until after the meeting of the Assembly next May, one penny from the Centenary Fund; but the "applications for relief," as foreshadowed above, have largely increased.

Meanwhile, our receipts for the present year have steadily decreased. Attention was called to this fact in the December number of THE CHURCH, under the heading "As it was feared." It was there stated that the unusually large balance of \$26,142.79, with which we began the year, was entirely exhausted, and the treasury was then (October) nearly \$4000 in arrears.

The Board anxiously awaited the receipts for the following month; for, as has been repeatedly said in these pages, our duty is simply to distribute the money placed in our hands. It is for God's people, not for the Board, to decide what amount is to be distributed among the sick and worn-out dependent servants of the church.

Alas! the next month found our treasury still worse off; and I sent a communication to our church papers under the heading "Burning the candle at both ends," announcing that, with these *diminished* receipts and *increased* appropriations,

The Board of Relief needs more than eight thousand dollars to pay the amount due to the wards of the Presbyterian Church in this Thanksgiving month of November!

This alarming and humiliating statement was left without argument or appeal; but an attempt was made to answer the question, Why did the Board at its November meeting entertain any of these *new* recommendations from the presbyteries, when there was not enough money in the treasury to meet the small appropriations which those already on its roll had a right to expect? The answer (in brief) was, Because the Board believed that the great and wealthy Presbyterian Church *could* and *would* carry out its sacred pledge to provide for *every* needy and deserving case properly brought before its Board of Relief by the presbyteries; that when God's people knew the facts, *the money would be forthcoming.*

There have been days in the history of the Board when, after long and sorrowful deliberation, it was felt that there was no other way to keep from ending the year in debt than by declining to entertain any new applications, or by a reduction in the amount of all the appropriations. In 1874 the Board did both! The appropriations were all reduced fifty per cent. and no new applications were entertained by the committee then having charge of the work.

But at our last meeting it was not believed that such a dark day had arrived. We still believed that the "newly-awakened interest" in this sacred cause was not all expended in the centennial year; that in the four months yet remaining before the close of our fiscal year God's people would see to it that the *new* cases, as well as the *old*, were amply provided for.

Holding this belief, which of these eighteen new cases ought the Board to have declined?

One of the presbyteries sent an application on behalf of a minister eighty years old, enfeebled not only by his fourscore years, but by disease contracted during his "vacation" (when a pastor) in volunteer service in the army hospital. Accompanying this application of presbytery were statements emphasizing his "extensive learning, his moral strength and courage, which made him a great power for good" not only in the faculty of one of our oldest Presbyterian colleges, but "in unifying and building up feeble churches." He has now no means of support except the boarders he and his aged wife have taken since failing health obliged him to give up the pastorate. Would not your only question have been, Why did not this aged and honored servant of the church years ago "overcome his timidity" and "make application for the relief" to which his long and useful service entitled him? Another presbytery applied on behalf of one of its members, eighty-three years old, all of whose ministry was spent in the Presbyterian Church as "an active, faithful and most able preacher." The presbytery certified to his need; and was there not here also a *debt* that our church could not defer paying? Was not the duty of the church equally plain in the case of the minister of seventy-eight, after forty-four years in the ministry, with no means of support except the mortgaged home in which his old age is passed? and of the frontier missionary, "a faithful and laborious worker for forty years," now seventy-six years old, without means of support? and of the minister of seventy, entirely dependent hitherto upon his children, who

are really too poor to support him?—"he needs the money sadly," says his presbytery; and of the minister, seventy-two years old, of rare abilities, whose pen has given to the church some of its most valuable helps to the study of the Bible, and who now, with "nervous prostration and failing eyesight, has no reliable means whatever"?

The whole amount to be distributed among these six families was \$1450—a yearly allowance of less than \$250 to each family. Which of these *new* cases ought the Board to have rejected?

There were three younger men also recommended by their respective presbyteries. One is fifty-two years old, "afflicted with spinal disease, aggravated by exposure to severe weather during ministerial labors." He has a little means; but his family, consisting of a wife, a son of seven years old and a daughter of five, sadly need the \$100 for which he was recommended. The Board could not believe that our church would refuse this pittance to its faithful servant because it was a new case. Another minister is fifty-five years old. After twenty-seven years in the ministry, prostrated by typhoid malaria, he is recommended by his presbytery for \$150 "in the hope he may be able in a few months to resume work." Not to speak of equity and justice, would it not be *wise* for the church at once to extend this little aid to its broken-down servant that he may be restored to usefulness? Another (and this completes the list of nine ministers recommended) has been only ten years in the ministry, but consumption is rapidly hurrying him to the grave. He is endorsed by one of our secretaries, as "one of the most useful men upon this board," and by a field secretary of the same board as a "faithful, able and consecrated minister." He will not live many months. He has not a dollar in this world; and shall not the church which he so faithfully and ably served while God gave him strength, see to it that in the few months or weeks remaining to him here he shall be tenderly cared for?

Then there were seven widows—cultured, educated women—struggling with bitter and cruel want. Ought their applications to

have been rejected because they were *new*? All of them were recommended by presbyteries that well knew the services to the church of their husbands, too busy with the duties of the sacred office to "make money" for their support in the lonely and dependent days of their widowhood. Had not these blessed women also wrought in the church work with their husbands, and perhaps borne the greatest share in the self-denial and sacrifice that the small salary necessitated in the manse? One of them wrought by the side of her husband upon the foreign field where, some years ago, he died, leaving her without any means of support. Another aided and cheered her husband during "many years in the mission fields of Kansas." He died recently—seventy-three years old and blind—leaving her poor. Another, whose husband died at an earlier age, has "three young children to support and no way of earning money except by her needle." The presbytery asks for her the pittance of \$100. For another, whose husband gave thirty-six years of faithful service in the ministry of our church, presbytery asks the same pittance of \$100. Another is the widow of a home missionary who died some years ago. "She is," says her pastor, "now almost hopelessly ill in her helpless old age; her only daughter is in very limited circumstances." The presbytery asks for her \$100. Another, whose husband was forty years in the ministry, is now an invalid, with an invalid daughter dependent upon her—"they are very helpless," says the presbytery. But the last of these cases is the saddest of all. It is more than fifty years since her husband died. He was a useful and honored pastor, and for a time the president of one of our colleges. God only knows the sorrow and anguish of this refined, accomplished woman as through all these years of her widowhood she gradually but surely drifted away into obscurity and want until recently, in her *ninety-first* year, some members of the presbytery found her in *the common infirmary of the county poor-house*! I dare not dwell upon this.

Two other cases made up the eighteen

families added to our roll at the November meeting. They are classed as "orphans." One of them is an invalid daughter of a faithful and beloved minister, "unable to gain a support for herself, though she knits and sews some." The Board voted the \$100 asked for her by the presbytery. I am sure you would have done the same. The other case is that of two children of a home missionary who was consecrated to his work. "They are both in poor health," says the presbytery—the eldest, eighteen years old, far gone in consumption, and the other, two years younger, also fast running into a decline. The presbytery asks, "just for one year—they may not last longer"—\$150 for each of them. A friend of theirs, an honored minister, writes to me asking if I cannot get them some suitable clothing. "They are almost destitute," says he, "of such as they ought to have;" but he adds of one of them, "F—— will need nothing but *suitable robes for the tomb*!" This touching case must be attended to now, if ever.

Briefly and feebly as I have indicated the need and the claims of these eighteen new cases, you will be able to form some idea of what comes before the Board *every month*, to say nothing of the scores of "renewals" by the presbyteries that come also every month, with the same old but equally sad story of helplessness and sickness and want in the darkened homes of the servants of the church. Oh, the sorrow and heartache of it all!—even when we have the money to send some relief. And does our empty treasury to-day really mean that the church does not intend that we shall send this relief to *every* needy and deserving case? or is it due to thoughtlessness and ignorance of the facts?

Before I lay down my pen, let me transcribe a brief letter which, among others, was printed in the report of the Board to the Assembly at Omaha:

I send for Ministerial Relief, as a thank-offering to God, the following: Contents of tithe-box, \$7; "Jamie's bank" (Jamie, our darling of three years, died October, 1886), \$2; my wife's mite, \$1; a total of \$10 freely given by a home missionary and his family in the

hope that it may help to lighten the burden of some one of those who *never*, NEVER, ought to be neglected or permitted to suffer want by the great and rich Presbyterian Church.

Does not the "home missionary" give the right answer to the question asked in the heading of this article? When the *need* of the applicant and his *service to the church* are both duly certified to the Board by the presbytery—a *court of the Lord Jesus Christ*—ought any case, whether new or old, "to be neglected or permitted to suffer want"?

REV. GEORGE HALE, D.D.

In connection with the minute of the Board given below, the secretary begs leave to reprint the opening paragraph of his first address to the Assembly four years ago. As I have gone on with my work, every year has only deepened my conviction of the rare worth and excellence of this truly blessed man:

First of all, Mr. Moderator and brethren, allow me a word with reference to the honored and beloved man who for so many successive years stood before the General Assembly, as I do to-day, representing the Board of Relief. The minute adopted by the Board on the retirement of Dr. Hale, and which is appended to the Annual Report, expresses none too strongly the grateful love and respect with which he will be regarded by all who can appreciate a life sacredly and unweariedly devoted to duty. I have known him and loved him for many years; but not until I had entered upon the work he relinquished did I know with what purity of motive, with what steadfast purpose, with what unsparing toil, he wrought in this sacred cause. I have never known a man of higher aims or of more devoted consecration. The memory of such men is blessed.

The following minute was adopted by the Board at its meeting, November 17:

The death of the Rev. Dr. Hale, Corresponding Secretary of the Board from 1868 to 1884, having been announced, it was resolved that the Rev. Drs. Cattell and Knox be appointed a committee to prepare a minute to be placed on our records and a copy transmitted to Mrs. Hale. The committee reported as follows:

The Rev. Dr. George Hale was born in Catskill, N. Y., in 1812; was graduated from Will-

iams College, Mass., in 1831. For three years after graduation he was a tutor in Williams College, and then entered the theological seminary at Princeton, N. J. In 1839 he was ordained to the gospel ministry and installed pastor of the Presbyterian church at Pennington, N. J. This was his only pastoral charge. In it he continued thirty years. It was a ministry of rare excellence and success. The intelligence and devotion of the pastor were the theme of men near and far, and rewarded richly by the blessing of God. Large numbers were added to the church, and Christians grew in grace and in the knowledge of the Lord Jesus Christ. Though now nearly twenty years have passed since Dr. Hale resigned his pastorate, his name is to-day "as ointment poured forth" in all that community.

Upon the death of the Rev. Dr. Joseph H. Jones in 1868, Dr. Hale was elected Secretary of the Committee of Ministerial Relief by the Trustees of the General Assembly, and upon the erection of the Board of Relief in 1876 he was chosen its Corresponding Secretary. He brought to the discharge of its duties qualifications of the very best kind. He was wise and tender, assiduous and most painstaking. The ministers, aged or infirm, and the widows and children of those who had been called to their reward, were upon his heart by day and by night, that he might serve them most effectively and most delicately. His knowledge of their condition and requirements was intimate, and he did not fail to discriminate wisely when, in relieving their temporal necessities, he spoke or wrote the word which would do them good spiritually. In this way his name became a blessed one in the households throughout the land to which, through him, the Board sent the kindly remembrance of the church. In this work he continued for sixteen years, with ever-increasing delight, until age came on, and he was no more equal to the burden and the strain. Four years ago he retired, leaving the interests for which he had cared so sedulously, and with so much success for so long a time, in a condition of prosperity not before reached.

Having served God in his generation, he has fallen on sleep. He was a good man and full of the Holy Ghost. The Board cherishes his memory with affectionate and profound regard, and sincerely sympathizes with his bereaved family, assuring them that it will ever remember most lovingly and gratefully their sainted husband and father, and fervently pray that the favor of his God and Saviour may abide on them to the latest generation.

COLLEGES AND ACADEMIES.

\$100,000.

In view of the pressing need and claims of special institutions under the care of the Board, the Assembly trusts that gifts of individuals will, during this year, come into the hands of the Board to the amount of at least \$100,000.—*General Assembly of 1898.*

SOME INTERESTING FIGURES.

Allusion was made in our December number to a sympathetic word which Dr. Poor, in speaking before the Synod of New York, addressed to his brother Secretary of the Board of Aid for Colleges. The "point" thus given has prompted a review of those figures of the last report of the Board of Education which refer to the territorial distribution of the academic and collegiate students whom that Board is aiding. The following results appear:

Such students on the Board's list numbered last year 424. Of these, 158 are in western institutions, reckoning Ohio with the East; forty-two are in institutions which this College Board has been aiding, and twenty in institutions which, at their present grade, are just beginning their scholastic career, since they have begun it with this Board's help.

But it is to be observed that the relation of these western schools to the supply of the ministry is still larger than their relation to the Board of Education, important as that is. This appears from the fact that those newest institutions which furnish the twenty recipients of aid from that Board furnish more than twice that number of probable candidates for the ministry; that is, they report to the Board of College Aid as "having the ministry in view" not twenty, but *more than forty*, students. The whole number of institutions aided by that Board similarly report as expecting to be ministers, not forty-two—the number drawing aid from

the sister Board of Education—but *one hundred and thirty*. This does not suggest that the needful work of the Board of Education is likely to become needless in any part of our land; but it does suggest that self-support by candidates for the ministry is likely to be common in the cheaper schools of the West.

AN INSTRUCTIVE ECHO.

At the Episcopal "Church Congress," convened in Buffalo, November 20, Bishop Coxe named in his opening address a list of very serious social problems which he counted worthy of the special attention of that body. The array included the increase of atheism, of the dangerous classes and of "the violation of the Lord's day," the crime of intemperance, facility of divorce, the low estimate of marriage, open licentiousness, the driving of the Bible out of our common schools, "the aggressions of the court of Rome," the decay of proper American spirit in the people and of public spirit in public men. Of such a list of particulars he made this emphatic completion: "And perhaps worse than all, the debased ideas concerning education, which make our youth clever smatterers in almost everything but moral science, and ignorant of duty as growing out of responsibility to God." In that last weighty sentence are the echoes of the speaker's own training, so different from that which he justly deplores.

How many of the men that are competent and interested to give warning of the moral perils of our nation were formed by any other education than that which gives to God and to moral obligation the foremost place? The time was when the proportion of the Christian element to the entire educational function in our nation was so large that a good infusion of Christian morality, at least in theory, could safely be looked for in the majority of educated men;

while in large numbers of them was to be found the very best fibre of conscience and piety. But all those proportions are changing till the sad truth comes to demand such words as have been quoted. What is to keep that truth from growing sadder year by year? Even at the East the style of education which is uncommitted to God and Christ is noticeably strengthening its competition with the old-established Christian colleges, and so demanding what every Christian is glad to see supplied—the munificent additions which consecrated wealth is there making to the resources of Christian learning. In the newer states the competition is entirely unequal. Secular education, having the public funds to sustain it, begins like Minerva—complete; while Christian education on the same soil must be born like a babe, and be nursed, if, indeed, it be so much as born. These things being left to their drift, what can happen but the steady decline of the moral element in the educated community, and the steady increase of purely secular influence in American leadership?

Christian men who have never had their attention turned to this tendency may very naturally feel no concern over it; but what patriotic believer can contemplate it without alarm? The immense growth of population is at the West. There is no commensurate growth of the means of Christian education for that great region. So the date is just upon us when the majority of our educated men are to be moulded after a secular model, and when even the pious talent that finds itself within the only schools provided for it is to be largely warped away from any specially Christian line of life. How is that changed state of things to bear upon the fulfillment of the first aim of American Christianity—the leavening of its own land and of the world?

Our church has counted the emergency thus described to be so important that she has appointed an agency expressly for meeting it. This agency has been suffered of Providence to advance its work to a stage at which every consideration of promise by progress and of peril by delay pleads for the prompt co-operation of Christian means.

If such means, even in moderate amount, be put at the disposal of the Board which handles this great matter, it can establish the centres which it has helped to create. But mere plan and prudence can go no further. The College Board has at this moment one imperative want: of men and women who believe that God requires some good part of their wealth for securing as strongholds those new posts of Christian education which cannot be held and fortified by means merely local.

“WHOSE HEART THE LORD OPENED.”

Among the responses (as yet too few) that have come to the appeal of the president and secretary of the College Board in behalf of the valuable but imperilled property at Jamestown, Dakota, was a check of sufficient amount to show an interested mind. The name of the sender was unknown, and no new information concerning the gift was expected in the Board's room. Yet apart from any agency of giver or receiver a side-light was lately thrown on the contribution that gave it a new interest. It was a large fraction of that part of a moderate income which is habitually set aside for the Lord's work. It was sent under no human stimulation but that which lay in the recognized importance of founding the Christian schools of the West, and in the particular emergency of the Jamestown property as described in the printed appeal. At the date of this writing that conscientious and liberal gift lies unused, the fund to which it belongs being quite inadequate to its purpose. Hence arise some questions: Was this giver too ready, or have others been not ready enough? The same heart, handling a much larger income, would have met the emergency in full. Is there some good reason why those whose hearts are as ready and whose means are large do not think as much as this one did of saving for a great needy region its self-denying outlay on its institution of Christian learning? What if the needed fund be not made up, and the opportunity for that kind of work for all that region be lost for a gen-

eration, is this giver to go unrewarded? To that last question, No. But we look for no such result. That property is to be saved, we trust; and the youth of James River Valley are to bless the benefactors that save it; and the blessing is to come back in after years from the ends of the earth.

APPROPRIATIONS OF 1888-89.

The Board of Aid for Colleges and Academies held its yearly meeting for voting appropriations, November 13. The following were made:

Galesville University, Wis., ...	\$800
Greenville and Tusculum College, Tenn., . .	700
Washington College, Tenn., ...	700
Pierre University, Dakota, ...	1800
Coates College, Ind., ...	1200
Salt Lake Collegiate Institute, Utah, . . .	1500
Princeton Collegiate Institute, Ky., . . .	1000
Geneseo Collegiate Institute, Ill., ...	1000
Albany Collegiate Institute, Oregon, . . .	1100
Union Academy of Southern Illinois, Anna,	800
Poynette Academy, Wis., ...	800
Ellensburg Academy, Wash. Ter., ...	800
Salida Academy, Col., ...	800
Corning Academy, Iowa, ...	1200
Fort Dodge Collegiate Institute, Iowa, . .	1000
Scotland Academy, Dakota, ...	1000
New Market Academy, Tenn., ...	400
Carthage Collegiate Institute, Mo., ...	1200
Lewis Academy, Wichita, Kansas, ...	1200
Huntsville Academy, Tenn., ...	225
Butler Academy, Mo., ...	500

Appropriations were also made to the following institutions; but the amount was in each case modified by the understanding, arranged for in the form of application, that the applying institution may supplement the appropriation by further collections from churches to be received directly by the institution and accounted for to the Board:

Bellevue College, Neb., \$1500 appropriated;	
Limit of additional church collections,	300 Total, \$1800
Oswego College, Kan., 900 appropriated;	
Limit of additional church collections,	560 Total, 1460
Carroll College, Wis., 250 appropriated;	
Limit of additional church collections,	150 Total, 400

With the synodical college of Kansas, at Emporia, an exceptional arrangement was

made. The Board was asked both by the officers of the college and by the special committee of the Synod of Kansas to favor the effort which the committee was appointed to make for securing for three years from the Kansas churches special yearly contributions to the current expenses of the college. Grounds were stated for the hope that the interest thus developed would prove the means of providing for far more than the current needs of those years. For the sake of lending to this important and hopeful effort the largest encouragement, the Board set no limit to the amount of supplemental church collections which Emporia College should be entitled to secure from the churches of its own synod. The vote upon this matter covered only the current year, as the Board's acts of appropriation always do; but it was passed unanimously and in complete sympathy with the endeavor of the college and the synod. Inasmuch as all the Kansas churches that have any special interest in the synodical college were to be thus opened to direct solicitation in the college's behalf, account was taken by the Board of the loss of Kansas income which its treasury would certainly suffer; and, in justice to other applicants, the amount of its appropriation was diminished from that of the appropriation of last year by the amount of the anticipated loss. The minute is as follows:

Voted to grant \$800; and that whatever else the churches of Kansas may contribute expressly as gifts to Emporia College be reckoned as gifts to this Board, and be included in the reported statement of money appropriated by this Board to the current expenses of that college.

Under that resolution every contribution expressly made by a Kansas church or Sabbath-school to this year's current expenses of Emporia College will be credited by the Board in its next Annual Report as distinctly, though not in the same form, as though it had been sent to the Board's general treasury; and in the same Annual Report the total result of this co-operative work of the churches and the Board—that is, the total made up of the Kansas collec-

tions which the Board thus engages to give credit for, and of the Board's payment upon its own formal but incomplete appropriation now made—will be set forth as having made up the Board's entire appropriation to the current expenses of Emporia College for the year 1888-89.

In addition to the twenty-five institutions named above, there were seven applicants whose cases were, for different reasons, made subjects of future consideration. To these will probably be added a very few—according to our present information not more than four or five—whose applications, delayed for unknown reasons, will yet come in. Last year aid was voted to thirty-six institutions. It will be seen that the Board's policy is encouraging no inconsiderate and dangerous expansion of its work.

In the matter of amounts voted the Board will not lose its reputation for prudence. If upon every application now fairly in sight further grant should be made in the general proportion thus far maintained, the Board's responsibility for this year will exceed by very little that of last year. Especially safe will this small advance be seen to be when it is understood that payment is promised only to the limit of seventy per cent. of the amounts named by the Board in its acts of appropriation. Further payment, to be made *pro rata*, is contingent on the Board's income. Last year, when the same understanding was had, payments reached to seventy-four and one half per cent. At this date the payments of this year seem much more likely to exceed that limit than to fall below it. They ought, in propriety, to reach one hundred per cent. The appropriations are too small, at the best. When they are both inadequate and indefinite, how can they sus-

tain vigorous work? Pastors and churches are persuaded that this Board does its work carefully. Will they kindly consider that any hearty and general increase of its means is likely to redeem its promises in full?

"TO THE HELP OF THE LORD."

This Old Testament expression, when set beside some words of Christ, teaches that the Lord's *plan of working* both uses and "has need of" the help of men and their possessions. If then a Christian community in Dakota or Kansas, under the same motives that laid the foundations of Princeton, Amherst or Oberlin, provides in full the means of setting up the property of a chartered Christian college, it would seem safe to say that in so doing they have come "to the help of the Lord." If, however, with zeal just as pure and intelligent, they have at the right time and in the right place made their effort toward that result, and by unexpected disaster have fallen short of a complete success, could not any coadjutor who should put the top-stone on their work be as safely said to have come "to the help of the Lord"? And if in any case of which wide and competent knowledge is had, such a property already created, in prosperous use and three quarters paid for, is allowed in the sight of givers, professors and students to sink away "like water spilled on the ground," very certainly the aim of those Christians will be disappointed; but will the Lord have had such "help against the mighty" as his apparent plan for America demands? Ought not the "inhabitants" of some other part of the land to have succored at such a crisis his struggling Debo-rah and Baraks?

FREEDMEN.

FREEDMEN'S HAPPY NEW YEAR.

In the year 1864 the work among the freedmen was commenced by the Presbyterian Church, but in a very feeble manner. In that year the General Assembly (O. S.) appointed two committees to prosecute the work—one for the East, at Philadelphia, the other for the West, at Indianapolis. In 1865 these committees were made one, and became a permanent Committee of Missions for Freedmen, and located at Pittsburgh. This consolidated committee found thirty-six missionaries and teachers in the field—sixteen commissioned by the eastern committee and twenty by the western. A number of these missionaries were theological students, and employed only for the summer.

The first year's work under the consolidated committee closed May 1, 1866, with the following results:

Receipts from all sources, . . .	\$25,357 76
Number of missionaries, . . .	55
Number of pupils in schools, . . .	3256
Number of Sabbath-schools, . . .	20
Number of pupils in same, . . .	2043
Number of churches, . . .	6
Number of members reported, . . .	526

The twenty-third year of the Board's work closed May 1, 1888, with the following results:

Receipts during the year, . . .	\$131,653 85
Number of missionaries, . . .	277
Number of pupils in day-schools, . . .	9,847
Number of Sabbath-schools, . . .	229
Number of pupils in same, . . .	14,655
Number of churches, . . .	235
Number of communicants, . . .	16,661

In 1866 the freedmen paid toward self-support, . . .	\$1,548 55
In 1888 for the same, . . .	24,494 67

These sums are not included in the above-named receipts.

In addition to the above, the Board has a permanent fund for its educational work of \$19,120, together with church and school property amounting in value to some \$250,000.

In 1866 we had no presbytery or synod among the colored people; only six churches and three colored ministers. Now we have two synods—Atlantic, with six presbyteries and seventy-seven ministers, all colored but twenty-seven; Catawba, with four presbyteries and fifty-seven ministers, all colored but eight. Besides seventy-six parochial schools, we have one college, two seminaries for girls and six academies.

This is only a bird's-eye view of the work as it appears at the dawning of this new year. No Board of the church has done a better work in the same length of time and under like discouraging circumstances. It has been a peculiar and difficult work, and among a people peculiar in themselves, and in such a condition as rendered it impracticable to conduct missions among them as our Home Board does in organized Christian society, or as our Foreign Board does among a people entirely heathen. We were called upon to plant and sustain churches in a condition of society entirely anomalous; a condition which was the result of a strange mixture of Christian and infidel forces, operating through two centuries and a half. While these people were in sympathy with the gospel, they were entirely ignorant of its moral obligations and requirements. There was no standard of morals among them. Religion with them was one thing and morality entirely another thing. Crimes which would disgrace a member of an intelligent Christian society were among them not only deemed venial, but consistent with religion. It is impossible to convey to the church an adequate conception of the condition of the Negro race in the South, especially when our work was commenced among them, with regard to those habits of life and morality upon which all Christian society must rest.

To meet this state of things required peculiar work to be done by pious and devoted men and women. It was found necessary to

plant and sustain parochial or Christian schools among the freedmen, in which the Bible and the Shorter Catechism should be taught daily; also to appoint catechists to hold religious meetings and organize and superintend Sabbath-schools, and to perform the work of assistant missionaries. These parochial schools, where all classes could receive the rudiments of an education, were a necessity. A congregation, none of whose members were able to read the Bible, needed something more than regular church ordinances and preaching of the gospel. The first five years of the work was foundation work, and was commenced and prosecuted under great difficulties and hindrances. In fact, difficulties and hindrances growing out of its peculiar nature have hampered the work among the freedmen from its beginning until the present time. From the very first there has been a prejudice against it both in the South and in the North, which has greatly retarded its prosecution. The precarious existence of the work also, continuing only from year to year as the Assembly saw fit, has greatly hindered its growth in the confidence and benevolence of the church. With all these difficulties and hindrances and others which might be mentioned attending it, the work has grown and enlarged under the blessing of God, and presents on this glad new year a showing of which neither the Board nor the Presbyterian Church need be ashamed.

And now to the churches, Sabbath-schools, missionary societies and individual friends, who have aided us in accomplishing what we have for this, the Lord's lowly people, to all these we say, from the depths of our heart, "a happy new year." And we are sure that if they could travel through the South as we have, and see for themselves the good fruits which have come from their gifts to the freedmen, they would feel a new joy in the "happy new year" which we wish them.

THE CATECHISM DECLAIMED.

In all our parochial schools among the freedmen we introduce the Shorter Catechism. To this objections are sometimes

raised by members of other denominations who are strenuously opposed to the Presbyterian Church, and especially to the Shorter Catechism. In one of our missions serious trouble was threatened by these anti-Catechism people, who were very numerous in the neighborhood, on account of the Catechism being taught in the school. Our missionary, a very shrewd colored brother, met the difficulty in the following manner. The Negroes are very fond of speaking, and the little Negroes of declaiming; so the missionary had the Catechism printed with all the questions left out, and had the boys and girls memorize it and declaim it as a speech. The opponents of the Catechism were so pleased with the declamation of their children that no further opposition was made. True, the questions of the Catechism were wanting in the declamation, but the children had learned the Catechism all the same.

By the way, the Shorter Catechism minus the questions forms a most admirable address, scriptural, orthodox and to the point in every particular. Let some of our white brethren try it on the children of some of their parishioners who may be opposed to their children being taught the Catechism.

MARY ALLEN SEMINARY.

Of this school Rev. T. W. White, evangelist of the Presbytery of Texas, says:

The most potent influences in grace as well as nature are the most silent. Two years ago the writer sent one of the first pupils to this institution. She was the daughter of an humble old minister of the African Methodist Episcopal Church, Beaumont, Texas. Then there was scarcely a beginning in this grand work that is to revolutionize the status of the colored people of this empire state. The cloud, then no larger than a man's hand, has spread its widening folds until they now embrace Arkansas, Louisiana and Texas. It is a success in every sense of the word. I have been a guest beneath its hospitable and imposing roof, and have seen its workings. I spent the greater part of my life as president of a female college devoted to my race, but this seminary, when its extreme youth is considered, surpasses them all. It is growing in the affections of both races, and has practically solved the problem

that has given great trouble to God's people—How can this race be elevated and Christianized by our own without the word social being once mentioned?

INCIDENTS IN A COLORED GIRL'S LIFE.

Those of our readers who have seen our leaflet "The Struggles of a Colored Girl for an Education," which is a strictly true story, will be interested in some further incidents in Mattie's life. They will remember how she obtained money to start to Scotia Seminary by helping her brother to make a crop on condition that he would share the proceeds of the crop with her. She split rails, built a fence, ploughed and planted the ground with her own hands, and finally, after the crop was gathered, reached Scotia with \$15 in her pocket. She was keenly alive to her privileges at the seminary, especially those of a religious character. Her home in K— was a very dark region, destitute of all elevating and enlightening influences, and Mattie began to long that her people might enjoy the blessings and privileges which she was having in the seminary, and cast about for some means to carry out the desires of her heart.

The greatest difficulty that met her in the outset was the want of a house for preaching and Sabbath-school purposes. As lumber was cheap there, she estimated that a house that would at least protect them from the weather could be built for about \$25. That sum, however, seemed large to her, and entirely unattainable. After much prayer and thought she decided to make an "album quilt," and devote the proceeds to the erection of the desired house. She calculated that she could make \$8 in that way. To procure materials for the quilt she gathered and sold rags.

One of the teachers in the seminary noticing her at work on the quilt, and questioning her, learned the story of it. The teacher at once interested others in Mattie's work, who contributed to it in various sums until sufficient was obtained to erect a neat and comfortable school-house; and that is how

that humble chapel school-house was built at K—.

Mattie became interested in another dark region among her people. During one of her vacations she went to teach in a neighborhood where the nearest Presbyterian church was fourteen miles away. She asked the people if they would not like to have a Sabbath-school, but they answered rather indifferently, they thought not, as there was no place in which they could hold it. Mattie's prompt reply was, "There are plenty of logs lying around here; why don't you make a place?" Impressed with the girl's earnestness, they went to work and put up a house, of which Mattie says, "When it rains it comes in right smart, and there is no stove in it." But for two years they have held a Sabbath-school in it regularly, and have become so interested that the people have bought a lot of ground on which they are going to build a Presbyterian church.

Mattie was born in slavery, and when she entered Scotia Seminary could neither read nor write, though she was then over twenty years of age. She is now an earnest Christian woman, and gives promise of being a great blessing to her people. The friends who have aided her and others like her in obtaining an education can never estimate in this life the good they have done toward elevating and Christianizing the Negro race.

MORE SCHOOLS WANTED.

The Presbyterian Church, through its missions and schools under the Board of Missions for Freedmen, is brought in contact directly with about one hundred thousand colored people. This may be said to be our constituency. We have gained our hold upon them principally through our schools. In these schools lie the hopes of the Presbyterian Church. The young colored people as they become educated very naturally seek our church. We can do very little with the adult Negroes so far as the growth of our church is concerned. There is a good deal of truth in what a colored man down South said to me,—“We colored

folks are by nature Methodists and Baptists, and Presbyterians only by grace." If we expect our church to prosper among them, we must extend and enlarge our school work. We should have five hundred parochial schools instead of only seventy-six, and a Scotia or Mary Allen Seminary in every southern state. The Presbyterian Church has made her best impression on communities by her schools, academies and colleges, which have always gone hand in hand with her evangelistic work. This educational work is needed especially among the Negroes of the South. We must give them a Christian education, and to do this we must plant more Christian schools among them. We would emphasize the word "Christian," for in that lies the hope of the true elevation of the Negro. As a church we educate, because education is the servant of a pure religion; we educate, because we are the missionaries of a faith which always

adds to itself virtue, and to its virtue knowledge; we educate, because a genuine Christianity always educates; because the work of the pulpit, the work of the church everywhere, must always be in considerable part the work of education; but more especially because the people among whom this Board works are in peculiar need of education, and because nothing but intelligence will ever break the fetters of degrading superstition by which they are held, and lead them forth into the liberty of the sons of God; we educate, too, because we love our country, and because we believe there is no other remedy for evils that now threaten her very existence but the remedy of Christian education.

There is no educational work in our church done so cheaply and which yields such immediate results as that which we are doing among the freedmen. Let it be increased fourfold for the good of the country, for the Negro race and for the church.

The triumph of high license in Pennsylvania, and especially in Philadelphia, is due not to the amount required for license, but in the requirements of the law as to the character of the men to whom license is to be granted, and the fact that the decision was taken out of the hands of low politicians and given to the judges of the courts (who in Pennsylvania seem to be something more than politicians, the creatures of the liquor-sellers). That it is not the cost of the licenses which prevents their issuance is proven by the fact that the number of applications under the high license was only three thousand less than under the former law. In 1887 the number of licenses granted was 14,704, while in 1888 the number willing to pay the increased cost was

11,601. But of these latter only 7773 succeeded in convincing the courts that they were proper persons to obtain license. This is what did the business.

We take this from one of our exchanges, copied into it from another paper, and insert it here where we happen to find unoccupied space for it. We have no doubt of its truth. The faithful enforcement of laws is the great need of our cities and of our states. No doubt our laws can be made better in the statute books; but the faithful enforcement of them as they are would suppress much vice, and would be the shortest and surest road to the enactment of better laws where they are needed.

MISCELLANY.

GLEANINGS AT HOME AND ABROAD.

The *Punjab News* has the following interesting incident: Recently the Rev. Moulvie Imaduddin was asked by a rich and influential Mohammedan to come and see him on important business. When he reached the place he was very cordially received and hospitably treated. After some time the business was broached. His host took him into an inner room. There he found about forty Mohammedan gentlemen, including some Moulvies and well-to-do influential persons. They carefully shut the door, and having taken every possible caution against interruption and eavesdropping, they said to him, "Now you are alone with us and God. We charge you by the living God, to whom you will one day give account, answer our questions truthfully. The Lord judge you if you deceive us." The Moulvie said, "God is my witness. Ask, and I will answer truly." Then they said, "We see you are a man of learning and worth. Why did you become a Christian?" "For the salvation of my soul," the Moulvie replied. "Could you not find salvation in Islam, O brother?" "No." "Tell us why not." Dr. Imaduddin then preached Christ Jesus to them. They listened attentively, and only interrupted him now and then to ask pertinent questions. He stayed three days, and each day was spent in converse about the things of Christ.—*Maritime Presbyterian*.

At the suggestion of some Cambridge friends of the late Bishop Parker, an "African prayer union" has been formed in England.—*Spirit of Missions*.

Mr. George H. Vanderbilt, the youngest of the Vanderbilt brothers, is reported to have purchased a thousand acres of picturesque land in the vicinity of Asheville, N. C., along the banks of the Suwannoa river, with a view to the establishment there of a large industrial institute for poor white children. It is stated that he intends to endow the institute liberally, and make it a monument to his family. Children will be taught how to use complicated machinery and how to work in wood and metal, and in fact all that a skilled mechanic should know. Civil engineers and landscape

gardeners have been employed to lay off and improve the grounds. The progress of the noble enterprise will be watched with interest.

The Christianized South Sea Islanders are still, all things considered, taking the lead in Christian liberality. At the last annual meeting on Savage Island, subscriptions amounting to \$1531 were given for a new yacht to be employed in the mission work in New Guinea.—*Presbyterian Record*.

It is an interesting coincidence that this autumn, near by the spot where more than three hundred years ago John Boles and his fellow Huguenots suffered martyrdom for their faith, ministers and ruling elders, holding identically the same doctrines, should gather from every part of that broad empire to form that growing and enthusiastic body, "The Presbyterian Synod of Brazil." Truly "the blood of the martyrs is the seed of the church."—*The Missionary*.

No better proof of the genuine interest of our Japanese Christians in the new civilization could be given than their contributions the past year for educational and religious objects, amounting to over \$41,000; and it is not professed Christians only that give, but others, impressed with the character of the work in progress, especially thoughtful parents, for the sake of the moral culture obtained in our schools. A few weeks since word came from Mr. Neesima of \$31,000 subscribed by a few Japanese gentlemen, including two of the highest officials in the government, toward the enlargement of our Doshisha school so as to make it a Christian university.—*Miss. Herald*.]

There recently died at Montpelier, France, an old servant woman, who had given in the course of some years no less than 10,000 francs, the result of most careful economy, to the French Protestant Foreign Mission Society. She loved missions, regularly read the missionary journals, and never prayed without mentioning by name M. Coillard, a veteran missionary in South Africa.—*Spirit of Missions*.



The *Home Mission Monthly* of the Woman's Executive Committee of Home Missions presents the above striking picture, with this appropriate and significant question: "May we not take this attitude, by which an end of warfare is signified, as typical of the Indian's read-

iness to surrender his weapons when approached by Christian instruction instead of shot-guns?" The editor of the *Home Mission Monthly* has kindly lent the cut to us that all our readers may enjoy it, and be led to ponder that interesting question.

SUBJECTS FOR MONTHLY CONCERTS.

ABROAD.

JANUARY.—General summary in connection with week of prayer.

FEBRUARY.—China.

MARCH.—Mexico and Central America.

APRIL.—India.

MAY.—Siam and Laos.

JUNE.—Africa.

JULY.—Indians, Chinese and Japanese in America.

AUGUST.—Papal Europe.

SEPTEMBER.—Japan and Korea.

OCTOBER.—Persia.

NOVEMBER.—South America.

DECEMBER.—Syria.

AT HOME.

JANUARY.—The evangelization of the great West.

FEBRUARY.—The Indians of the United States.

MARCH.—Home Missions in the older States.

APRIL.—Woman's work.

MAY.—The Mormons.

JUNE.—The South.

JULY.—The Roman Catholics in our land.

AUGUST.—Our immigrant population.

SEPTEMBER.—The Mexicans.

OCTOBER.—The treasury of the board.

NOVEMBER.—Our missionaries and missionary teachers.

DECEMBER.—Spiritual condition of our country.

MINISTERIAL NECROLOGY.

[All notices, etc., with reference to deceased ministers should be sent to Rev. W. H. Roberts, D.D., Lane Theological Seminary, Cincinnati, O.]

CONKLIN, LUTHER—born, March 29, 1817, in the town of Aurora, N. Y.; graduated, Hamilton College, 1841, Auburn Theological Seminary, 1841-44; ordained, Presbytery of Syracuse, 1844; stated supply, Liverpool, N. Y., 1844-46; pastor, Moravia, 1846-51; pastor, Freeport, Me., 1851-58; pastor, East Bloomfield, N. Y., 1858-68; resided near Rochester, 1868-88; honorably retired on account of ill health by the Presbytery of Rochester. Died October 2, 1888. Married Miss Almira Henahaw, November 19, 1844, who survives him.

HALE, GEORGE—born, Catskill, N. Y., 1812; graduated, Williams College, 1831; tutor in Williams College, 1831-34; studied theology in Princeton Theological Seminary; ordained, 1839; pastor, Presbyterian church, Pennington, N. J., 1839-68; secretary of the Committee of Ministerial Relief and of the Board of Ministerial Relief, 1868-84. Died, November 11, 1888, at Frankford, Philadelphia, Pa. Married Miss Eliza R. Ingham, who survives him.

NOTICES OF BOOKS.

THE TRAINING OF THE TWELVE.—The fourth edition of this book, "revised and improved," comes from the press of A. C. Armstrong & Son. Its author is Alexander B. Bruce, D.D., Professor of Apologetics and New Testament Exegesis, Free Church College, Glasgow. Its alternative title is *Passages out of the Gospels Exhibiting the Twelve Disciples of Jesus under Discipline for the Apostleship*. Dr. Bruce's lucid, judicious and sympathetic unfolding of these passages seems to take the reader into that happy company and those memorable scenes in which "Jesus gave his disciples lessons on the nature of the divine kingdom; on prayer; on religious liberty; on the nature of true holiness; on his own person and claims; on the doctrine of the cross and the import of his death; on humility and kindred virtues, or on the right Christian temper required

of disciples both in their private life and in their ecclesiastical life; on the doctrine of self-sacrifice; on the leaven of Pharisaism and Sadduceism and the woes it was to bring on the Jewish nation; on the mission of the Comforter to convince the world and to enlighten themselves." We have found this method of studying these lessons, *in company with the twelve*, as they heard them from the lips of the Lord, to which Dr. Bruce has thus helped us, peculiarly interesting and edifying. We cordially commend the book to our readers.

PRACTICAL RELIGION: A Help for the Common Days. By J. R. Miller, D.D. This book is designed to be a companion to the author's "Week-Day Religion," which has met with such kindly and continued favor. "Practical Religion," as its title suggests, is meant to help its readers to live out the

religion of Jesus Christ in their daily common lives. It consists of twenty-six chapters, the titles of which will give a fair idea of the scope of the book: The Sweet Odor of Prayer, The Blessing of Quietness, "Ye Have Done It Unto Me," Transformed by Beholding, Being Christians on Week-days, Compensation in Life, The Cost of Being a Blessing, Life as a Ladder, Seeds of Light, Looking at the Right Side, For Better or Worse, "Doe Ye Nexte Thyng," People as a Means of Grace, Shall We Worry? A Word about Temper, Forward and Not Back, The Duty of Forgetting Sorrow, People Who Fail, Living Victoriously, Shut In, Helpful People, Tired Feet, Hands, A Study, Learning Our Lessons, Broken Lives, Coming to the End. 16mo, pp. 320. Price, \$1.

THE WESTMINSTER QUESTION BOOK FOR 1889. This annual lesson manual is ready for next year. It is on the same plan as the former volumes. It covers the International Lessons for the entire year, giving the full lesson passage, daily home readings, golden text, lesson plan, explanatory notes, questions, practical teachings, general review questions and Catechism. It contains also valuable maps, which will aid much in the study of the *places* of the lessons. To meet the wishes of many, quarterly temperance lessons are also furnished, to be used in connection with the review when this is desired. No pains have been spared in the effort to make this the very best in the series which has now run for fifteen years. The form of this book is the same as heretofore, and the price is so cheap that no scholar need be without this lesson help. Price, 15 cents, postage prepaid; \$12 per hundred.

SAVED BY GRACE; or, The Last Week in the Life of Davis Johnson, Jr. By John D. Wells, D.D. This is an interesting biographical sketch of a young man early called to his reward, but not until he had made deep impression for Christ upon those who knew him. The narrative should perpetuate this impression and lead other young people to devote their lives to Christ. 16mo, pp. 201. Price, 60 cents.

THE LOST FAITH AND DIFFICULTIES OF THE BIBLE AS TESTED BY THE LAWS OF EVIDENCE. By T. S. Childs, D.D. Two exceedingly valuable articles are bound together in this handsome little volume. There are many in these days who have lost their faith and drifted away from their early teachings. To such as these and to all who have come to believe that our age has passed beyond the Bible, the incidents and arguments of this little book should be of service. Price, 40 cents.

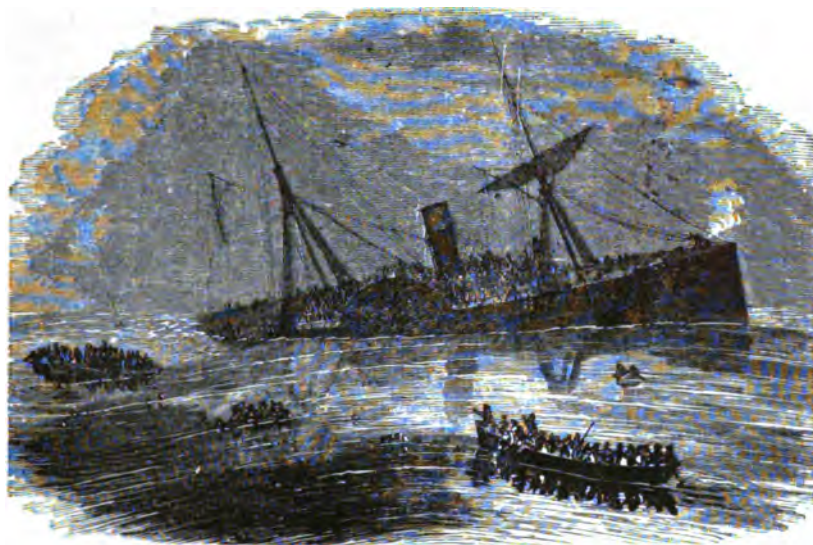
THE RELIGIONS OF THE WORLD. An Outline of the Great Religious Systems. By David James Burrell, D.D. This book ought to have interest for all who desire to know why Christianity is the only true religion. The ten chapters consider, in their order, Fetichism, The Religion of Ancient Egypt, Zoroastrianism, Brahmanism, Buddhism, The Religion of Greece, The Religion of the Norsemen, Confucianism, Islam, The True Religion. Under their several heads each system is outlined, so that readers acquire a knowledge of the character of all the great religions of the world. In the case of each

the test is applied, "How would this system answer the question, 'What must I do to be saved?'" The book is written in a popular style, the author's aim being to furnish instruction not so much for the learned as for the many who, not having time for extended research, must have their reading in simple, plain, compact and concise terms. It is a book in which every working pastor will find in compendious form what he needs to make himself familiar with the subject. Our Sabbath-school superintendents and teachers will find the volume not only intensely interesting, but helpful to them in their work. 12mo, pp. 332. Price, \$1.25.

MANUAL OF LAW AND USAGE. Compiled from the Standards, the Acts and Decisions of the General Assembly of the Presbyterian Church in the United States of America. By Benjamin F. Bittinger, D.D. We call special attention to Rev. Dr. B. F. Bittinger's "Manual of Law and Usage," recently issued by the Board of Publication and Sabbath-school Work. It includes all the subjects which relate to the government, the order and the discipline of the Presbyterian Church, and to the rights and duties of its membership. As Dr. W. H. Roberts says, "It is, in fact, an alphabetical index to the government and discipline of the church and to the decisions of the General Assembly." It is a book which should be in the hands of all pastors and church officers. Its value is greatly enhanced by a copious analytical index. Dr. Bittinger, by reason of his familiarity with ecclesiastical matters, is admirably qualified for the preparation of such a work. In flexible leather. Price, 75 cents net.

THE ALTAR OF EARTH. By Mrs. T. S. Childs. There are many people, even Christian people, whose ideas of the Old Testament sacrifices are very vague and inadequate. The object of this excellent little volume is to teach the meaning of those sacrifices and their typical relation to Christ as pictures of his one great sacrifice. This is done in the form of a series of letters from a Bible-class teacher to a pupil who is confused on the subject. The various Old Testament sacrifices are taken up and treated, and it is shown how they all pointed to Christ and had their fulfillment in him. The book is one that will prove very instructive, particularly to young Bible-students. 16mo, pp. 207. Price, 60 cents.

THE Y'S AND THEIR WORK. By Margaret E. Winslow, author of "Michal Ellis' Text," "Rescued from the Street," "West Beach Boys," etc. This story has been written in the interest of Christian temperance, with the hope of arousing the young women of the land to still more earnest thought as to their duty and responsibility in the matter. The story itself is well told, as are all this author's stories. The evils of the drinking customs are shown as they exist in much fashionable "society." The work of the "Y's"—that is, of the Young Women's Christian Temperance Union—is well delineated. The book ought to do good, in inspiring Christian young women everywhere to more earnest interest and efforts in behalf of the cause of temperance, which is the cause of salvation for thousands. 16mo, pp. 316; illustrated. Price, \$1.15.



AT HIS POST.

In the scenes of confusion, flight, horror and agony which took place on the Atlantic steamer *Arctic*, which struck another steamer and sunk in four hours, years ago, and during which three hundred souls perished, there was one act, between the time of her accident and her sinking, which loomed up with a mournful grandeur never to be forgotten—the firing of the signal gun. This duty belonged to Stewart Holland, a young man of the engineering department, who, when all his comrades deserted the ship, faced the danger and stood at his post.

“About two hours after the *Arctic* was struck, the firing of the gun attracted my attention,” says the third mate; “and I recollect, when I saw Stewart, it struck me as remarkably strange that he alone, of all belonging to the engineering body, should be there. He must have had a good chance to go in the chief engineer’s boat and be saved; but he did not, it seems, make the slightest exertion to save himself while there was duty to be done on ship-board. I recollect that, about an hour before the ship sunk, I was hurriedly searching for spikes to make a raft with. I had just passed through the saloon. On the sofa were men who had fainted, and there were many of

them too. The ladies were in little groups, clasped together, strangely quiet and resigned. And as I came out again, the scene that presented itself was one that I hope never to see again. Here and there were strong, stout men on their knees in the attitude of prayer, and others who when spoken to were immovable, stupefied. In the midst of this scene, Stewart came running up to me, crying, ‘Dorian, my powder is out; I want more; give me the key.’ ‘Never mind the key,’ I replied; ‘take an axe and break open the door.’ He snatched one close beside me, and down into the ship’s hold he dived, and I went over the ship’s side to my raft. I recollect distinctly his appearance as he once more hailed me from the deck. The right side of his face was black with powder; and when he spoke, his face seemed to me to be lighted up with a quiet smile.”

During all those terrible hours of anxiety and dread, his signal gun boomed over the wild waste of waters, telling its fearful story of distress, of danger and of death. His comrades fled, strong men quailed, and cries of agony went up to heaven; but Stewart never flinched, and his last act when the ship went down was to fire his signal gun, in the lingering hope that some passing sail

might yet learn their danger and come to their rescue. "His whole conduct can be accounted for by the simple word DUTY, and nothing else." It was this which gave him his calmness and inspired him with courage,

and made him superior to every consideration of personal safety, and caused the name of Stewart Holland to be pronounced all over this great land with admiration and reverence.—*Sailors' Magazine*.

From a leaflet issued by the Presbytery of Philadelphia North, addressed to its people, we take the following striking paragraphs:

Many have very vague notions of the meaning of "Pagan," "Mohammedan," "Buddhist." They have never gone beneath the name to the condition—social, moral, spiritual—of the people thus designated.

Do you ask for what do these names stand? We answer:

(a.) For poverty, and for such poverty

as we have never seen. "What we call poverty," says an eye witness, "is wealth and luxury in comparison."

Think of India and China, where myriads live in deep poverty, often leading to dire distress.

(b.) For social degradation. Rarely is there found, in heathen lands, anything that even by apology can be called a "home." Men, women and children are huddled together, living in moral degradation; the woman, if a wife, the mere appendage of the man, and the children not "the heritage of the Lord."

RECEIPTS.

Synods in SMALL CAPITALS; Presbyteries in *italic*; Churches in Roman.

It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e. g.*, *Pastor, Treasurer, Miss or Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, OCTOBER, 1888.

ATLANTIC.—*Fairfield*—Hopewell, 50 cts.; Tabor, 3. *Knox*—New Hope, 1. *South Florida*—Tarpon Springs, 5. 9 50
BALTIMORE.—*Baltimore*—Fallston, 2; Frederick City, 6 50;
Lonaconing, 12. *Washington City*—Washington North, 5. 25 50
COLORADO.—*Boulder*—Valmont, 12 cts. *Pueblo*—Durango
1st, 12 30. *Santa Fe*—Albuquerque, 11; Laguna, 3. 26 42
COLUMBIA.—*Idaho*—Spokane Falls, 17 18. *Oregon*—Octo-
rara, 2. *Puget Sound*—Port Townsend, 4 80. 23 98
ILLINOIS.—*Alton*—Chester, 5. *Bloomington*—Bloomington
1st, 16. *Chico*—Nashville, 6. *Chicago*—Chicago 2d, 325 67;
Kankakee 1st, 25 29; Riverside, 16 20. *Mattoon*—Prairie
Bird, 2 70; Tower Hill, 3 80. *Odessa*—Odessa, 3 40;
Union Grove, 5 11. *Peoria*—Peoria 1st, 7 50. *Rock River*—
Fulton, 2; Norwood, 6. *Schuyler*—Barton Memorial, 5;
Chill, 4 25. *Springfield*—Pisgah, 2 42; Unity, 6 cts. 438 10
INDIANA.—*Cravensville*—Dayton, 18 33; Elizaville, 4;
Ladoga, 6; Rock Creek, 1 50; Rockfield, 1 50. *Indianapolis*—
Indianapolis 2d, 35 55. *Logansport*—Concord, 3; Goodland,
5; Logansport Broadway, 6; Rensselaer, 4 46. *Muncie*—
Anderson, 10; Hopewell, 6; Liberty, 4 50; Union City, 5;
Wabash, 4; Xenia, 3. *New Albany*—Jeffersonville, 11 75.
Vincennes—Upper Indiana, 4 50; Washington, 4. *White*
Water—Shelbyville, 34. 172 48
INDIAN TERRITORY.—*Choctaw*—Wheelock, 2 00
IOWA.—*Cedar Rapids*—Clarence, 4; Marion (Incl. sab-sch.,
2 98), 14 10. *Council Bluffs*—Randolph, 10 41. *Des Moines*—
Des Moines Westminster, 6 86. *Dubuque*—Bethel, 10. *Fort*
Dodge—Ashton, 6; Calliope, 10; Spirit Lake, 4 47. *Iowa*—
Bonaparte, 1 10; Keokuk Westminster, 10 02; Morning Sun,

13 65; New London, 1 08; Sharon, 4 25. *Iowa City*—West
Branch, 4. 98 44
KANSAS.—*Emporia*—Conway Springs, 7 41; Marion, 3.
Larned—Leesburg, 1 90. *Neosho*—Collin, 3. *Osborne*—Smith
Centre, 2. *Topeka*—Vinland, 6 10. 28 41
MICHIGAN.—*Lansing*—Albion, 5; Homer, 10; Parma, 72
cts. 15 72
MINNESOTA.—*Red River*—Red Lake Falls, 4 80. *St. Paul*—
Buffalo, 13 36; Minneapolis Westminster, 132 53. 150 49
MISSOURI.—*Osark*—Mt. Vernon, 10. *Platte*—Hackberry, 1;
Parkville, 6 03. 17 03
NEBRASKA.—*Hastings*—Hanover Ger., 5. *Kenney*—St.
Edward's, 10. *Nebraska City*—Beatrice, 19 14; Plattsmouth
1st, 17 70; Plattsmouth Ger., 5. *Omaha*—Omaha 2d, 3 95;
Schuyler, 7 62. 68 31
NEW JERSEY.—*Elizabeth*—Perth Amboy, 11 50; Pluckamin
(Incl. sab-sch., 3 19), 10 15. *Monmouth*—Plumstead, 3. *Morris*
and Orange—Boonton, 25; Madison, 101 47; Mt. Freedom,
8 37. *Newark*—Newark 2d, 12 49; Newark Calvary, 9 91.
New Brunswick—Trenton 2d, 14 58; Prospect St., 44 90. *New-*
ton—Andover, 3 22. *West Jersey*—Blackwoodtown, 20. 264 50
NEW YORK.—*Albany*—Albany State St., 43 67. *Bingham-*
ton—Binghamton 1st, 58 90; Coventry 2d, 11 08. *Brooklyn*—
East Williamsburg Ger., 5; West New Brighton Calvary, 5.
Buffalo—Buffalo Westminster, 21 11. *Cayuga*—Auburn 2d,
21 52; Auburn Central, 6 45. *Ithaca* 1st sab-sch., 23 45. *Che-*
mung—Mecklenburg, 5. *Columbia*—Catskill, 80 38; Durham
1st (a member), 2. *Genoa*—Gorham, 8; Seneca, 31. *Hudson*—
Haverstraw Central, 87; Liberty, 4; Middletown 2d, 4 10.

Long Island—Moriches, 7 09. *Lyons*—Galen, 29 52. *Nassau*—St. Paul's Ger., 2. *Niagara*—Lockport 1st, 22 63. *Otsego*—Cherry Valley, 18 09. *Rochester*—Ogden, 2 72. *Troy*—Troy 2d (incl. sab-sch.), 17 75, 88 66; Troy Westminster, 7; Waterford, 6 96. *Utica*—Kirkland, 7; Oneida, 17 28; Rome, 32 84; Utica 1st, 13 14; Vernon Centre, 5. 627 57
NORTH DAKOTA.—*Fargo*—Jamestown, 17 09; Mapleton, 2. 19 09

OHIO.—*Athens*—Amesville, 7; Barlow, 2; New England, 4 75; Warren, 2. *Bellevue*—Sandusky, 2; Spring Hills, 1 12; West Liberty, 87 cts. *Cincinnati*—Montgomery, 6 60. *Cleveland*—Cleveland 1st, 31 60; Cleveland Euclid Ave., 85 10; Willoughby, 5. *Dayton*—Middletown, 16 74; Somerville, 1. *Huron*—Huron, 4 29. *St. Clairsville*—Buffalo, 10 40; Wheeling Valley, 8. *Zanesville*—Unity, 5 20. 193 67

PACIFIC.—*Benicia*—Healdsburg, 9 75. *San Francisco*—Oakland 2d, 18. *Stockton*—Stockton 1st, 22 50. 50 25

PENNSYLVANIA.—*Allegheny*—Allegheny 1st (incl. sab-sch., 30 19), 89 63; Allegheny McClure Ave., 44 04; Bellevue, 3 77; Millvale, 4 15; Rochester, 5. *Blairsville*—Murrysville, 8. *Butler*—Allegheny, 1; Buffalo, 5; New Hope, 4; New Salem, 2 75; North Washington, 3. *Curlis*—Big Spring, 26 45; Bloomfield, 8 25; Green Castle, 8; Harrisburg Westminster, 4 25; Millertown, 6 50. *Chester*—Darby Borough, 18. *Erie*—Conneautville, 3 94; Greenville, 30. *Huntingdon*—Beulah, 4; Houtzdale, 4. *Lackawanna*—Scranton 1st, 100; Tunkhannock, 17 69. *Lehigh*—Pottsville 1st, 11 50. *Northumberland*—Great Island, 27; Lewisburg, 37; Sunbury 1st, 35; Williamsport 1st, 10. *Philadelphia*—Philadelphia 3d, 35 45. *Philadelphia Central*—Philadelphia Bethlehem, 23; Philadelphia Mantua 2d, 7. *Philadelphia North*—Germantown 1st, 294 90; Nesheaminy Warwick, 14. *Pittsburgh*—Bethany, 18; Forest Grove, 6; Hazlewood, 23 66; Pittsburgh 2d, 5 06; Pittsburgh East Liberty, 47; Pittsburgh Shady Side, 11 30; Sharon, 15 91. *Shenango*—Mt. Pleasant, 12. *Washington*—Washington 1st, 43 50; West Liberty, 2 60. *Wellsboro*—Wellsboro, 7 18. 1088 48

SOUTHERN DAKOTA.—*Central Dakota*—Hitchcock, 3; Huron, 17 63; St. Lawrence, 2. *Aberdeen*—Uniontown, 3 84. 25 97

TEXAS.—*Austin*—Austin 1st, 37 10; Eagle Pass, 4. 41 10

UTAH.—*Montana*—Hamilton, 2 50. *Wood River*—Montpelier, 2. 4 50

WISCONSIN.—*Chippewa*—West Superior, 23 88. *La Crosse*—North La Crosse, 3 85. *Madison*—Lodi, 5 08; Madison 1st, 18 37. 50 68

Total from churches and Sabbath-schools..... \$3,442 28

OTHER CONTRIBUTIONS.

Wm. L. Tarbet and wife, 1 29; C. Pa., 4; J. G. T., Bogota, 5; Miss Rhoda W. Smith, Philadelphia, 4 50

RECEIPTS FOR COLLEGES AND ACADEMIES, OCTOBER, 1888.

BALTIMORE.—*New Castle*—Wilmington Central, 47 47; Wilmington Central sab-sch., 8 05. 55 52

COLORADO.—*Boulder*—Valmont, 9 cts. *Santa Fe*—Laguna, 8. 3 09

COLUMBIA.—*Idaho*—Summerville, 2. *Oregon*—Eugene City, 4. 7 00

ILLINOIS.—*Bloomington*—Danville 1st, 22 15. *Chicago*—Chicago Fullerton Ave., 66 17. *Ottawa*—Aurora 1st, 5 25. 71 57

INDIANA.—*Indianapolis*—Bloomington Walnut St., 6 40. *Muncie*—Wabash, 3 50. 9 90

IOWA.—*Dubuque*—Lansing 1st, 2 70. *Fort Dodge*—Ida Grove, 3; Spirit Lake, 2 79. *Iowa*—Keokuk Westminster, 7 40; New London, 81 cts. 16 70

KANSAS.—*Solomon*—Mankato, 5 00

MICHIGAN.—*Detroit*—Brighton 1st, 5. *Grand Rapids*—Harbor Springs 1st, 4. *Lansing*—Parma, 54 cts. 9 54

MINNESOTA.—*Mankato*—Worthington, 30 24. *St. Paul*—Stillwater 1st, 9 89. 40 13

MISSOURI.—*Platte*—Maryville, 30 70

NEBRASKA.—*Niobrara*—Oakdale, 4. *Omaha*—Lyons, 2. 6 00

NEW JERSEY.—*Elizabeth*—Elizabeth 2d, 51 58; Elizabeth 3d, 22 25; Metuchen, 7 48; Pluckamin, 7. *Morris* and *Orange*—Madison, 6 50. *Newark*—Bloomfield 1st, 90 32; Newark 2d, 7 49; Newark Calvary, 7 43. *New Brunswick*—Kirkpatrick Memorial, 4. *Newton*—Bloombsbury 1st, 7 90. *West Jersey*—Blackwood, 15. 227 01

NEW YORK.—*Albany*—Albany State St., 32 75. *Binghamton*—Binghamton 1st, 58 90. *Brooklyn*—Brooklyn Memorial, 42; West New Brighton Calvary, 7 10. *Buffalo*—Buffalo Westminster, 15 83. *Cayuga*—Meridian, 10. *Hudson*—Fall-sad, 5 70. *Nassau*—St. Paul's Elmout, 2. *New York*—Harlem, 31 35; Madison Ave., 100. *North River*—Pine Plains, 5. *Rochester*—Ogden, 2 04; Rochester St. Peter's, 36. *Troy*—Lansingburg 1st, 72 74; Troy 2d St., 108 51; Waterford 1st, 6 96. 640 17

Pa., 5; Daniel McAdoo, Sciola, Iowa, 3 74; Rev. A. Cushing Dill, Mt. Freedom, N. J., 4..... 23 08

MISCELLANEOUS.

Interest, 1287 50; Partial loss recovered from insurance company, 10; Plans and designs, 23; Legal expenses, 1; Premiums of insurance, 1110 88..... 2,431 88

SPECIAL DONATIONS.

NEW JERSEY.—*Jersey City*—Rutherford 1st, 24 49

NEW YORK.—*Buffalo*—Silver Creek, 17. *Troy*—Troy 1st, 5. 22 00

PENNSYLVANIA.—*Huntingdon*—Altoona 1st, 67 72

W. S. Ladd, Portland, Oregon..... 114 21
150 00

Total..... \$6,161 40

Church collections and other contributions for 7 months, April–October, 1888.....\$26,330 52
1887.....28,978 16

MANSE FUND.

MISCELLANEOUS.

Installments on loans, 633 35; Premiums of insurance, 6 75..... 640 10

SPECIAL DONATIONS.

ILLINOIS.—*Rock River*—Edgerton Ladies' Miss. Soc., 10; Pleasant Ridge Ladies' Miss. Soc., 3..... 13 00

Mrs. Eleanor J. Townsend, Neptune, O., 2 50; Mrs. L., 5; Threescore and ten, 5; One of the twenty-five, 5; M. E. P. Brooklyn, N. Y., 2; A student of Lafayette College, 10; A friend in Princeton, N. J., 500; Anon., Little Falls, N. Y., 5; Anon., 30..... 564 50

WILSON MEMORIAL FUND.

IOWA.—*Fort Dodge*—Calliope, 6 00

NEW YORK.—*Lyons*—Galen, 5 00

PENNSYLVANIA.—*Philadelphia North*—Germantown 1st, 32 76

Total..... \$1,261 36

ADAM CAMPBELL, Treasurer,
63 Fifth Avenue, New York.

OHIO.—*Bellevue*—Spring Hills, 83 cts.; West Liberty, 65 cts. *Cleveland*—Cleveland 1st, 23 70. *Dayton*—Dayton 1st, 29 29. *Mahoning*—Columbiana, 2. *St. Clairsville*—Buffalo, 7 81. *Steubenville*—Yellow Creek, 3 50. *Zanesville*—Coshoc-ton, 17. 84 78

PACIFIC.—*San José*—San José 1st, 41 00

PENNSYLVANIA.—*Blairsville*—Conemaugh, 3; Murrysville, 6. *Curlis*—Grum Castle, 6; Harrisburg Pine St., 107 77. *Erie*—Greenville, 30; Meadville 1st, 5. *Huntingdon*—Beulah, 2; Houtzdale, 3; Lower Spruce Creek, 10. *Lackawanna*—Langclyffe, 16. *Northumberland*—Williamsport 1st, 10. *Philadelphia Central*—Hebron Memorial, 5 35. *Pittsburgh*—Centre, 14 35; Forest Grove, 6; Pittsburgh 2d, 17 72; Pittsburgh East Liberty, 47; Pittsburgh Shady Side, 11 30. *Redstone*—Brownsville, 5. *Washington*—Burgetstown sab-sch., 5 47; Washington 1st, 18 13. *Wellsboro*—Wellsboro, 5 89. *Westminster*—Centre, 12 25, sab-sch., 8; Chestnut Level, 4 83. 859 56

UTAH.—*Montana*—Hamilton, 2 50; Spring Hill, 1 50. *Wood River*—Boise City, 10. 14 00

WISCONSIN.—*La Crosse*—Galesville, 3 85

PERSONAL.

"A friend in New Brunswick Presbytery, New Jersey Synod," 500; "An individual," Durham 1st, Columbia Presbytery, N. Y., 1; Rev. W. L. Tarbet and wife, 1 28; "C. Penna," 3; "J. G. T.," Bogota, 5; John Austin, Burlington, Ia., 15; Mrs. Nettie F. McCormick, Chicago, Ill., 2500..... 3025 28

Total receipts for October, 1888..... \$4,995 49

Previously reported..... 4652 64

Total from May 1, 1888..... \$9,248 13

C. M. CHARNLEY, Treasurer,
Lock Box 294, Chicago, Ill.

RECEIPTS FOR EDUCATION, OCTOBER, 1888.

ATLANTIC.—*Piedmont*—Calvary, 3; Ebenezer, 1; Good Will, 4; Hopewell, 75 cts.; Mt. Olivet, 2; Shiloh, 1 50. 12 25
BALTIMORE.—*Baltimore*—Churchville, 17 46; Emmittsburg, 25 95; Fallston, 1; Taneytown, 19 77. *New Castle*—Dover, 16; Green Hill, 15; New Castle 1st (sab-sch.), 9 02. 67.
Washington City—Darnestown, 14. 176 18
COLORADO.—*Boulder*—Valmont, 7 cts. *Denver*—Denver 22d Ave., 26 99. *Pueblo*—Elmoro, 3; Engleville, 4 16; La Junta, 2 75. *Santa Fe*—Laguna, 3; Santa Fe, 4 27. 44 24
COLUMBIA.—*Oregon*—Brownsville, 2 50; Crawfordville, 2 50; Eugene City 1st, 5; Octorara, 1. 11 00
ILLINOIS.—*Alton*—Ebenezer, 4; Jerseyville, 15. *Bloomington*—Bement 1st, 10; Clinton, 18 50; Wenona, 14. *Cairo*—Bridgeport, 5 50; Cairo 1st, 13; Colden, 5 95; Salina, 2; Mt. Carmel, 4; Mt. Vernon, 3 50; Shawneetown, 15 35; Wabash, 2 50; Walnut Hill, 2. *Chicago*—Chicago 2d, 304 50; Chicago 4th, 115; Evanston South, 16 50. *Freeport*—Belvidere 1st, 20. *Mattoon*—Eldingham, 3 50; Taylorville, 10; Tuscola, 14. *Ottawa*—Au Sable Grove, 14. *Peoria*—Canton 1st, 16; Eureka, 12; Washington, 6; Yates City, 10. *Rock River*—Ashton, 10; Centre, 11; Franklin Grove, 8; Morrison, 12. *Schuyler*—Burton Memorial, 5; Camp Creek, 10; Kirkwood, 3; Monmouth, 43 50; Rushville, 43. *Springfield*—Mason City, 6 15; Pisgah, 1 81; Unity, 58 cts. 810 84
INDIANA.—*Crawfordsville*—Crawfordsville Centre, 32 92; Elizaville, 2; Ladoga, 5. *Fort Wayne*—Albion, 5; Fort Wayne 1st, 45 38; Fort Wayne 2d, 5 14. *Indianapolis*—Bloomington Walnut St., 6 40; Hopewell, 20; Indianapolis 1st, 61 18; Indianapolis 12th, 4; New Pisgah, 2. *Logansport*—Meadow Lake, 4; Rensselaer, 4 79. *Muncie*—Liberty, 4 50; Wabash, 2 50. *New Albany*—New Philadelphia, 1 35; Pleasant Hill, 70 cts. *Vincennes*—Evansville Grace, 11 75; Evansville Walnut St., 37; Graysville, 2; Sullivan, 4. *White Water*—Richmond 1st, 19 50. 281 11
INDIAN TERRITORY.—*Muscogee*—Tulsa ch., 2 15; Achenas, 1. 3 15
IOWA.—*Cedar Rapids*—Lyons, 8; Mechanicsville, 4 82. *Council Bluffs*—Guthrie Centre, 3 40; Imogene, 3 25; Randolph, 10; Sidney, 18; Walnut, 5 75; Woodbine, 12. *Des Moines*—Chariton, 9 21; Garden Grove, 6 40; Knoxville 1st, 7; Winterset, 20 21. *Dubuque*—Hopkinton, 6 41; Lime Spring, 3; Wilson's Grove, 2 25. *Fort Dodge*—Bethel, 5; Carroll, 5; Cherokee, 12; Schaller, 5; Vail, 9. *Iowa*—Birmingham, 2; Keokuk Westminster, 6 17; Libertyville, 1 50; New London, 68 cts.; Ottumwa, 17 71; Troy, 3 75. *Iowa City*—Davenport 2d, 3 60; Tipton, 17; Unity, 6; What Cheer, 2 10. *Waterloo*—Cedar Valley, 3; Grundy Centre (sab-sch.), 1 61. 516 93
KANSAS.—*Emporia*—Sedan, 2; Waverly, 7 88; Winfield, 13. *Larned*—Hutchinson, 50; Sterling 1st, 7. *Neosho*—Coffeeville, 5. *Solomon*—Mankato, 10; Salina 1st, 25 45. 115 46
KENTUCKY.—*Ebenezer*—Sharpsburg, 5. *Louisville*—Louisville College St., 34 91. 39 91
MICHIGAN.—*Detroit*—Detroit Westminster, 72 53; Milford United, 100; Stony Creek, 3 68; Ypsilanti 1st, 25. *Grand Rapids*—Big Rapids Westminster, 8; Grand Rapids Westminster, 16; Harbor Springs, 6. *Lansing*—Parma, 45 cts. *Monroe*—Deerfield, 2; Jonesville, 8; Monroe 1st, 18; Petersburg, 4; Raisin 1st, 4. *Saginaw*—East Saginaw Washington Ave., 5; Saginaw, 37; Saginaw City 1st, 103 67; Vassar, 6 20. 377 81
MINNESOTA.—*Mankato*—Westminster (Worthington), 5 04; Windom, 2 65. *St. Paul*—Duluth 1st, 21 67; Minneapolis 1st, 32 12; Oak Grove, 3 50. *Winona*—Fremont, 5; Winona 1st, 12 45. 82 43
MISSOURI.—*Kansas City*—Deepwater, 3; Sunny Side, 3; Westfield, 5. *Platte*—Graham, 1 50; Parkville, 9 50; Savanah, 2. *St. Louis*—Bethel Ger., 20. 44 00
NEBRASKA.—*Nebraska City*—Plattsmouth, 16 25. *Omaha*—Fremont 1st, 14 67; Lyons, 2; Omaha 1st Ger., 7. 39 92
NEW JERSEY.—*Elizabeth*—Elizabeth 2d, 36 18; Elizabeth Westminster (mission sch., 3 92), 202 96; Metuchen, 8 44; Pluckamin (sab-sch., 7 14), 12 49; Springfield, 25. *Jersey City*—Rutherford 1st, 20 90. *Monmouth*—Farmingdale, 30; Plumstead, 3; Tennen, 6 70. *Morris and Orange*—Boonton, 25; Chatham, 39 78; Dover, 34 42; Madison, 5 42; Morris Plains, 50; New Providence, 20. *Newark*—Lyon's Farms, 7 56; Newark 2d, 9 99; Newark Calvary, 6 19; Newark Park, 46. *New Brunswick*—Milford, 22; Trenton Prospect St., 49 69. *Newton*—Andover, 4 12; Oxford 1st, 5 60. *West Jersey*—Blackwoodtown, 25; Bridgeton 2d, 23 45; Camden 1st, 25; Cape Island, 22; Haddonfield sab-sch., sp. sch'p., 27 50. 794 39
NEW YORK.—*Albany*—Albany State St., 27 29; Carlisle, 3; Galway, 6; Gloversville, 44; Mariaville, 6; Schenectady East Ave., 17 25. *Binghamton*—Binghamton 1st, 58 90. *Boston*—Newburyport 1st, 15; South Boston 1st, 21; South Framingham, 5. *Brooklyn*—Brooklyn 1st, 251; Brooklyn Greene Ave., 17 49; Brooklyn Memorial, 35; Brooklyn Mt. Olivet, 10 51; Brooklyn Union 3d St., E. D., 99 58; Brooklyn Throop Ave. sab-sch., 20; East Williamsburg Ger., 3. *Buffalo*—Buffalo Westminster, 13 19; Connewago, 10. *Cayuga*—

Auburn Central, 35 71; Auburn Westminster, 5 04; Port Byron, 8. *Chemung*—Southport, 10. *Columbia*—Durham 1st, 1. *Genesee*—Elba, 10; North Bergen, 4 50; Wyoming, 6 50. *Genesee*—Mellona, 14. *Hudson*—Middletown 2d, 2 56; Palisades, 6 71; Stony Point, 15 53. *Long Island*—Moriches, 4 44; Port Jefferson, 8. *Lynn*—East Palmyra, 16 14; Junius, 3 50. *Nassau*—Islip, 20; Jamaica, 31 81; St. Paul's Limestone, 3. *New York*—New York 4th, 58 56; New York 4th Ave., 154 57; New York Phillips, 52 65; New York Washington Heights, 28 86. *North River*—Marlborough, 26 53; Pleasant Valley, 5. *Onea*—Hobart, 6; Middlefield Centre, 4 07. *Rochester*—Ogden, 1 70; Rochester Brick, 150; Rochester St. Peter's, 36; Victor 1st, 7; Wheatland 1st, 8 24. *St. Lawrence*—Sape Vincent, 5; Potsdam, 10; Rome, 1; Waddington, 6 50. *Schenectady*—Addison, 36 01; Belmont, 2; Campbell Angelica, 10; Pultney, 6. *Syracuse*—Amboy, 8. *Troy*—Troy 9th, 45; Troy Westminster, 12 46; Troy Woodside, 51 29; Waterford 1st, 47 32. *Ulster*—Oneida, 24 69; Oriskany, 2 09; Utica 1st, 39 40. *Westchester*—Redford, sp. for student, 100; Bridgeport 1st, 42; Gilead, 20; Mt. Kisco, 13 70; Mt. Vernon 1st, 25 38; South Salem, 14 50; Thompsonville, 28; Yorktown, 10. 1999 17
OHIO.—*Bellefontaine*—Crestline, 10 55; Spring Hills, 70 cts.; West Liberty, 55 cts. *Chillicothe*—Salmon South, 15. *Cincinnati*—Bethel, 5 50; Cincinnati 3d, 15 39; Cincinnati Cumminsville, 10; Clifton, 15; Glendale, 23 66; Monterey, 6; Montgomery, 2. *Cleveland*—Cleveland 1st, 19 75; Cleveland Euclid Ave., 53 19; East Cleveland 1st, 21 85; North Springfield, 1 65. *Columbus*—Columbus 1st, 100; Columbus Broad St., 2; Greenfield, 2 20; Groveport, 1 50; Mifflin, 7; Mount Sterling, 3 25. *Dayton*—Dayton 4th, 16; Springfield 1st, 64; Xenia, 12 75. *Huron*—Bloomville, 3 70; Republic, 5. *Lima*—Delphos, 8. *Mahoning*—Clarkson, 5; Columbiana, 3; Liberty, 5; Poland, 8. *Marion*—Mt. Gilead, 12 56. *Mauwec*—Antwerp, 2 25; Delta (Baker mission sab-sch., 1 14), 6; West Bethesda, 8. *Portsmouth*—Manchester, 5. *St. Clairsville*—Bellaire 1st, 34; Buffalo, 6 50; Cambridge, 11; Crab Apple, 14 35; Pleasant Valley, 1 10. *Steubenville*—Carrollton, 16; East Springfield, 4 62; Irondale, 2 60; New Hagerstown, 4 49; Yellow Creek, 3 50. *Wesley*—Ashland, 11 64; Doylestown, 4 65; Loudonville, 5 60; Marshallville, 1; Shieve, 3 75. *Zanesville*—Brownsville, 9; Co-hocton, 18. 632 80
PACIFIC.—*San Francisco*—Oakland 1st, 74 40. *San Jose*—San Jose 1st, 83. 157 40
PENNSYLVANIA.—*Allegheny*—Allegheny Central, 27 32; Allegheny Providence, 43 52; Bellevue, 13 24; Freedom, 8; Glenfield, 4 53; Leedsdale, 46 34; Millvale, 5 03. *Blairsville*—Conemaugh, 4; Johnstown, 49 40; Murrysville, 5; Parnassus, 41 56; Pleasant Grove, 4 50; Salem, 2. *Butler*—New Hope, 4; Prospect, 4 50. *Carlisle*—Green Castle, 5; McConnellsburg, 8 40; Mechanicsburg, 7; Middletown, 7; Robert Kennedy Memorial, 4; Shippensburg, 20 81; Silver Spring, 5. *Chester*—Bryn Mawr, 169; Darby Borough, 20; Downingtown Central, 11 29; East Witeland, 6; Forks of Brandywine, 28 22; Glen Riddle, 2; Great Valley, 7 30; Marple, 7 68; Penningtonville, 10; Wayne, 25. *Clarion*—Clarion, 15 22; Shiloh, 1 50; Sligo, 3. *Erie*—Bradford 1st, 28 38; Erie Chestnut St., 18 25; Franklin, 139 25; Garland, 7; Girard, 8 29; Greenfield sab-sch., 20; Hadley, 2; Miles Grove, 5 31; Oil City 1st, 16 57; Pittsfield, 4 83; Springfield, 3 34; Warren, 100; Waterford, 3. *Huntingdon*—Beulah, 3; Fruit Hill, 7; Houtzdale, 2 50; Cedar Spring and Lost Creek, 4 20; Mt. Union, 12; Pensfield, 6; Phillipsburg, 15 06; Shellsburg, 3; Spring Mills, 7 30; Spruce Creek, 19 14; Winterburn, 1. *Kittanning*—Bolling Spring, 4; Marion, 4. *Lockswanna*—Great Bend, 8; Orwell, 2; West Pittston, 60; Wilkesbarre Grant St. Chapel, 13; Wilkesbarre Westminster, 5. *Lehigh*—Audenried, 16; Mahanoy City, 12; Pottsville 1st, 13 55; South Easton, 8. *Northumberland*—Buffalo, 3 68; Mifflinburg, 5 03; New Berlin, 2 50; Shiloh, 4; Watsonstown, 8; Williamsport 1st, 10. *Philadelphia*—Philadelphia 3d, 70 22; Philadelphia 9th, 70 50; Philadelphia Calvary, 127 97; Philadelphia Tabor, 36. *Philadelphia Central*—Philadelphia Cohocksink, 71 42; Philadelphia Gaston, sp. for student, 50; Philadelphia Olivet, 79 20. *Philadelphia North*—German-town Market Sq., 52 75; Newtown, 47 10; Roxborough, 13. *Pittsburgh*—Cannonsburg, 15; Hazelton, 20 86; McKee's Rock, 11 07; Mingo, 6; Mt. Washington, 6 61; Pittsburgh 2d, 3 16; Pittsburgh 3d, 329 27; Pittsburgh 4th, 26 14; Pittsburgh East Liberty, 47; Pittsburgh Shady Side, 22 60; Wilkinsburg, 43 07. *Reading*—Brownsville, 10; Dunbar (sab-sch., 3), 33; New Providence, 10; West Newton, 14 15. *Shenandoah*—Princeton, 3; Unity, 8. *Washington*—Frankfort, 20; Upper Buffalo, 38 55; Washington 1st, 43 50; West Union, 4. *Wellboro*—Wellboro, 4 49. *Westminster*—Cedar Grove, 5; Leacock, 7 54; Lebanon 4th St., 29 89; Slate Ridge, 8; York Westminster, 8 50. *West Virginia*—French Creek, 5. 2615 10
TENNESSEE.—*Union*—New Providence, 12 11; Shannondale, 14. 26 11
UTAH.—*Wood River*—Boke City, 9 00
WISCONSIN.—*Chippewa*—Ashland, 15; Hudson, 12. *Lake Superior*—Florence, 10 15. *Madison*—Cambridge, 2 94; Platteville, 7 60; Rosedale, 2 06. *Milwaukee*—Milwaukee Calvary,

38 97; Milwaukee Immanuel, 10; Pike Grove, 5 25; Stone Bank, 2 70. *Winnebago*—Stevens Point, 30. 181 67

Receipts from churches in Oct., 1888..... \$8,548 04
Receipts from sab-echs. in Oct., 1888..... 91 72
\$8,639 76

REFUNDED.

50; Dr. D. R. Roger, 20; Rev. R. R. Marquis, 10.... 80 00

INTEREST ON PERMANENT FUNDS.

9; 21 75..... 80 75

SPECIAL SCHOLARSHIPS.

G. T. Gould, 27 50; Mrs. Lucy J. Grimes, 41 66..... 69 16

MISCELLANEOUS.

Rev. J. E. Nourse, 1; On account of Beebe mortgage, 150; Rev. D. A. Heron and wife, 3; Herman Bessey, 10; Rev. W. J. Hazlett, 6 40; Miss E. E. Mowbray, 1000; Rev. W. L. Tarbet and wife, 96 cts.; "C., Penna." 2; "J. G. T." Bogota, 10... 1,188 86

Total receipts in October, 1888..... \$10,008 08

Total receipts from April 15, 1888..... 37,879 84

JACOB WILSON, Treasurer,
1834 Chestnut St., Philadelphia, Pa.

RECEIPTS FOR THE BOARD OF FOREIGN MISSIONS, OCTOBER, 1888.

ATLANTIC.—Fairfield—Hopewell, 50 cts.; Tabor, 1. *South Florida*—Tarpon Springs, 5 40. 6 90

BALTIMORE.—New Castle—Newark 1st, 45 58. *Washington City*—Washington North, 5, sab-ech., 6 17; Washington Western, 26 74. 83 49

COLORADO.—Boulder—Valmont, 49 cts.; Fossil Creek, 6 50. *Denver*—Central City 1st, 15 05. *Santa Fe*—Albuquerque 1st, 15 40; Laguna, 5. 42 44

COLUMBIA.—Oregon—Pleasant Grove, 8 00. ILLINOIS.—Bloomington—Tolono, 35. *Chicago*—Chicago 1st, 500; Chicago 3d, 42 08; Hyde Park 1st, 235 52. *Freeport*—Rock Run, 11 43. *Malton*—Pana 1st, 14 06. *Pooria*—Prospect, 35 55. *Rock River*—Fulton, 10; Peniel sab-ech., 5. *Schuyler*—Burton Memorial, 15; Bushnell, 50; Camp Point, 6. *Springfield*—Piagah, 8 47; Unity, 2 68; Williamsville, 25 50. 996 82

INDIANA.—Fort Wayne—Fort Wayne 2d, 3 70. *Indianapolis*—Edinburg, 10 25. *Muncie*—Anderson, 5 63; Liberty, 6; Wabash, 16 50. *New Albany*—New Albany 3d, 37 80. 79 88

INDIAN TERRITORY.—Choctaw—Atoka sab-ech., 5; Mt. Zion, 1 35. 6 35

IOWA.—Council Bluffs—Council Bluffs sab-ech., 65. *Dubuque*—Waukon Ger., 22. *Fort Dodge*—Ashton, 7; Battle Creek sab-ech., 5; Sioux City, 3. *Iowa*—Keokuk Westminster, 58 45; New London, 4 46. 164 91

KANSAS.—Emporia—Quensmo, 1 93. *Highland*—Blue Rapids, 10. *Neosho*—Carlisle, 11. *Topeka*—Topeka 1st sab-ech., for India, 54 40. 77 83

MICHIGAN.—Detroit—Detroit Westminster, 45 50. *Grand Rapids*—East Jordan, 10; Grand Rapids 1st, 56 94. *Lansing*—Albion, 10; Parma, 2 97. 125 41

MINNESOTA.—Mankato—St. Peter's Union, 7 50. *St. Paul*—Howard, 4; Minneapolis Andrew, 17 25; Rice's Point, 12; St. Paul House of Hope, Y. P. S. C. E., 13 94. 54 69

MISSOURI.—Platte—Parkville, 5 50. *St. Louis*—Emmanuel Ger. sab-ech., 10; St. Louis Washington Ave., 400. 413 50

NEBRASKA.—Hastings—Hanover Ger., 5. *Nebraska City*—Hopewell, 8; Plattsmouth 1st, 14 15. *Nebraska*—West Union, 1 65; Norien, 5. *Omaha*—Omaha Ger. 1st, 10. 43 83

NEW JERSEY.—Elizabeth—Lamington, 73; Pluckamin, 26 10, sab-ech., 2 65. *Jersey City*—Jersey City Westminster, 18 40; Rutherford Park 1st, 67 63. *Monmouth*—Farmington, 80; Jacksonville, 5 50. *Morris and Orange*—Boonton, 50; Madison, 107 32; Mendham 1st, 83 82; Morristown South St. sab-ech., 95 84; Orange 2d, 49 24; Orange Central, 500; South Orange sab-ech., 92 cts.; St. Cloud, 182 03; Succasunna, 25 25; Summit Central, 525 64. *Newark*—Bloomfield 1st sab-ech., 30; Caldwell, 81 27; Montclair 1st, a friend, 50, sab-ech., 170; Newark 2d, 42 10; Jay St. chapel sab-ech., 30; Newark 3d, 30 02; Newark Calvary, 42 85. *New Brunswick*—Amwell 2d, 10 25; Bound Brook, 50; Princeton 2d sab-ech., 25; Stony Brook sab-ech., 40. *Newton*—Andover, 3 39; Belvidere 2d, 30 74; Greenwich, 50; Newton, 200. *West Jersey*—Blackwoodtown, 25; Bridgeton 2d sab-ech., 32 37; Haddonfield, 125. 2591 86

NEW YORK.—Albany—Albany State St., 180 11; Schenectady East Ave., 14 79; West Galway, 11. *Binghamton*—Binghamton 1st, 210 35. *Boston*—South Ryegate, 8 60. *Brooklyn*—Brooklyn 1st, 25, per H. Ide, 21 14; Brooklyn Lafayette Ave., 47 50; Brooklyn Memorial, 231; Brooklyn S. 3d St., E. D., 44 38; Brooklyn Throop Ave. sab-ech., 50; East Williamsburg Ger., 5; Edgewater 1st, 7 58; West New Brighton Calvary sab-ech., 50; Mt. Olivet, 10. *Buffalo*—Buffalo Central, for China, 75; Buffalo North, 106 62; Buffalo Westminster, 87 03; Allegheny and Cornplanter, 1. *Cayuga*—Genoa 1st sab-ech., 2 50. *Columbia*—Durham 1st, 2. *Geneva*—Seneca Falls, 72. *Hudson*—Haverstraw Central, 25, sab-ech., 25; Liberty, 20; Middletown 2d, 16 90; Palisades, 27. *Long Island*—Bellport, 25; Bridgehampton, 14 47; Moriches, 29 46; South Haven, 13; Southold, 37 50; East Moriches sab-ech., 4 22. *Nassau*—Jamaica, 67; St. Paul's, 5. *New York*—New York Mt. Washington, 600; New York University Place, 100; New York W. 51st St. sab-ech., 25; New York Zion Ger., 58 25. *Niagara*—Lewiston, 5. *North River*—Fine Plains, 5; Rondout sab-ech., 25 51. *Oswego*—Unadilla, 8. *Rochester*—Ogden, 11 22; Rochester Brick, 435; Rochester

Central, 150, sab-ech., 40. *St. Lawrence*—Louisville 1st, 12; Sackett's Harbor, 1 50. *Steuben*—Almond, 3 75. *Syracuse*—Skanateles, 16 80. *Troy*—Salem 1st sab-ech., 25; Waterford 1st, 27 84. *Utica*—Clayville, 5 70; Oneida, 54 31; Rome 1st, 50 60; Utica 1st, 131 35. *Westchester*—Peekskill 1st, 38 82; sab-ech., 30; South Salem, 53. 3490 52

NORTH DAKOTA.—Fargo—Durbin, 4 25; Fargo 1st, 14 47; Mapleton, 4. 42 72

OHIO.—Bellevue—Belle Centre, 17; Huntsville, 5; Spring Hill, 4 62; West Liberty, 3 63. *Cincinnati*—Bethany chapel sab-ech., for India, 5 04. *Cleveland*—Cleveland 1st, 137 35; Cleveland Euclid Ave., 351 07; Cleveland Miles Park, 50. *Dayton*—Springfield 2d, 50. *Lima*—Findlay, 50; Middlespoint, 7; Van Wert, 4 80. *Mahoning*—Columbiana, 6; Poland, 60. *St. Clairsville*—Buffalo, 42 81; Farmington, 57. *Steubenville*—Monroeville, for papal Europe, 8; New Hagerstown sab-ech., 9 46, a member, 300; Yellow Creek, 6 25. *Zanesville*—Homer, 2; Newark 2d, 50; College Corner, 20. 1196 70

PACIFIC.—Los Angeles—Tustin, 8 75. *San Francisco*—Oakland 1st sab-ech., 6 21. 14 96

PENNSYLVANIA.—Blairville—Johnstown sab-ech., 40; Poke Run, 70 72, sab-ech., 23 70; Unity sab-ech., 14 12. *Builer*—Plain Grove, 21; Sunbury, 24. *Carlisle*—Green Castle, 34; Lower Marsh Creek, 33; Wells Valley, 2 50. *Chester*—Wayne, 50. *Clarion*—Brookville, for Korea, 1 25; Edenburg, 20. *Huntingdon*—Beulah, 7 50; Clearfield, 29 34, sab-ech., 9; Houtzdale, 16 50. *Kittanning*—Appleby Manor, 17; Centre, 2 89. *Lackawanna*—Wilkesbarre 1st, 159 83. *Lehigh*—Bethlehem sab-ech., for Siam, 12 89. *Northumberland*—Williamsport 1st, 100; Williamsport 3d, 23 65. *Philadelphia*—Philadelphia Walnut St., 650. *Philadelphia Central*—Philadelphia Cobocksink sab-ech., 14 05; Philadelphia Mantua 2d, 12; Philadelphia 2d St. miss. sab-ech., 3 50. *Philadelphia North*—Manayunk 1st, 75, for H. Corbet's mission in China, 10; Mt. Airy, 45. *Pittsburgh*—Pittsburgh 2d, 20 94; Pittsburgh East Liberty, 243; Pittsburgh Shady Side, 56 50. *Redstone*—McKeesport 1st sab-ech., 29 75; Rehoboth, 53. *Shenango*—Leesburg, 5; Rich Hill sab-ech., 9 60; Sharon, 11. *Washington*—Burgettstown, 9 92; Washington 1st, 79 75; Wheeling 1st sab-ech., 25. *Wellsboro*—Wellsboro, 29 64. 2093 85

UTAH.—Montana—Hamilton, 7; Spring Hill, 8. 10 00

WISCONSIN.—Lake Superior—Marquette, 50. *Madison*—Baraboo, 12 42. 62 42

WOMAN'S BOARDS.

Woman's Board of Southwest, 688 94; Woman's Board of Foreign Missions, New York, 1872 59; Woman's Foreign Missionary Society, Philadelphia, 705 84..... 3,262 87

LEGACIES.

Ann McLaughlin, balance, 37 65; Estate of Samuel Utter, 30; Chambers Baird, 200..... 267 65

MISCELLANEOUS.

From "A lady," special, for India, per Rev. J. C. R. Ewing, 100; "Thank-offering," 10; "Cash, for new church in Korea," 1; "Friend," for Turkey, 1; F. W. Van Wagenen, East Orange, N. J., 25; J. J. Janeway, New Brunswick, N. J., 2000; Rev. H. K. Bushnell, Hastings, Neb., 5; Robert L. Park, Thompsonville, Pa., 20; T. L. Milligan, Manayunk, Pa., 6, for use of Rev. Hunter Corbett, China, to educate Chinese boy; H. Rullison, Harbor Springs, Mich., 2; J. B. Davidson, Newville, Pa., 15; "A. M. H.," 20; Sarah Chauncey Savage, Philadelphia, special work Siam, 3000; A friend of missions, 5; Crescent Ave. ch., Plainfield, N. J., for Papal America, 365; Judge J. L. Kinney, Greenwood, Dak., 7; H. D. Mills, Tunkhannock, Pa., 25; Janetta Alexander, Princeton, N. J., "for Jacala and Barrio churches, Mexico, giving an organ for Barrio church," 300; Sale of jugs, 80 cts.; J. L. Pat-

terson, Burgettstown, Pa., 5; C. E. M. Edwards, Plattsburg, N. Y., 60; "Yuca," Wilcox, Kan., 20; Union Theological Seminary, New York, special missionary fund, 150; Ladies' Presbyterian Society, Newark, 300, for itinerating fund Mainpuri district, 150, and 150 to be applied to the salary of a native preacher named Sei Hok Shing who is laboring in the district of Macao, under the direction of Rev. Wellington J. White; Rev. William S. Hubbell, 379 Pearl St., Buffalo, for the support of a Bible-reader in the Canton district, China, 60; Princeton Seminary, N. J., 775, for 1887 and 1888, for the support of Rev. Hugh Taylor, Siam, Young People's Society of Christian Endeavor, Mt. Carmel, O., 752; Somers, Wis., Ohio sub-sch. Society of Christian

Endeavor, 18 36; Missionary barrels, 5; Sale of barrels, 25 cts.; Charles A. Mitchell, Bellevue, Neb., 3; Warsaw Christian Endeavor Society, 2; Harriet J. Rogers, Southampton, N. Y., 20; Beattie L. Masterton, New York, 2; St. James M. E. ch., Elizabeth, N. J., 10; Rev. W. L. Tarbet and wife, Springfield, Ill., 4 50; "E. M. S.," special for Japan, 5; "C. Penna.," 22; J. Edwards, Plymouth, Pa., for school at Sao Paulo, 1; "A friend," 30; Casper Lott, Holt, Mich., 7..... 7,404 98

Total amount received in October, 1888..... \$22,820 03
Total amount received from May 1, 1888..... 104,537 17

GILBERT K. HARBOUN, Treasurer,
53 Fifth Ave., cor. Twelfth St., New York, N. Y.

RECEIPTS FOR FREEDMEN, OCTOBER, 1888.

ATLANTIC.—Fairfield—Ladson, 5 00
BALTIMORE.—New Castle—Port Deposit, 10 90
CATAWBA.—Catawba—Love's Chapel, 1 34; Mt. Zion, 20 cts.; Wadesboro', 1 30. Yadkin—Allen's Temple, 2; Pittsborough, 3; Winston, 2, 9 84
COLORADO.—Boulder—Valmont, 8 cts. Santa Fe—Laguna, 5 08
COLUMBIA.—Oregon—Independence Calvary, 3; Turner (Octorara), 2, 5 00
ILLINOIS.—Bloomington—Danville 1st, 23 80; Gilman, 4. Chicago—Dunton, 5 10; Juliet 1st, 10; South Evanston, 20. Freeport—Woodstock, 15. Mattoon—Kansas, 7. Oldica—Grand Ridge, 3; Plato 1st, 4. Peoria—Peoria 1st, 5. Schuyler—Burton Memorial, 5. Springfield—Jacksonville State St., 28 65; Pisgah, 3 63; Unity, 1 15. 138 83
INDIANA.—Fort Wayne—Auburn, 2; Waterloo, 3. Logansport—La Porte, 94 59. Muncie—Wabash, 2 50. 162 09
IOWA.—Cedar Rapids—Cedar Rapids 3d, 8 25; Linn Grove, 11. Council Bluffs—Corning, 10. Des Moines—Minburn, 1 20. Dubuque—Sherrill's Mound, 5; Waukon Ger., 25. Iowa—Keokuk Westminster, 6 63; New London, 67 cts. Iowa City—Davenport 1st, 55 71. 123 48
KANSAS.—Topeka—Wyandotte (Kansas City 1st), 41 70
MICHIGAN.—Detroit—Ypsilanti, 25. Grand Rapids—East Jordan, 5; Grand Rapids Westminster, 25 94; Harbor Springs, 4. Lake Superior—Marquette 1st, 117 84. Lansing—Albion, 5; Marshall 1st, 5 31; Parma, 45 cts. 188 54
MINNESOTA.—Mankato—Luverne, 7; Wells 1st, 25. Red River—Hallowell, 3 50; Warren, 1. St. Paul—St. Paul Dayton Ave., add'l, 1. 57 50
MISSOURI.—Kansas City—Schell City, 1 50
NEBRASKA.—Omaha—Creston, 3 67
NEW JERSEY.—Elizabeth—Basking Ridge, 63; Elizabeth Marshall St., 10 25; Pluckamun, 7. Jersey City—Hackensack, 5; Jersey City Bergen, 1st, 84 67; Rutherford Park, 24 38. Monmouth—Cream Ridge, 2 50; Jacksonville, 3. Morris and Orange—Madison, 5 42; Morristown South St., 171 79; Orange 2d, 98 36. Newark—Montclair 1st, 56 50; Newark 2d, 7 49; Newark 3d, 10; Newark Calvary, 6 19. New Brunswick—Frenchtown, 16 62; Trenton 1st, 246 47. West Jersey—Salem 1st, 23 19. 843 73
NEW YORK.—Albany—Albany State St., 27 25. Binghamton—Binghamton 1st, 34 65. Brooklyn—Brooklyn Lafayette Ave. sub-sch. Miss. Assoc., 100; Brooklyn Memorial, 62 95; Brooklyn Throop Ave. Miss. Soc., 20; East Williamsburg Ger., 2; Edgewater 1st, add'l, 8 10. Buffalo—Buffalo Westminster, 13 18. Champlain—Port Henry 1st, 70 86. Columbia—Ancram Lead Mines, 1; Durham 1st, 6 50, individual, 2. Genesee—Warsaw, 76; Wyoming, 6. Geneva—Geneva 1st, 29 02. Hudson—Middletown 2d, 2 56. Long Island—Mattituck, 5 60; Moriches, 4 44. Lyons—Wolcott 1st, 7 47. Nassau—Huntington 1st, 49 34; Elmont St. Paul's Ger., 2. New York—New York 4th Ave., 35 52. Niagara—Knowlesville, 8. North River—Cornwall-on-Hudson, 9 91. Otsego—Oneonta 1st, 20 68. Rochester—Brookport, 27 70; Moscow, 10;

Ogden, 1 70; Rochester Central sub-sch., 30. Troy—Watford 1st, 6 98. Utica—Clinton, 45 21; Utica 1st, 52 54. Westchester—Yonkers Westminster, 8 55. 781 59
OHIO.—Bellefontaine—Spring Hill, 70 cts.; West Liberty, 54 cts. Cincinnati—Cincinnati Clifton, 20. Cleveland—Cleveland 1st, 19 75; Cleveland 2d, 20; Cleveland Euclid Ave., 53 19. Columbus—Columbus Broad St., 43 05. Dayton—Dayton Memorial, 12; Dayton Park, 24 85; Oxford, 27 60. Mahoning—Poland, 70. Maumee—Weston, 4. St. Clairsville—Buffalo, 6 50. Steubenville—Linton, 2; Scioto, 6; Yellow Creek, 7. Wooster—Wooster Westminster Ladies' H. M. Soc., 30. Zanesville—Zanesville 2d, 26 73. 378 41
PACIFIC.—Los Angeles—San Bernardino, 22 00
PENNSYLVANIA.—Blairville—Johnstown sub-sch., 20; Murrysville, 5. Butler—Butler, 51; Centerville 1st, 12 25; New Salem, 7; North Washington, 11 76, sub-sch., 18 24; Scrub Grass, 33. Carlisle—Green Castle, 5 60; Harrisburg Paxton, 10 75; Newport, 13 50. Erie—Cambridge, 10. Huntingdon—Bellefonte, 5; Beulah, 4 92; Houtsdale, 2 50; Hubleburg 1st, 58 48; Hollidaysburg* 1st sub-sch., 4 79. Kittanning—Apollo 1st, 33; Elder's Ridge, 29; Slate Lick, 23. Lockport—Harmony, 15; Montrose Pies. Soc., 30; Scranton 1st, 150; Wilkesbarre 1st, 164 04. Northumberland—Lewisburg, 84 25; Williamsport 1st, 10. Philadelphia Central—Philadelphia Cohocksink sub-sch., 13 70; Philadelphia Green Hill, "D.," 10. Pittsburgh—Middletown, 23; Pittsburgh East Liberty, 117; Pittsburgh Shady Side, 26 25. Redstone—Dunbar Ladies H. M. Soc., 90. Shenango—Beaver Falls, 26; Clarksville sub-sch., 15 23; Princeton, 3. Washington—Cross Roads, 13; Washington 1st, 36 25; Wheeling 1st, 41 65. Wellsville—Wellsville, 4 45. 1184 65
TENNESSEE.—Union—Clover Hill, 1 65
WISCONSIN.—Lake Superior—Marquette, 25. Milwaukee—Milwaukee Lumanuel, 54 45. 79 45
\$3,959 20

MISCELLANEOUS.

Mrs. James S. Simonton and Miss M. Le Moyne, of 1st ch., Washington, Pa., 45; Woman's Executive Committee, 445 87; A. West, N. J., 6; Sarah E. Annan, Allegheny, Pa., 5; J. R. Davidson, Newville, Pa., 12; Mrs. J. K. Templeton, Tyrone, Pa., 10; E. W. F., 10; A friend of the freedmen, 16; A. O. Granger, Phila., 150; M. C. O., 20; Rev. J. L. Lord, 1; Rev. George S. Leeper, Gastonia, N. C., 1; Fannie Farwell, Chicago, Ill., 15; E. G. F., 5; Choctaw Nation, 100; Rev. W. L. Tarbet and wife, Springfield, Ill., 1 94; C. Fa., 8; J. G. T., Bogota, 10..... 859 81

Total receipts for October, 1888..... \$4,819 11
Previously reported..... 21,988 35

Total receipts to date..... \$26,807 46

RECEIPTS FOR MINISTERIAL RELIEF, OCTOBER, 1888.

ATLANTIC.—Fairfield—Mt. Tabor, 1 00
BALTIMORE.—Baltimore—Baltimore Boundary Ave., 100 55; Deer Creek Harmony, 29; Fallston, 2; Taneytown, 23 32. New Castle—Head of Christiansa, 8; New Castle 1st (7 29 from sub-sch.), 150 15; Port Deposit, 17; St. George's, 8; Wilmington Central sub-sch., 8 05. Washington City—Washington 4th, 100; Washington Unity, 11 59; Washington Western, add'l, 16 75. 474 41
COLORADO.—Boulder—Valmont, 14 cts. Pueblo—Alamosa 1st, 4; Colorado Springs 1st, 100 86. Santa Fe—Albuquerque 1st, 11 53; Laguna, 5. 121 50
COLUMBIA.—Idaho—Spokane Falls, 1st, 21 98. Oregon—Independence, 2; Octorara (Turner), 2. 25 98

DAKOTA.—Southern Dakota—Harmony, 8 00
ILLINOIS.—Alton—Chester 1st, 4. Bloomington—Alvin, 5; Champaign 1st, 59 05; Clinton, 18 50; El Paso, 11; Hoopes-ton, 12; Jersey, 6; Mahomet, 5; Monticello, 6. Cairo—Anna, 19; Fairfield, 6 56; Galum, 2. Chicago—Chicago 4th, 301 80; Hyde Park 1st, 67 60; Peotone, 45 64. Mattoon—Casey, 2 25; West Okaw, 9. Peoria—Elmira, 20 84; Knoxville, 2; Peoria 1st, 3; Peoria 2d, 135 59. Rock River—Fulton, 5. Schuyler—Augusta, 14; Burton Memorial, 5; Carthage 1st, 24 58; New Salem, 8; Plymouth, 1 91; Wythe, 6. Springfield—Pisgah, 1 22; Unity, 39 cts. 808 96
INDIANA.—Crawfordsville—Lexington, 7; Newtown, 11; Pleasant Hill, 2; Prairie Centre, 2; Rossville, 2. Fort Wayne

—Fort Wayne 2d, 7; Warsaw 1st, 15. *Indianapolis*—Bethany, 4 16. *Loganport*—Concord, 4; La Porte, 13 34; Monticello, 13 55; Union, 4 72; West Union, 3. *Muncie*—Anderson, 5 50; Wabash, 4 50; Winchester, 8 12. *New Albany*—Hanover, 11 48; Sharon Hill, 2 52; Smyrna, 1 53. *Vincennes*—Princeton, 21; Terre Haute Central, 16 05; Vincennes, 5 65; Washington, 5. *White Water*—Connersville 1st, 35. 210 42

INDIAN TERRITORY.—*Muskegoe*—Achena, 1 50
Iowa.—*Ordar Rapids*—Mechanicsville, 4 06. *Council Bluffs*—Atlantic, 10; Emerson, 14; Sidney, 12. *Des Moines*—Charlton, 7 06; Indianola, 8. *Dubuque*—Bethel, 10; Farley, 5; Jesup 1st, 6; Prairie, 3; Sherrill's Mound, 5. *Fort Dodge*—Meriden, 8. *Iowa*—Birmingham, 1 50; Keokuk Westminster, 11 56; Kossuth 1st, 11 95; New London, 1 21. *Iowa City*—Brooklyn, 21 55; What Cheer, 3 80. *Waterloo*—Ackley, 19; Greene, 3. 165 69

KANSAS.—*Emporia*—Belle Plaine, 45; Burlingame 1st, 7 61; Lyndon 1st, 4; Winfield, 8 57. *Highland*—Hiawatha 1st, 6; Horton, 7. *Neosho*—Carlyle, 4 68; Parsons 1st, 25 38. *Solomon*—Lincoln Centre, 5 40. *Topeka*—Lawrence, 22 63; Olathe 1st, 4 75; Wakarusa, 2. 142 88

KENTUCKY.—*Ebeneser*—Mt. Sterling 1st, 9. *Louisville*—Hopkinsville, 3 25. 12 25

MICHIGAN.—*Detroit*—Detroit Jefferson Ave., 521; Pontiac (3 80 from sab-sch.), 28 91. *Kalamazoo*—Buchanan, 8; Decatur, 5; Richland, 13 35; Schoolcraft, 6. *Lansing*—Albion, 5; Parma, 81 cts. *Monroe*—Erie, 6 53; Tecumseh, 62. *Saginaw*—Lapeer 1st, 13; Saginaw City 1st, 144 18. 808 78

MINNESOTA.—*Mankato*—Pipestone, 3; St. Peter's Union, 6 50. *St. Paul*—Minneapolis Andrew, 34 10; Minneapolis Bloomington Ave., 11; Minneapolis Highland Park, 11 80. 66 40

MISSOURI.—*Kansas City*—Raymore 1st, 15 36; Schell City, 2. *Ozark*—Carthage, 20. *Palmira*—Nittany, 4 45. *Platte*—Barnard, 2; Cameron, 6; Hopkins, 12; Mound City, 9 45; Parkville, 5 50; Rosendale, 1 50; Savannah, 3. *St. Louis*—St. Louis Glasgow Ave., 25; St. Louis Lafayette Park, 124; St. Louis Washington and Compton Aves., add'l, 25; St. Louis Westminster, 15 15; Webster Grove, 49 85. 821 28

NEBRASKA.—*Nebraska City*—Plattsmouth 1st, 20 45. *Omaha*—Omaha 2d, 3 90. 24 40

NEW JERSEY.—*Elizabeth*—Elizabeth Marshall St., 12 40; Elizabeth Westminster, 220 59; Metuchen, 5 25; Pluckanin, 6 96. *Jersey City*—Jersey City 2d, 21 30; Rutherford 1st, 10 74. *Monmouth*—Farmington, 10; Plumstead, 3; Providence, 3. *Morris and Orange*—Boonton, 25; Madison, 9 75; Mendham 1st, 10; Myersville Ger., 6; Orange 1st, 120. *Newark*—Caldwell, 36 60; Lyon's Farms, 13 67; Montclair, 109 80; Newark 1st, 57; Newark 2d, 7 49; Newark Calvary, 12 14; Newark South Park, 25. *New Brunswick*—Amwell 2d, 6 66; Dutch Neck, 50; Ewing, 11 68; Lambertville, 45; Trenton 2d, 23; Trenton 4th, 125; Trenton Prospect St., 44 15. *Newton*—Andover, 3 13; Phillipsburg Westminster, 6 37. *West Jersey*—Blackwood, 25; Camden 1st, 100; Cedarville 1st, 6 06; Salem, 82. 1251 44

NEW YORK.—*Albany*—Albany State St., 49 12; Ballston Spa, 17; Gloversville 1st, 21. *Binghamton*—Binghamton 1st, 50 48; Binghamton West, 16; McGrawville, 13 57; Waverly 1st, 50. *Boston*—South Ryegate 1st, 6 58. *Brooklyn*—Brooklyn 1st, 162 21; Brooklyn Memorial, 63. *Buffalo*—Buffalo Breckenridge St., 8 25; Buffalo East, 5 74; Buffalo Westminster, 23 74; Franklinville 1st, 5; Silver Creek, 17. *Cayuga*—Auburn Westminster, 3 76; Ithaca 1st sab-sch., 34 68. *Genesee*—North Bergen, 4 50. *Genesee*—Oaks Corner, 8; Penn Yan 1st, 23. *Hudson*—Liberty, 5; Middletown 2d, 4 61; Stony Point, 16. *Long Island*—Amagansett 1st, 10; Mattituck, 4 35; Moriches, 4. *Nassau*—Jamaica, 62 69; St. Paul's (Elmont), 3. *New York*—New York Adams Memorial, 10; New York Bethany, 33; New York Covenant, 116; New York Mt. Washington, 100; New York Washington Heights, 55 44. *Niagara*—Holley 1st, 15 76; Knowlesville, add'l, 2; Lockport 1st, 20 55. *North River*—Amenia South, 35 34; Matteawan 1st, 22; Newburg Calvary, 16 53; Pleasant Plains 1st, 8 60; Smithfield, 12 80. *Osego*—Gilbertsville, 16; Richfield Springs, 23; Stamford, 20; Unadilla, 7. *Rochester*—Brookport, 20 80; Ogden, 3 06; Rochester Brick, 153; Victor 1st, 8. *St. Lawrence*—Chaumont, 5; Rossie 1st, 2; Wadlington, 6. *Steuben*—Campbell, 25. *Troy*—Troy Oakwood Ave., 6 10; Troy Westminster, 28 94; Waterford 1st, 6 96. *Ulster*—Booneville, 7 40; Kirkland, 7; Oneida, 24 69; Rome 1st, 10 38; Ulster 1st, 52 54; Vernon Centre, 3. *Westchester*—Bdford, 13; Bridgeport 1st, 53 06; Peekskill 2d, 18; South Salem, 36; Yorktown, 18. 1724 02

OHIO.—*Bellefontaine*—Spring Hills, 1 25; West Liberty, 98 cts. *Catticothe*—French, 3 50; Hillsborough, 69 75; Pisgah, 10; Salem South, 15. *Cincinnati*—Avondale, 63; Bethel, 5 30; Cincinnati Cumminsville, 13 22; Cincinnati Walnut Hills 1st, 264 53; Clifton, 23; Madisonville 1st, 5; Sharonville, 8 62; Springfield, 16 24. *Cleveland*—Akron, 3; Cleveland 1st, 35 55; Cleveland 2d, 6; Cleveland Euclid Ave., 95 74; East Cleveland, 15 25. *Columbus*—Columbus Broad St., 43 96; Midway, 2; Mifflin, 5; Mt. Sterling, 3 56. *Dayton*—Dayton 1st, 23 81; New Carlisle 1st, 17; New Jersey, 12 98; Somerville, 3 84. *Huron*—Huron, 5 40. *Lima*—Sidney 1st, 26 66.

Mahoning—Poland, 6. *Marion*—Pisgah, 1 55; Richwood, 3; Trenton, 5; York, 2. *Portsmouth*—Hanging Rock, 5 30; Manchester, 13; Russellville, 12. *St. Clairsville*—Buffalo, 11 71; Farmington, 4 12; Martin's Ferry 1st, 22 43. *Steubenville*—Bakersville, 8; Long's Run, 5 98; New Cumberland, 8 18; New Hagerstown, 3 97; Yellow Creek, 8 25. *Wooder*—Apple Creek, 10; Belleville, 1 50; Fredericksburg, 20; Orrville, 5 29. *Zanesville*—Brownsville, 9; Homer, 2; Unity, 8 65. 947 87

PACIFIC.—*Bentley*—Clear Lake 2d (Lakeport), 12; Healdsburg, 7 29; St. Helena (5 from sab-sch.), 85. *Los Angeles*—San Geronimo, 2. *Sacramento*—Grayson, 11 50; Vacaville, 12. *San Francisco*—North Temescal, 25; Oakland 2d, 16. *Stockton*—Stockton 1st, 25; Woodbridge Bethel, 5 55. 151 34

PENNSYLVANIA.—*Allegheny*—Allegheny 1st, 72 50; Allegheny McClure Ave., 45 36; Bellevue, 11 04; Evans City, 5; Glasgow, 5 60; New Salem, 8; Plains, 6; Rochester, 5; Tarentum, 8 25; West Bellevue, 6. *Butte*—Black Lick, 8; Braddock 1st, 22 25; Centreville, 3 40; Murrysville, 9; Pine Run, 3; Pleasant Grove, 5. *Butler*—Buffalo, 5; Scrub Grass, 8. *Carlisle*—Bloomfield, 17 25; Carlisle 2d, 104 37; Green Castle, 9; Harrisburg Westminster, 9; Shippensburg, 20. *Chester*—Marple, 14 50; Oxford 1st, 87 73; Wayne sab-sch., 25. *Clarion*—Brookville, 14 57; Oak Grove, 2; Reynoldsville, 3. *Erie*—Fairview, 3; Greenville, 40; Hadley, 2; Harbor Creek (incl. 1 50 from sab-sch.), 4 41; Springfield, 2; Titusville 1st, 79 03; Waterford, 4; Wattsburg 1st, 2 05. *Huntingdon*—Alexandria, 47 23; Altoona 1st, add'l, 1; Beulah, 3; Houtdale, 4 50; Lost Creek, 7 15; Lower Spruce Creek, 13. *Kittanning*—Bethesda, 5 32; Cherry Tree, 7 83; Indiana, 82 60; Kittanning 1st, 75 65; Worthington, 12. *Lackawanna*—Canton, 24; Carbondale 1st, 82 54; Langelyffe, 20; Monroe, 30; Tunkhannock, 41 26. *Lehigh*—Easton Brainerd, 157. *Northumberland*—Bald Eagle and Nittany, 12 76; Beech Creek, 2 59; Great Island, 40; Mahoning, 68 36; Mifflinburg 1st, 5 29; Washington, 30 23; Williamsport 1st, 20. *Philadelphia*—Philadelphia 2d, 126 58; Philadelphia Southwark 1st, 3; Philadelphia Tabernacle, add'l, 20; Philadelphia Walnut St., 600; Philadelphia Woodland, 299 08. *Philadelphia Central*—Philadelphia Central, 64 89; Philadelphia Kensington, 37 15; Philadelphia Mantua 2d, 2; Philadelphia Memorial, 91 25; Philadelphia Princeton, 238 55. *Philadelphia North*—Germantown 2d, 211 82; Port Kennedy, 4. *Pittsburgh*—Bethany, 22; Crafton, 11; Forest Grove, 20; Hazlewood, 31 79; Mt. Pisgah, 10; Pittsburgh 2d, 5 71; Pittsburgh East Liberty, 73; Pittsburgh Shady Side, 28 25. *Pendleton*—Dunbar (3 from sab-sch.), 26; McKeesport 1st, 55 16; Round Hill, 13 07; Scottdale, 7; Sewickley, 8. *Shenango*—Mahoning, 11 75; Slippery Rock, 10. *Washington*—Unity, 4; Upper Ten Mile, 12; Washington 1st, 36 25; Wellsburg, 13. *Wellsboro*—Wellsboro, 3 08. *Westminster*—Bellevue, 8 25; Chestnut Level, 17 84; Slate Ridge, 10. *West Virginia*—French Creek, 5. 3673 10

TENNESSEE.—*Union*—Hebron, 1 15; Hopewell, 3 40. 4 55
UTAH.—*Montana*—Hamilton, 2 50; Helena 1st, 30 65; Spring Hill, 1 50. 84 65

WISCONSIN.—*La Crosse*—Mauston Ger., 3. *Lake Superior*—Florence, 8 57. *Madison*—Cambridge, 3 80; Oregon, 9; Rosedale, 1 07. *Milwaukee*—Milwaukee Calvary, 51 77; Milwaukee Immanuel, 50; Stone Bank, 2 75. *Winnebago*—Appleton Memorial, 17; Stevens Point, 40 67. 187 63

From the churches.....\$11,069 66

FROM INDIVIDUALS.

Rev. Reuben Frame, III., 5; "A friend," 1; Guest money at Perth Amboy, 20; Rev. J. H. Dulles, N. J., 10; Rev. R. Taylor, D. D., N. J., 25; Mrs. Elizabeth Spears, Ind. Ter., 1; Mrs. E. P. Robertson, Ind. Ter., 1; R. D. Kent, N. J., 25; Miss H. D. Mills, Pa., 25; Rev. L. B. Rogers, N. Y., 5; J. L. Patterson, Pa., 5; Mrs. Kate Porter, N. J., 50 cts.; Miss Elizabeth Callender, R. I., 100; Rev. J. S. Lord, Mich., 1; Miss Hattie B. Wells, N. Y., 2; Miss Lizzie McCaughan, N. J., 4; John Wallace, Neb., 1; Harriet J. Rogers, N. Y., 25; John G. Ross, N. Y., 4; Mrs. Amelia S. McKay, "In memoriam," Mich., 5; Rev. W. L. Tarbet and wife, 65 cts.; "C. Penna.," 6; J. G. T. Bogata, 10; Mrs. J. Harkness, 5. 287 15
Interest from Permanent Fund..... 8,361 25
Latta Fund (Synod of Ohio)..... 41 67

For current fund.....\$14,759 72

PERMANENT FUND.

(Interest only used)

Legacy of Miss Henrietta A. Lennox, N. Y., on account..... 9,000 00
Total receipts for October, 1888.....\$23,759 72
Total for current fund since April 1, 1888.....\$55,724 08
W. W. HEBERTON, Treasurer.

RECEIPTS FOR SABBATH-SCHOOL WORK, OCTOBER, 1888.

ATLANTIC.—*Knox*—Antioch sab-sch., 1; Augusta Christ sab-sch., 4 85. *Yadkin*—Boonville sab-sch., 1 41. 7 28
BALTIMORE.—*Baltimore*—Baltimore Westminster sab-sch., 50. *New Castle*—Port Deposit, 3 75. 53 75
COLORADO.—*Boulder*—Valmont, 4 cents. *Santa Fe*—La-guna, 3; Santa Fe, 4 26. 7 80
COLUMBIA.—*Idaho*—Spokane Falls, 10. *Oregon*—Brownsville, 2 50; Crawfordville, 2 50; Octorara, 1. 16 00
ILLINOIS.—*Bloomington*—Gilman, 4; Philo sab-sch., 4 60. *Chicago*—Chicago 3d sab-sch., 62 64; Chicago Covenant sab-sch., 32 32; Hyde Park 1st, 40 45. *Freeport*—Belvidere sab-sch., 20. *Peoria*—Knoxville, 13 02; Peoria 1st, 11 91. *Rock River*—Sterling sab-sch., 12 60. *Schuyler*—Burton Memorial, 5; Chili sab-sch., 4 85; Mt. Sterling, 20 30; Perry, 4. *Springfield*—Manchester, 1; Murfreesville, 1; Pisgah, 1 82; Unity, 58 cts. 240 00
INDIANA.—*Crawfordsville*—Ladoga sab-sch., 7 10; Lexington sab-sch., 4. *Logansport*—Concord, 2; Goodland, 4; La Porte, 18 63; Benselizer, 6 01. *Muncie*—Wabash ch., 1 50, sab-sch., 20. *New Albany*—Jeffersonville sab-sch., 8 16. *White Water*—Connersville 1st sab-sch., 10. 81 60
INDIAN TERRITORY.—*Choctaw*—Atoka sab-sch., 5. *Musco-goe*—Achena, 1. 6 00
IOWA.—(*Union*) *Bluffs*—Corning, 5. *Dubuque*—Lansing 1st, 3 70. *Fort Dodge*—Fort Dodge (sab-sch., 23 49), 41 50. *Jowa*—Fairfield sab-sch., 15 79; Keokuk Westminster, 3 70; New London, 41 cts.; Troy sab-sch., 1 72. *Iowa City*—West Liberty sab-sch., 4 23. 76 05
KANSAS.—*Highland*—Hiawatha, 10. *Noosho*—Carlyle, 1 45; Colony, 3 42. 14 87
MICHIGAN.—*Detroit*—Ann Arbor, 10 51. *Lansing*—Homer, 7; Parma, 27 cts. 17 78
MINNESOTA.—*Red River*—Red Lake Falls, 6. *St. Paul*—Stillwater sab-sch., 3 70. 9 70
MISSOURI.—*Oswego*—Deepwater sab-sch., 2; Westfield sab-sch., 3 35. *Platte*—Maryville, 25 85. 31 20
NEBRASKA.—*Omaha*—Omaha 1st, 35 71; Waterloo sab-sch., 10. 45 71
NEW JERSEY.—*Elizabethtown*—Metuchen sab-sch., 11 11; Perth Amboy, 10 63; Pluckamin (sab-sch., 10 03), 14 38; Springfield, 17. *Monmouth*—Farmingdale, 10; Ocean Beach sab-sch., 8 81. *Morris and Orange*—Madison, 3 25, sab-sch. Misc. Soc., 50. *Newark*—Newark 2d, 7 49; Newark Calvary, 4 72; Newark Park sab-sch., 25; Newark Roseville, 63. *New Brunswick*—Trenton Prospect St., 39 22. *West Jersey*—Blackwood, 10. 274 61
NEW YORK.—*Albany*—Albany State St., 16 37. *Bingham-ton*—Binghamton 1st, 33 66, sab-sch., 53 86; Deposit, 11 45; Oswego, 10. *Boston*—Newburyport 2d sab-sch., 25 02; Wind-ham sab-sch., 10. *Brooklyn*—Brooklyn Duryea sab-sch., 25; Brooklyn Memorial, 21; Brooklyn Throop Ave. sab-sch., 20. *Buffalo*—Buffalo Westminster, 7 92. *Columbia*—Durham 1st, 1. *Hudson*—Middletown 2d, 1 51. *Long Island*—Moriches, 2 65. *Lyons*—Ontario sab-sch., 5. *New York*—New York Park, 27 19. *Niagara*—Lockport 1st sab-sch., 14 41; Somerset sab-sch., 9 25. *North River*—Freedom Plains, 12. *Oswego*—Unadilla, 4. *Rochester*—Ogden, 1 02; Rochester Brick, 150; Rochester Westminster sab-sch., 6 30. *St. Lawrence*—Hammond sab-sch., 10. *Steuben*—Addison sab-sch., 18 14. *Syracuse*—Lenox sab-sch., 5 04; Syracuse Park Central, 13 15. *Troy*—Troy Second St., 117 09; Waterford, 19 73. *Utica*—Onida, 12 34; Utica 1st, 19 70. 683 80
NORTH DAKOTA.—*Bismarck*—Steele sab-sch., 1 89. *Fargo*—Blanchard, 2 40; Mapleton, 2 25. 6 04
OHIO.—*Bellefontaine*—Spring Hills, 42 cts.; West Liberty, 32 cts. *Cincinnati*—Cincinnati 1st, 17; Cincinnati Mt. Au-burn sab-sch., 36 20; Clifton, 15. *Cleveland*—Cleveland 1st,

11 85; Cleveland Euclid Ave., 31 91. *Dayton*—Somerville, 3 16. *Huron*—Huron sab-sch., 3 05. *Lima*—Turtle Creek sab-sch., 6 10. *Maumee*—Bowling Green, 21. *St. Clairsville*—Buffalo, 3 90; Mt. Pleasant sab-sch., 11 68. *Steubenville*—Centre Unity, 4. *Zanesville*—Zanesville Putnam, 25. 189 59
PACIFIC.—*San Francisco*—Danville, 17 00
PENNSYLVANIA.—*Allegheny*—Bethel sab-sch., 9 95; Springdale sab-sch., 1 67. *Blairsville*—Greensburg sab-sch., 25; Ligonier, 8; Murrysburg, 3. *Butler*—Allegany, 1; Amity, 13 33; Buffalo, 5; Butler, 30 28. *Carlisle*—Green Castle, 3; McConnellsburg, 3 40; Newport, 10. *Chester*—Glen Riddle, 2; Wayne sab-sch., 25. *Clarion*—New Rehoboth, 5 20. *Erie*—Conneautville, 3 94; Waterford (sab-sch., 2), 5. *Huntingdon*—Beulah, 3; Houtzdale, 1 50; Shellsburg, 3. *Lackawanna*—Ararat sab-sch., 2 15; Wilkesbarre 1st, 101 23; Wyalusing 2d sab-sch., 12 81. *Lehigh*—Bethlehem sab-sch., 3 85. *North-umberland*—Williamsport 1st, 5. *Philadelphia*—Philadelphia 9th sab-sch., 27 30; Philadelphia Evangelical, 30 84. *Phila-delphia Central*—Philadelphia Bethlehem sab-sch., 15 24; Philadelphia West Arch St., 25 97. *Philadelphia North*—Ne-shaminy Warwick sab-sch., 13. *Pittsburgh*—Bethany, 30; Forest Grove, 10; Hazlewood, 16 81; Mansfield sab-sch., 25; Mt. Washington, 7 31; Pittsburgh East Liberty, 24; Pitts-burgh Shady Side, 11 30. *Shenango*—Leesburg sab-sch., 4; Mt. Pleasant, 5. *Washington*—Burgettstown sab-sch., 12 06; Washington 1st, 18 13; Wayneburg, 6 40. *Wellboro*—Elk-land and Osceola, 2; Wellboro', 2 69. *Westminster*—Ches-nut Level, 2 88; New Harmony sab-sch., 4 30; York West-minster sab-sch., 5. 576 54
TENNESSEE.—*Holston*—Elizabethton, 1. *Union*—Baker's Creek sab-sch., 1 31. 2 31
WISCONSIN.—*Milwaukee*—Milwaukee Immanuel, 33 56; Stone Bank, 50 cts. 39 06

From the churches, October, 1888..... \$1,533 42
From the Sabbath-schools, October, 1888..... 862 84
Total from churches and Sabbath-schools, Octo-ber, 1888..... \$2,396 26

MISCELLANEOUS.

Interest J. C. Green Fund, 250; T. W. Synnot, Woodbury, N. J., 200; Mrs. J. F. Willard, Au-burn, N. Y., 600; J. W. Hollenback, Wilkes-barre, Pa., 50; "G. L." 300; A. Blair, Carlisle, Pa., 10; Miss Virginia Welles, Wyalusing, Pa., 10; Ossineke sab-sch., Mich., 2 60; James Pal-mer, Altmont, Ky., 1; Silvesta sab-sch., Dakota, 1 65; Rev. J. S. McClung, Neodesha, Kan., 50 cts.; E. E. Saunders, Fargo, Dak., 5; R. J. Young, Williamsport, Ind., 1 70; Pleasant Ridge sab-sch., Neb., 4 45; John Bovie, Invercargill, New Zealand, 2 50; John H. Converse, Phila-delphia, Pa., 50; Miss Rhoda W. Smith, Phila-delphia, Pa., 5; "E. G. F." 10; Rev. W. L. Tar-bet and wife, Ill., 97 cts.; "C. Penna." 1; A friend, Princeton, N. J., 300; Pleasant Grove sab-sch., Utah, 4 25..... 1,510 62
Total receipts for October, 1888..... \$4,206 88
Previously acknowledged..... 46,536 18
Total contributions since April 1, 1888..... \$50,546 06

C. T. McMULLIN, Treasurer,
1234 Chestnut St., Philadelphia, Pa.

THE CHURCH AT HOME AND ABROAD.

FEBRUARY, 1889.

EDITORIAL.

"AM I CALLED TO THE MINISTRY?"

A personal letter asking help to answer that question having lately been received, an extract from it was sent to a number of experienced ministers, each of whom was desired to give a brief answer to it. It was believed that what might be written with reference to an actual case, in recent experience, might possibly throw some light upon the question arising in the conscience of that class of men, which has not been thrown by the discussion of the same question stated in abstract form. The extract was sent without date or signature as printed below :

I am a man of thirty-three, unmarried, in active business, prosperous and successful. My life has been spent entirely in business pursuits. Some years ago I had a strong inclination to enter the ministry, but was deterred largely by the fact that I had a brother partially dependent upon me, and a sister wholly so. They are now both provided for, and I am no longer responsible for their material interests.

Within the past few months the old question that I thought was settled years ago has come to me again. I am not a college-bred man, and I realized the seeming waste of time, the folly of undertaking at my age the course of study necessary to enter the ministry of the church of my choice. I am an elder in one of our city Presbyterian churches.

The question that comes to me is whether my money or my personal work will accom-

plish the most for our Lord. It is my purpose to spend for his service the coming year \$1000 to \$1500, and a like amount so long as I am prospered.

Now the question is whether the mission field, at home or abroad, or other department of the work, has the place for me where I can make my personal work, with such ability as I have, count for as much as or more than such moneyed help as I may be enabled to give from time to time. On this question perhaps you, with your larger knowledge of the fields and their needs, can give me such information and hints as may bring me to a wise conclusion.

The following answers have been received.

Rev. J. R. Collier, of Louisville, Ky., writes :

Your inquirer has three reasons for entering the ministry, each of which is worthy of careful consideration.

1. He has an evident desire to enter upon the office.
2. He is devoted to God's service, as we learn from his contributions.
3. Being unmarried, there is not so much to hinder him from making a change.

As his desire is evidently in that direction, he would probably be satisfied after entering upon the ministry ; and he is now old enough to act with discretion.

Being devoted to God's service, he would doubtless make an earnest minister of the gospel, who would love his calling. These

are elements of success in any calling, and always enter into a divine call.

There are contrary elements in this case, which in my judgment outweigh those we have just considered.

1. His age is against him. Habits are usually formed in early life; they harden, like the tissues, and are not so pliable at thirty-three as at eighteen. In making the change of occupation he could not readily change his habits of life from the commercial to the ecclesiastical.

2. He was providentially turned aside from preparation at the time he should have been prosecuting his preparatory studies; hence God has shown him, *at the age men choose and prepare for their calling*, that it was not his will for him to enter the ministry.

3. His classical and literary education is deficient. In apostolic ages God inspired fishermen to lay the foundations of Christianity; but the great preacher, even then, was Paul, one of the best-educated men of the day. In these days of skeptical antagonism there is an especial call for ministers of broad mind, thoroughly cultivated, able to meet the attack. Never was an educated ministry more loudly called for than to-day.

4. God is blessing him in his present calling. As a business man he is "prosperous and successful," able to support an average minister by his contributions, while he does a good work as an elder. If he were to leave his business and become an average preacher, the church would be deprived of the thousand or fifteen hundred dollars which flows in from his business life. And the church would lose his work as an elder without any increase in the clerical force; for the church would lose the ministerial services of the man this one would have supported.

Hence it appears to me that the inquirer will serve God and his church most acceptably by remaining in the sphere in which God has placed him. His love for Christ's service and his earnestness therein may find abundant exercise in the exalted office of elder to which God has called him.

Rev. T. L. Cuyler, D.D., writes from Brooklyn:

It seems to me that this case should be determined by certain personal considerations of which I know nothing. This good brother is successful in business and consecrates his earnings to the Lord. On that side there is certainty. Now is it equally certain that he possesses the requisite physical, mental and spiritual gifts to make him an effective preacher of the word? Has he also the habits of industrious study that will enable him to make up in a good degree the lack of a collegiate education?

Two men in my church who went by the short road from secular business into the ministry, both of whom have been eminently successful, could answer these two vital questions by a strong affirmative. One of them was as old as this brother, and the other not much younger.

Money is good, but a minister of Jesus Christ is still better; and if this brother can say "yes" to these questions and feels an intense, inextinguishable desire to preach the gospel, I should say to him, "Shut up your shop and get ready as soon as possible for the pulpit without going through college."

Rev. S. M. Campbell, D.D., of Minneapolis, writes:

At Auburn, where I took my theological course, scarcely a class is graduated that does not include some one who is not "a college-bred man." [Such men are doubtless found in all the theological seminaries.—Ed.] Such men have always been accepted by our presbyteries if they gave promise of usefulness; and so far as I have been able to follow them, they have proved just as effective workers as those who have been favored with the better opportunities.

As to the particular case presented, some things are clear, but not all. The man's age, thirty-three, need not deter him; for he can take a full theological course, and still be in the field at thirty-six, while even a shorter course might be sufficient in his case. As to that let him seek the judgment

of his presbytery. And if God's call to him is so clear and strong that nothing else will satisfy his mind, who will dare say to him nay? The case is, of course, exceptional; but exceptional cases are provided for in The Book; and when such cases are submitted to presbytery, they commonly clear up.

On the other question, Would it be better for the man to continue in business, and give from \$1000 to \$1500 to sustain some one else in the work, one could scarcely give answer without some personal acquaintance with the man. The presumption is that a man well established in business will do better to abide in that state. And yet there might be a case where it would be better to change. If this man should prove a preacher of extraordinary gifts and graces, and should accomplish a great success, then the amount of money he proposes to give would be no sort of an equivalent for the lost service. But if he is to prove but an ordinary man, doing about as well as the common run, the money he proposes to give might just as well supply perhaps two or three men for the work. The average minister in our church does not cost a thousand dollars a year. Indeed for home missionary work, for which the Board does not assume the entire expense, fifteen hundred dollars a year would keep three or four men in the field. So he could multiply himself, and do four men's work instead of one.

Unless, therefore, the call is so pressing that he feels that he cannot ignore it, I should say, Stick to the business which you understand, and give your \$1000 or \$1500 to sustain, perhaps, four men in the work.

Rev. B. M. Palmer, D.D., of New Orleans, writes:

I am sorry that I am so taken up with a book which I am endeavoring to get ready for the press that I cannot allow myself to be diverted from it, especially as the busy season is already upon me, and I have little enough time left for the completion of my task. That men of the class described may often be called into the ministry, I do not

doubt; but each case, it seems to me, has to be settled on its own conditions, and that no general decision can resolve the scruples of an individual conscience.

Rev. H. Bullard, D.D., of St. Joseph, Mo., writes:

My advice would be that the brother should remain, as he is, in business, unless some *manifest duty* to preach should be laid upon him. If God wants him to preach, he can train him as he did Moody, not in the schools, but by pressing opportunities to do more and more of the work which belongs to an evangelist. A consecrated, successful business man can do more good than we can measure.

The main question is not whether God wants him to preach, but whether he is willing to do so if God wants him to. If we are only willing to do *anything God wishes*, it is safe to let him open the way.

Rev. J. T. Smith, D.D., of Baltimore, writes:

I am glad your attention has been called to a certain class of proposed candidates for the ministry. I have now four of this class coming to me for advice, and with reference to one or two of them I am greatly at a loss. To one, whose case is almost exactly parallel to that in the slip you enclose, I have no hesitation in saying, You ought to remain where you are. Of course, every case has to be decided on its own merits; but ordinarily a young man who has an imperfect education and has a business position which will enable him to help others into the ministry had better retain it.

Rev. J. A. Wight, D.D., of Bay City, Mich., writes:

The inquirer in this case needs, or seems to need, to know in advance some things which can only be learned by experience. Will his present success in business con-

tinue? Will he succeed in the ministry, so as to outweigh his value to the Lord's cause as a business man who uses his gains in the Lord's service?

But some things are plain in all such cases. An educational preparation for the ministry is essential. The general rule of the Presbyterian Church is a safe one to follow; but there are exceptions, and a good many of them. How much of preparation, of what precise quality, and how it shall be obtained, admit of variable answers. There is no inconsiderable variety in the work to be done by the Christian ministry. Churches vary in their aptitudes to receive and appropriate instruction. The minister's fitness for the given place has often more to do with his success in it than have his general qualifications; but a teacher can only teach what he knows. Each man needs to be qualified for the place he is to occupy; but whether he reaches his qualifications in an academy, a college, a seminary, or partly by their help, or in ways independent of them all—provided he reaches them—is of no consequence to those he serves. Of course, the facilities of institutions are to be chosen if possible; but many a dullard goes from primary school to seminary, through all the intermediate grades, and is a dullard still, while some useful and even superior men dispense with a part of them, or even all. Dr. Mark Hopkins had no seminary training. The president of a college in Michigan, who in sermon and lecture stands high in public esteem, is in like condition. Another has served a prominent church as pastor twenty-three years, and might perhaps have served longer had he begun earlier. Several others, some with excellent qualifications, with but partial college advantages, or possibly with none, are doing useful service. Mr. Moody's case is well known, though there is but one Moody. Some of these men commenced their work in advanced life. Dr. Hopkins was over thirty when he began to preach. The pastor of twenty-three years was over forty when he began. One of the prominent bishops of the Episcopal Church, now deceased, was over forty when entering the ministry.

I once assisted in the examination of an applicant for reception into a presbytery, whose examination disclosed much ignorance in the several parts of his trial. There was a disposition to reject him, till he read us a part of a sermon. I then remarked "If a man can make a good barrel, holding water, I will vote to pass him as a cooper, though he has served no apprenticeship, and cannot tell how he made the barrel." The applicant was accepted, and has done good service in the Presbyterian Church for over thirty years, and is yet doing it.

We happen to have information concerning the last preceding writer, that when he was forty-three years of age and an elder in the Second Presbyterian Church of Chicago, the question of entering the ministry came upon his conscience, and was urged by Rev. Dr. Patterson and others. Mr. Wight said to Dr. Patterson, "If I could preach five years, I would undertake it." "You can preach ten," was Dr. Patterson's reply. Dr. Wight has preached thirty-three years; has been a pastor over thirty years—pastor of two churches only; and, like a good palm tree, still brings forth fruit in old age. Dr. Wight was, if we mistake not, a graduate of Williams College, and was successfully engaged in the profession of journalism when he was thus led to devote his subsequent life to the ministry.

It was not expected that either of the ministers thus addressed would give positive advice, without more particular acquaintance with the inquirer. We believe, however, that he will be helped by these responses, and that they will equally help other similar inquirers. Especially, we trust, will this little symposium encourage every such one to seek a frank interview with at least one wise minister and one wise layman. Above all seek divine guidance. "If any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him."

STREET SPEAKERS.

Under this title our esteemed contemporary the *Presbyterian Messenger*, of London, makes suggestions to preachers of the gospel which are well worth careful consideration :

London possesses a wonderful band of street orators. We do not refer to the vendors of specifics for removing grease-spots, or infallible remedies for curing indigestion; though many of these display a skill in attracting an audience and persuading them to purchase which the members of more exalted professions might envy. There are whole tribes of speakers who need no rostrum but a wooden chair or the steps of some building, and who never fail of drawing together a larger or smaller knot of hearers to listen to what they have to say. Politics, religion and its opposite and temperance are the principal topics on which they descant, and at some favorite spots, such as, for instance, the Midland arches behind the station at St. Pancras, half a dozen gentlemen may be found speaking at once,—each addressing the portion of the crowd that clusters round himself. The audience are, it must be admitted, of a free and mobile character. No one is bound to listen any longer than he likes; and when he has had enough of it from one speaker, he may go away altogether or shift his position so as to get within earshot of some rival orator. The most familiar forms of this outdoor activity, as employed in the service of religion, are those of the Salvation Army and the similar labors of city missionaries and open-air evangelists. It is probable that the number of these street preachers far exceeds that of all other classes of outdoor speakers; but the temperance movement is very well represented also, while socialism and infidelity have their own band of advocates. The most favorable day for all exertions of this nature is Sunday; but week-day evenings are also turned to account in some localities.

The ability of these outdoor instructors of the public is, of course, of very various

kind and degree; but on the whole it is really surprising to note what a power they possess of securing attention. The reason of this arises from the necessity of the situation. The audience are not, like the twelve men in the jury-box, compelled to listen; nor even, like the members of a congregation, compelled at least to sit still and make some show of listening. If they are not caught and held by the speaker, they wander away at their own sweet will. The proclaimers of unpopular views have the hardest ordeal to undergo; and this puts them most on their mettle and develops more fully their oratorical qualities. The street speaker is compelled to put things in a way that will secure attention; hence their usual style is direct, plain and clear. The points they make are obvious and striking; and the whole tenor of their address is most frequently conversational and argumentative, seldom declamatory in manner or far-fetched in material. We must not forget that the greatest successes of the gospel have been won under such conditions. The apostles sought to make an audience wherever they could. Wesley and Whitefield spoke on all manner of available spots in town and country. Our missionaries have to do the same, to a large extent, among the heathen of to-day. Even in cathedrals and churches the conditions are sometimes not altogether different. In Italy, for instance, during the daily preaching in the cathedrals at the season of Lent, the audience stand around the pulpit or go in and out as they please. Perhaps something of the qualities produced in this way might help to fill up some empty churches. On a recent Sunday we heard a minister give out as his topic of discourse the justice of God in his dealings with men. Instantly we were all alert to hear what he would say. What he did say was disappointing, for he never noticed any of the points which are urged so strongly in our time against the divine government of the world. On leaving the church we stumbled on a temperance orator below a railway arch. He evi-

dently understood the art of hitting the nail on the head. His topic, of course, was easier and more homely; but we could not help feeling that a little more coming home to men's actual thoughts would have endued the preacher we had been listening to with new power and brought hearers to his vacant pews.

We quite agree with the *Messenger* in the evident purpose and spirit of this article. We concur in its recommendation to study attentively street speakers and street sights. Auctioneers, venders of nostrums, exhibitors of advertising placards and of puppet-shows, can all teach preachers something as to the art of *getting attention*. We believe that most of our preachers are sufficiently alive and alert to learn a good deal from these wayside teachers, as they frequently pass them, without tarrying to spend much of the time on them that perhaps is needed for visiting the sick, attending funerals, or the study of books and preparation of sermons. Probably most ministers might learn more than they do from such teachers; but young preachers would make a mistake if they should try to imitate them.

When Dr. Emmons was asked to prescribe a remedy for *inattention* in a congregation, he replied, "*Give them something to attend to.*" That to which it is the preacher's business to get and to hold the attention of people is a very different sort of *something* from that at which the street showman or razor-stop man is driving. An imitation of their methods may attract a crowd to the preacher, and win their applause, without

getting their attention to the only message which he has any right to deliver.

But there are street *preachers* as well as street criers. Some of them deliver the true gospel message, and by the really apostolic methods which our contemporary commends effectually gain attention to it. We thank God for such men. But has he yet shown us any way in which the effort to increase the number of them will not produce two or ten mountebanks to degrade the gospel for every real street *preacher*?

May there not also be injustice in criticising a preacher discoursing on "the justice of God in his dealings with men" by comparing him with "a temperance orator below a railway arch"? This liability is, indeed, recognized in the admission "his topic, of course, was easier and more homely"; and we make no question that even such a grave theme as that preacher's may be helped even by plain, blunt methods, to "come home to men's actual thoughts." There are Moodys, and there are preachers of less taste and refinement; there are even coarse preachers by whom the Spirit of God brings the gospel home effectually to coarse men. We reverence them; but we apprehend that other preachers cannot become like them in power by trying to imitate their manner. An average temperance speaker cannot become a Gough by imitating Gough's droll way of jerking his coat-tail. As little will the average minister win crowds of hearers or real converts by behaving so as to get himself called *Tom* or *Jack* or *Sam*.

"ONE WOMAN'S WORK."

There is something sweetly and powerfully suggestive in a story which we find in *Faith and Works*. It is of a Miss Stude who "in early life had met with disappointments," and who, now a middle-aged woman,

frequents the London police courts, in order to "receive" and befriend "unfortunate girls" accused in those courts.

She [also] went out upon the highways and byways of vast London—oftenest upon

the byways—and brought back to her little rooms one after another of those poor forlorn castaways who throng in such sad procession in the streets of all great cities; and she shared her bread with them—her bed with them; gave them no solemn lectures, but, by very loving-kindness, with sisterly sympathy, with gentlest, tearful appeal and encouragement, above all by winning them from despair to hope, from hope to actual amendment and honesty, she imparted a new life to what was a living death. Her noblest deed was her sacrifice. Within a year, out of some £750, mostly given in charity, and to which was added her own and a benevolent companion's pitiful income, she gave a home, food, clothes, medicine and doctor's care, and a new and happy life, to three hundred and seventy-five girls, poor, painted and poisoned and ragged, patched wretches. In two thirds of these cases the cure was complete—the new life was permanent and blessed.

In explanation Miss Stude simply says:

'Tis only through the heart the germ of goodness, not quite stamped from nature, and the knowledge that every honest door in the world is not shut against them, that they can realize the possibility of shaking off the life of vagabondage, and recover the beginning of those sentiments of womanly dignity and worth erroneously supposed forever gone. My home is no refuge, but the quiet, unassuming household where

I think I may say tranquillity from the turmoils of a tumultuous world outside exists—the passage to commencing life anew.

Highly as we esteem organized woman's work, combining and harmonizing the power of many women—a glorious feature of this age of Christian activity and enterprise—it is well for women and men to be reminded that there also are great possibilities of individual usefulness. A woman may have opportunity, aptitude, disposition, evidencing a divine call to a work which she can do better singly than any public organization or any official representative of one can do. She may, at the same time, know herself not fitted for official or institutional work. Besides the great multitude of fishes to be secured in a huge net by the combined pulling of many hands, there are many precious fishes that can only be taken with the hook, and this work must be done by one angler alone, very quiet and silent and patient. A crowd cheering his success or clamorously trying to help it would spoil all. Follow Christ, and he will make you fishers of men. He may assign you to a gang, to haul a huge net, or he may silently put a small hook in your hand. Be sure you get your personal orders from him. He will see your work, if the public should not.

Rev. Naomi Tamura, of Japan, will be remembered by many readers of *THE CHURCH AT HOME AND ABROAD* as a Japanese young man who took courses of study in Auburn and Princeton seminaries, and lectured in many churches, north and south, on Japan. He is now pastor of a Presbyterian church in Tokyo. His work has been greatly blessed in every way. Within the last eighteen months 150 persons have united with his church. They have a nice large church building, built last year at a cost of over \$4000. He lectures on pastoral theology and homiletics, in the

Union Theological Seminary in Tokyo, one hour each day. He is writing and translating a commentary on Genesis and preparing a Japanese concordance. He is anxious to establish an industrial school for poor students. They have many active and promising young men who are anxious to get an education, but have not the means.

J. M.

Is not the Park College idea capable of being realized in Japan? Why not as well as the Chautauqua idea in Persia? See November number (1888), page 484.

We publish with "Official Correspondence" (page 166) an interesting account of the two synods of Atlantic and Catawba, both of which consist largely of ministers and churches receiving sustentation and other help from the church at large through the ministrations of the Board of Missions for Freedmen. That graphic sketch is given us by the field secretary of that Board. Our readers will rejoice in such intelligent testimony to the Presbyterian "thoughtfulness and efficiency" of those synods, and will "watch their proceedings with great interest" and hope.

The Corresponding Secretary of that Board gives (page 167) a most encouraging account of his visit to the churches in Michigan, and of their cordial interest in the cause he represents. And how must his heart have been touched and comforted by finding that his plea for the colored people had been blessed by God to the conversion of a white man who listened to it!

Valuable *Contributions* will be found in subsequent pages, as indicated on the first page of the cover. These are from writers on both sides of the ocean. The interesting article on the Waldensian Church, by Mr. Rankin, will prepare our readers to expect with eagerness an article promised for a future number from the pen of Pastor Prochet, of Rome.

In special preparation for the monthly concert of prayer we have, in the pages devoted especially to that interest, views of the mission work in China—Morrison and his helpers giving the Bible to the Chinese; medical missions, as begun by Drs. Colledge and Parker, and as now prosecuted by Drs. Atterbury, Taylor and others; Dr. Mitchell's lucid, judicious and appreciative account of the *China Inland Mission*; and not less than any of these, the excellent contribution of Rev. H. V. Noyes on *Education in China*.

This was written at the request of Dr. Mitchell, as was also the stirring contribution in our January number from the same pen, entitled *A Plea for the Chinese*. Both of these contributions are as suitable to the *Concert of Prayer* for this month as anything which we have placed under that title.

Our united prayer for the Indians of our own country will be made more intelligent and earnest by perusal of the lucid account of our Home Mission Board's work among them, which is given by one of their secretaries, and by Dr. Hill's instructive and encouraging article on *The Progress of Civilization in the Indian Territory*. Remembering the noble work of Dr. Timothy Hill in that territory, we thankfully rejoice to see that the Board has secured a man not only of the same name but of the same spirit to carry the work forward.

As this number is issued just before the day of the concert of prayer for colleges and schools and the youth in them, we give special prominence to the subject of a call to the ministry not only in the first four pages, but also by the thoughtful and earnest contribution of Dr. Poor on *A Divine Call to the Christian Ministry*. Most appropriate is its closing appeal for united and earnest prayer that God himself will evidence and verify that call to as many of his young servants as he hath need of, for the sowing of his seed and the reaping of his harvests.

The ladies of the Presbytery of Erie, through the kindness of Miss M. C. Comp-ton and Mrs. Smiley, of Bradford, Pa., sent an elegant silver communion set, with linen, to the Presbyterian church of Chehalis, Washington Territory, which was very gratefully received. The linen was hemmed by Mrs. Gillet, a mother in Israel, who is eighty years of age.

Senator Sherman is reported as having said that the problem of securing to the Negroes in our country the peaceful enjoyment of their rights as freemen is the most difficult one in our politics. He thinks that Congress may do something more than has yet been done to fulfill the constitutional provisions; but he exhorts the sufferers "to remember and make allowance for the opinions and prejudices of ages and for the enforced ignorance which was the necessary result of slavery." He encouragingly adds:

But it is certain that these prejudices will disappear as the colored people acquire education and property. They can win by moderation and good character the respect and confidence of the sons of those who held them or their ancestors in slavery.

These are wise words, and the sentiment expressed by them has been cheerfully and hopefully expressed to us in the South by the most thoughtful and intelligent men, white and black, with whom we have conversed there.

We have received the following note from a lady who chooses not to have us give her name. She is an officer in one of our women's foreign missionary organizations, and is engaged in both Sabbath-school and mission-band work. We think the views she expresses well considered and just:

To the Editor of THE CHURCH AT HOME AND ABROAD.

DEAR SIR:—I hope that the note on page 9 of the January number of your magazine will catch the eye of our Sabbath-school superintendents. If there is such a falling off of contributions for foreign missions from the Sabbath-schools, it may perhaps in part be accounted for by the frequent appeals for objects outside of our regular lines of church work which are brought before the schools—objects good in themselves

and worthy of help, and which the quick sympathies of the children are always ready to take up when proposed by their teachers. But I believe that a careful examination of facts would show that the children of our church are really giving more money for foreign missions and giving it more intelligently than ever before, though it reaches the treasury of the Board through a different channel. Gathered in their mission bands month by month, they are taught more thoroughly about the work and its claims than there is time for in the Sabbath-school hour; and at the same time they are learning lessons of systematic giving, of earning, of saving, of self-denial for Christ's sake, that, I am sure, are resulting in larger offerings.

In our recent annual concert of prayer, *the week of prayer*, evangelical Christendom prayed for the coming of God's kingdom in all lands, among all peoples. We prayed for God's energizing blessing upon all the agencies and instrumentalities which his people, led by his Spirit and his providence, have instituted for the advancement of that kingdom. Eminent among these are agencies and institutions for the education of the young—the true education which develops their powers, leads them out and up to strong, vigorous, serious manhood and womanhood.

Our prayer for the institutions recently begun by self-denying efforts of people in their neighborhoods, helped by the whole church through its Board of Aid, and those in our older states, that have so precious a history, and especially our united prayer for the beloved youth now seeking education in all these institutions, is in holy and helpful harmony with this month's concerted prayer for the Chinese and the American Indians, and the comprehensive prayer for "the advancement of Christ's kingdom on earth."

Dr. Worden calls our attention to an error in our January number. On page 16 a note speaks of "young men from our seminaries sent out by Dr. Worden." It should be "*sent out by the Board of Publication and Sabbath-school Work.*" Dr. Worden seasonably requested the editor to make this evidently proper correction in the proof copy which was shown to him. It was by an inadvertence of the editor, not the printer, that the correction failed to be made.

The thrilling narrative from Mrs. Nevius (page 131) arrived barely in time for insertion in this number. A communication from Dr. Jessup arrived just too late, but it will greatly interest our readers in the March number. We have the promise of contributions from Senator Pressensé of France and Sir Matteo Prochet of Italy. The latter may arrive in season for the March number. Our readers will eagerly welcome it.

HOME MISSION NOTES

BY THE SECRETARIES OF THE HOME MISSION BOARD.

The *ninth* month of the fiscal year closed with December, and our receipts to that date were \$405,397.39, or a falling off from the previous year to same date of \$17,175.23.

This is a sad falling off, especially as the General Assembly proposed an *advance* over last year of \$67,000.

The receipts of January are not available at this writing, but we have but *two* months more to complete the work.

Brethren, why should there be any falling off? The year has been prosperous. But money will not raise itself! Every pastor and stated supply, every church and Sabbath-school, must enlist in our behalf if we are to receive the proposed \$850,000. "All at it and always at it" is the first great law of success. What is done in this matter needs to be done quickly.

Miss C. F. White, the principal teacher of the Sisseton training-school, died December 24, after a brief illness, the result of a severe cold. Miss White was one of those rare spirits who count no personal sacrifice too great if the Lord can be glorified, souls saved or humanity uplifted. She had been a teacher in Vassar College, and

at the time of her appointment by the Board was receiving a salary of \$1200, which was relinquished to accept the commission of the Board and \$500. As a teacher she had rare tact and intense enthusiasm. She will be sadly missed and her place hard to fill.

The gifts of Mr. Hand of a million dollars to the freedmen and of Isaiah Williamson of five million to endow an industrial school in Philadelphia suggest a few thoughts.

There are quite a number of men and women in the Presbyterian Church whose fortunes vary from one million to possibly fifty millions of dollars. It is easy to write these figures, but not so easy to take in the full meaning of the amount. Even one million is a great sum of money, and enough, surely, for any family, even a large one. A man cannot take it out of the world with him; and if he have a family of five dependents, surely two hundred thousand dollars is sufficient start in life for the good of any young man or woman. Is not a million of dollars enough to leave to any man's family? will it not buy all the comforts, luxuries and even elegances they can possibly need?

If this supposition is true, then what an untold good could be accomplished if every one in the Presbyterian Church who is possessed of more than one million of dollars should give to the cause of missions or educational work all they possess above that amount! What happiness could be given to those in the darkness of sin, what relief to the suffering, what an upbuilding of the lowly and ignorant! Who can estimate the good which would flow from such a movement? The opportunity given to the fortunate possessors of millions is simply wonderful. What happiness would follow such a movement, not only to the recipients but to the givers! "It is more blessed to give than to receive" are the Master's own words. If there is any truth in them, here is an opportunity to test them. Who will try it?

The Board of Home Missions could suggest many ways in which some of these millions of dollars could be wisely and judiciously invested.

At the Evangelical Conference held in New York the first week in December last, it was shown that there are in New York city four hundred thousand Germans, thirty thousand Bohemians, ten thousand Hungarians; and that the colored population numbers more than thirty thousand. Of Italians there are between twenty thousand and twenty-five thousand. Rev. Vincent Piseck, pastor of the Bohemian church of that city, said that the Bohemians of New York are drawn from the lowest classes.

Rev. Antonio Arrighi, pastor of the Italian mission at New Five Points, spoke of the Italians in New York. If they are to become good American citizens they must be made over, he said. Mr. Arrighi has two hundred and thirty members of his church, and this is the largest body of Protestant Italians anywhere in the world.

We have become quite familiar with the work to be done among the Germans in the country, but we are surprised to find that fully one quarter of the entire population of New York, or four hundred thousand,

are Germans. Add sixty-five thousand Bohemians, Hungarians and Italians, and we can see what a work of city evangelization the Christians of New York have before them.

As to the Italians, we have just heard, from a friend who knows whereof he affirms, that the Italian immigrants are a much more hopeful class than we are apt to think from seeing them as engaged in railroad building and other public works. He says they come here poor, but are a frugal people and do not spend their earnings for drink. They take kindly to our institutions, and in the late controversy in Boston they voted almost entirely on the Protestant side. A mission enterprise has been started among them in Boston recently; and if their numbers in New York are as represented, the presbytery may well look about it and see if Mr. Arrighi's hands should not be strengthened by some co-laborers.

It is quite evident that the General Assembly's committee on the foreign population must not overlook the Italians.

We give below part of a letter from Mrs. Austin, of the Sitka Industrial School, and also a letter which it inclosed from one of the boys in the school. The two letters tell their own story. We only add that few white boys of the same age—though their English might be more correct—could put into an equal space more of pleasant tone and feeling; and few would convey this in better handwriting than this letter contains. It is a good exhibit for both the boy and the school. We wish our readers could see it for themselves. Mrs. Austin says:

Inclosed in this you will please find a letter which Atwell has written. He came bringing it to me, his face beaming with smiles, and asked me to send it for him. He is only about ten years of age. He is an orphan, and was given to us by his uncle. He is wonderfully bright, we think. . . .

DEAR FRIEND DR. IRVIN:

I want to write you a few lines this morning.

I am so glad that you came to see you boys and girls. And they were so happy too. I think you would answer my letter.

You told me to write you a letter. I think hard what I will say to you.

O the boys big pleased with the soldier suit that you sent to them.

I think you would answer this little letter. I know you would just because you are a Christian. I think I will pray for you just were you are.

I close my letter with kindness. I think this is all my talk, and I will say to you good-by.

From your friend,

ATWELL.

This is my Alaskan name,

KAUTOHUL.

Rev. John B. Pomeroy, referring to the question in our December number, page 525—"How is it in Dakota?"—replies:

As compared with the record made by Kansas in the past twenty years, we can only go back eleven years, when one church of nine members and one lone home missionary was the force in south Dakota outside of the Indian churches. Now, exclusive of the latter, we have 93 churches, 58 ministers and nearly 3000 communicants. Or, to put it another way, in all Dakota, including 14 Indian churches with 935 members, five or six of these churches organized during these years, we have two synods, eight presbyteries, 111 ministers, 184 churches, 5854 communicants, two colleges and three academies. With the open doors before us, and with such a beginning, who can predict the growth of the next nine years? It now looks as if in things spiritual as well as in things material the next few years would show a growth in Dakota without a parallel in the history of the Presbyterian Church.

"Ambrose," the long-time correspondent of the *New York Evangelist*, says:

In the way of missionary information, I find a great deal to interest me in the *Home Mission Monthly*, published by the ladies and giving an account of their work among the "exceptional peoples," besides which it contains a good deal of matter of more special interest to the ladies engaged. It is but a thin pamphlet and costs only fifty cents a year.

But there are surely no people on earth more needing to be looked after than these "thrums" of our American web of humanity, such as the Mormons; the forgotten and all but unknown Indians and Mexican mixtures of Arizona, New Mexico and Colorado; the blacks and poor whites of the "pine country," and perhaps also of the unvisited mountains of the South; and somebody needs to look after far-off Alaska, for it is a part of the United States.

Rev. T. V. Moore, of Helena, Montana, writes of a new impulse given to Sabbath work. He says:

There is an awakening interest in this great work in our territory. Little fires kindled and fanned here and there by these county conventions we hope will not only warm up the cold ones in their immediate neighborhood (scorch their heels if necessary), but will all run together into a great fire of enthusiasm which shall sweep our whole territory. . . .

We hope to be able to begin our new church here in the spring. We have about \$10,000 in money and a church property worth at least as much more which we propose to sell. We are about closing the bargain for a new site nearer the future residence portion of our city.

Rev. J. M. Davies, D.D., the synodical missionary of Tennessee, gives us notice of the death of another of our missionaries:

Prof. John Silsby, of Grassy Cove, has gone to his reward. He was a noble man, and served the Lord faithfully as foreign and home missionary, and two of his children are in the foreign field now. The Grassy Cove school is under the charge of the Misses Marston, and they are giving good satisfaction.

The material for the monthly concert for this month, on the American Indians, is abundant and full of interest. We give also a summary of our work among the Indians, brought down to date. This number of the magazine will be valuable to keep for reference for coming months.

Dr. Hill's letter also gives us an encouraging view of the school work in the Indian Territory. The statements about the Sisseton agency are in the same strain.

FOREIGN MISSION NOTES.

BY THE SECRETARIES OF THE FOREIGN MISSION BOARD.

Special prayers on the "Day of Intercession" are recommended in the December number of the *Church Missionary Intelligencer* for reinforcements for the East African field. Last summer it was our privilege to listen to an earnest discussion in the committee of this great missionary society on the question, "What shall be done with Uganda?" Wise precautions were adopted, but the emphatic conclusion was, "Let us go forward." Now British Christians are asked to pray for reinforcements, and for funds that volunteers may be sent. Whatever may be the facts in regard to the imprisonment of Emin Pasha and Henry M. Stanley, whatever may be the diplomatic policy adopted by Great Britain or Germany or France, the work of missions will go forward, the darkest places will be penetrated, the greatest dangers will be braved, and that divine protection which has so often guarded the pioneers of the gospel will be confidently relied upon.

The British trade with Africa is said to amount to \$125,000,000; that of France, \$100,000,000. The whole African trade, exports and imports, amounts to \$375,000,000. Canon Taylor thinks that the \$10,000,000 which he says are given for the cause of missions throughout the world is a generous amount. To quote his own words, "There is no question as to the magnitude of the efforts that are being made; clearly there is no lack of men or means." We would suggest that he draw a comparison between the trade of Christian nations with Africa and the amount contributed for its enlightenment, and revise his conclusions accordingly. It is shocking to think that the amount of profit derived from the liquor trade alone, as carried on under the flags of Christian nations, probably exceeds a hundredfold all that is given for African missions.

There are already ten or eleven steamers on the Upper Congo with headquarters at Stanley Pool. Surveys for the railroad from the lower to the upper waters are completed; the route will lie at some distance south of the river. Two of the vessels on the Upper Congo are missionary vessels, belonging to the English and American Baptists. The others are held variously by the Free State, and by the French, English, Dutch and American trading companies.

Through the laudable efforts of the King of the Belgians, the liquor trade on the Upper Congo has been greatly held in check, but it is rife below the lower Falls, and the difficulty of controlling it is rendered greater by the fact that one side of the Lower Congo is under the Portuguese government.

At a conference held in Brussels not long since which was addressed by Cardinal Lavigerie on the African slave trade, the Turkish minister at the Belgian court took occasion to protest, saying that "all the teaching of Mohammed is contained in the words, 'The worst of men is he who sells men.'" The pithy reply of the Monsigneur, as quoted in the *Missionary Herald*, was:

1. I do not know in Africa a single Mohammedan state, great or small, the sovereign of which does not permit and more often himself practice upon his own subjects, and in ways the most barbarous in atrocity, the hunting and sale of slaves.

2. Throughout all Africa it is only Mohammedans who organize and conduct the bands who ravage it by slave raids and by the sale of slaves.

3. I do not know in the region where the slave trade is prohibited by severe laws, imposed by Christian powers, a single Mohammedan who does not advocate slavery on prin-

ciple, declaring himself ready to buy or sell black slaves.

4. I know personally in Asiatic Turkey and in the provinces of Africa which belong to the Ottoman empire a large number of places where the sale of slaves and the passage of their sad caravans take place with the complicity of the Turkish authorities.

5. Never, to my knowledge, has any *mufti*, teacher or other reader or interpreter of the Koran protested, either in Africa or in the other regions referred to, against this infamous traffic; on the contrary, in their conversation they recognize it all as authorized by the Koran for true believers as regards infidels.

6. Never, to my knowledge, has any *cadi*, or Mohammedan judge (who must judge only according to the laws of the Koran and the authorized commentaries), pronounced a judgment which implied the condemnation of slavery; on the contrary, they have professed in this matter the same opinions as the teachers.

Cardinal Lavigerie has been for thirty years in constant intercourse with Mohammedans in Africa.

Rev. Mr. Walker, who has been sent out to reinforce the Uganda mission, has been very kindly received by Mwanga, the cruel king by whose command Bishop Hannington was slain. The friendliness and even honor shown to the new missionary is interpreted as a sign of misgiving on the part of the king for his former cruelty, and unless new events occur which may change the current of affairs, the outlook for the persecuted and suffering mission at Uganda is hopeful. Mr. Walker, whose letters are promised in the January number of the *Church Missionary Intelligencer*, has written letters which express gratification not only at the changed attitude of the king, but also at the extent of the work which has been accomplished thus far.

It begins to look as if the territories that were taken under the protectorate of France must be worked through French missionary agencies alone. Here is an instance of grand success under the London Missionary Society in the Loyalty Islands, which must be given up wholly to Roman Catholic in-

fluence unless French Protestant societies can man the field. Rev. John Jones, of Maré, in the *Missionary Record* of the Presbyterian Church of Scotland, sums up the work thus far done as follows:

The *whole* of the people, who so lately were wild and savage cannibals, have embraced Christianity, no trace of heathenism being left. There are more than 8000 church members. The churches are self-supporting, and contribute largely to the spread of the gospel to the regions beyond. Almost all the Protestant natives can read and write. The Scriptures are nearly all translated into the Lifuan and Marean languages, and the New Testament and Psalms and other portions into the Isian. There is now only one missionary of the society remaining on the group; but there are about forty native pastors. The island of Maré is now left to sustain the work which the London Missionary Society is no longer permitted to carry on. It is hoped that the Protestant churches in the island will prove themselves equal to the task of self-government and self-support. It was only in 1854 that the first missionaries of the London Missionary Society were located at Maré.

The situation in East Africa is far from satisfactory. A correspondent of *Central Africa* (organ of the Universities mission) ascribes the movement of Germany for the suppression of the slave trade to vengeance and pique at the defeat of German forces on the mainland near Bogamoyo. That defeat, the writer maintains, was caused by the insolence and violence of the Germans toward the natives. Ignoring and defying their customs, they had treated all their prejudices, both national and religious, with contempt. The result was an uprising which has swept away every trace of their momentary occupation. This blow to German colonizing schemes has caused great disgust at Berlin. Prince Bismarck saw that they could do very little by a military expedition, owing to the nature of the country and the terrible climate. He therefore opened his campaign upon the coast-wise slave trade as being probably the cause of disaster. But the writer maintains that it was not the slave trade which caused the difficulty, but the tyranny of the Germans,

and he hints that this is the real trouble which England is called upon to assist Germany in overcoming.

There may be some national jealousy in this interpretation, but there are other instances which go to show that neither the Germans nor the French are yet quite fitted to become good colonists. The English, having learned valuable lessons from their blunders through the East India Company and in various lands, know better how to deal with savage tribes. The Germans and the French, particularly the Germans, are inexperienced, clumsy and blundering through ignorance of the character of those with whom they have to deal.

If Prince Bismarck would encourage the German missionary societies to send out their men into German territory as forerunners, and secure their conservative and pacific influence in connection with the advance of commerce and of governmental occupation, it would do much to remove the difficulty. It is perfectly certain that fire-arms and whisky and beer and unrestrained vice, no matter how powerful their political backing, are not going to civilize Africa or any other country. No fiat of the Reichstag or of a chancellor can bring the people of Africa to desire or even to respect European civilization.

The missionary contributions of all British societies for the last year amounted to \$6,143,795. The following were the sources:

1. <i>Church of England</i> , twenty-three societies, ...	\$2,306,180
2. <i>Joint societies of churchmen and non-conformists</i> , seven in number (including Bible and tract societies), ...	935,240
3. <i>English and Welsh non-conformist societies</i> , eight in all, ...	1,835,575
4. <i>Six societies of Scotch and Irish Presbyterians</i> , ...	1,014,700
5. <i>Five Roman Catholic missionary societies in Great Britain</i> , ...	52,100
Total, ...	\$6,143,795

One of the worst exemplifications of narrow partisanship and fanaticism that has recently been inflicted on the cause of for-

eign missions is the tract by which the Salvation Army of Great Britain has attempted to raise itself into popular favor.

Canon Taylor, in that bitter attack upon missions in general and the Church Missionary Society in particular which he entitled "The Great Missionary Failure," made use of the Salvation Army, for which probably he has little admiration, for the sake of a contrast condemnatory of the Church Missionary Society's methods. He pictured groups of forty or fifty barefooted, poorly-clad, illiterate people, with military badges, going from village to village, begging their food in the true style of a faquir while they preach the gospel to the people.

For the purpose of reproducing his questionable commendation of this picture, which to sensible people would be rather an injury than a commendation, the Salvation Army has published the whole of Canon Taylor's bitter attack in the form of a pamphlet for widespread distribution. Such an act is, if possible, worse than the attack itself, though made by a Christian minister, for the reason that it is less manly—it belongs to a lower order of tactics. One almost despairs when those who have named the name of Christ, and who are even submitting to more or less self-denial for the purpose of preaching the gospel, can resort to such methods as this. More than ever are we impressed with the fact that the work of proclaiming the gospel over the earth through large organizations which must be held responsible for their influence should be entrusted to educated and high-minded people. A little fervor without a sense of propriety, or, as the New Testament puts it, "zeal without knowledge," may do positive harm. There should be thorough preparation, not only in theology but in common sense and honor and refined sensibility. We are less and less in favor of the drag-net process of enlisting men for the proclamation of the truth. Let every man, as an individual, work according to his measure in the extension of Christian influence; but when any kind of organization which the world will hold responsible chooses men of an illiterate, narrow-minded class to pro-

claim the truth, the chances are that harm may be done. Gail Hamilton once said with respect to Sabbath-school teachers that "God might choose the weak things of the world to confound the mighty and the foolish things to confound the wise, but that *we* had no right to do it." Emphatically this is true in the selection of missionaries.

John Foster's disquisition on the causes of repulsion to the gospel on the part of cultivated men was undoubtedly too severe, but there is evidently a place for some of his suggestions in this our day. The standard which Paul raised when he commanded "whatsoever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report," should not be forgotten. The same high-minded, well-rounded, truly exalted and ennobled character, especially in those who proclaim the truth, is indispensable to-day.

The following extract from the address which was given at the late Missionary Conference in London by Lord Northbrook, ex-viceroy of India, will be read with interest by all who are in the least degree disturbed by the strange statements of Canon Taylor as to the failure of missions. The fact that such an array of men, out of their own personal observation, announce to the world their approval of the work of missions in India and their appreciation of its broad and far-reaching results is worth a hundred counter-testimonies of disgruntled ecclesiastics or trashy and flippant correspondences of the papers:

I should not be doing justice to others besides missionaries who have had to do with the mission work in India if I did not remind all those here present that missionaries in India have always derived the most active aid and assistance from some of the ablest and most distinguished men in the service of the East India Company and of the Crown of India, both civilian and military. I will not go back to the days of Robert Charles Grant, because that is ancient history. I will speak of the men whom I have known and whom many of you here present have known. Among civilians

what greater name is there than that of John Lawrence, who always, during the whole of his life, supported missionaries on every opportunity? He was succeeded in the government of the Punjab by Sir Robert Montgomery, an active supporter of missions. After Sir Robert Montgomery came Sir Donald McLeod, a man who on all occasions, and especially at the Missionary Conference at Liverpool some years ago, showed his support of missionary undertakings and of such conferences as this. Now these men, mind you, *were not men of whom the natives of India felt any suspicion or want of confidence.* I remember very well when I was travelling through the Punjab that I was told that a small and peculiar sect desired to be presented to me. They were presented, and this turned out to be a sect of *men who worshipped the photograph of Sir Donald McLeod.* There was no man probably who had so much influence with the natives of the Punjab as he, and he was a warm advocate of Christian missions. I will not detain you by mentioning the names of many more. You all know that Sir William Muir, when governor of the North-western Provinces, openly showed his support of mission work; and Sir Charles Aitchison, who occupied the post of lieutenant-general of the Punjab and who is now one of the members of the viceroy's council, has always been an active supporter of missionary work. Then there are Sir Richard Temple, Sir Richard Thompson, Sir Charles Bernard, Henry C. Tucker and others. Then there is the almost equally-distinguished brother of Lord Lawrence—Henry Lawrence. Then there were Herbert Edwardes, Reynell Taylor, Henry Havelock, and, in fact, *nearly all the men who came forward at the time of the mutiny, and through whose exertions the British empire in India was preserved.* NOT ONE OF THEM SHRANK UPON ANY OCCASION FROM SUPPORTING THE CAUSE OF MISSIONS IN INDIA. I say this for two reasons. I say it, first, because when you are told that these missionary societies are nonsense, supported by a pack of old women getting together, then you may point to these men, the best statesmen and the best soldiers of India, who have by their lives, and on every occasion on which they could, supported mission work. And I say it, besides, because I wish to point out that *these men are the men in whom, more than in any others, the natives of India, whether Christians or not, had the greatest confidence.* It is quite wrong to suppose that the native of India is suspicious of an Englishman, in whatever position he may

be, because that Englishman is an open Christian, and also supports Christian missions. The native of India, whether he may be a Mohammedan or a Hindu, is a religious being, and he respects a religious man who openly professes his religion on every proper occasion.

The Mexican mission has not grown so rapidly in membership within the last two or three years as formerly, owing to a variety of causes, but the work has greatly advanced in organization and stability. A much higher type of ministerial education is now reached, a greater feeling of responsibility is developed in the membership, the lists of communicants are pruned and are more reliable than formerly, while even in respect to membership, a recent letter from Rev. M. E. Beall, of San Luis Potosi, shows that our mission is greatly in advance of those of other Protestant societies. The work of the Methodist Episcopal Board, of the southern Baptists and of the American Board is in a vigorous and healthy state, and so long as that of the Presbyterian Board exceeds them all in membership, the friends and supporters of our work certainly need have no cause for discouragement.

The proper thing to do is to pray earnestly for a baptism of the Holy Spirit upon our forty-eight native preachers and licentiates, and upon the churches which they represent, as well as upon the whole mission, that times of greater refreshing than ever may speedily come.

The heroism developed and illustrated in the missionary work is not confined to the eastern hemisphere. Bishop Bompas left his Hudson's Bay diocese toward the close of June, to make a tour of visitation to the Arctic stations under his charge. He was heard from on the 14th of July at Fort Peel, a station on Hudson's Bay, where his steamer was wrestling with the ice. Many evidences have appeared heretofore of the courage and self-denying spirit of this noble bishop, and the issue of this courageous tour will be looked for with much interest. It was in his plan to strike the Pacific coast in the district of

the Lewis river, where, for the benefit of miners and others, he proposed that a new diocese should be formed.

The following resolutions, moved by Rev. Dr. Happer, were passed in the Synod of China in regard to union and co-operation. We quote from the *Herald and Presbyter*, which says :

The project is of such importance that we subjoin the resolutions prepared and presented by Rev. Dr. Happer, etc.

Whereas, Every one of the supreme courts of the Reformed and Presbyterian churches now connected with the Presbyterian Alliance, on both sides of the Atlantic, have taken action favoring organic union on their missionary fields, and it now only remains to carry out the details of such co-operation and union in the several missionary fields as Providence shall open the way ; and,

Whereas, There are representatives of eight of the churches connected with the Alliance laboring as missionaries in China, and it is most obvious that the action of the parent bodies requires their representatives to take effective measures to secure co-operation in their work and union as soon as Providence opens the way ; and,

Whereas, There is an earnest desire among the ministers and elders of our churches for such a union in China :

Resolved, 1. That the synod believes that the time has come for taking steps toward effecting a union of the Presbyterian mission churches in China.

Resolved, 2. That the synod propose to the missionaries and churches of these Presbyterian bodies in China that early steps be taken to effect such a union, and request those of them who wish to unite in forming a United Presbyterian Church in China to send delegates to meet the delegates from the other missions, at Shanghai, during the General Conference at that city in 1890.

Resolved, 3. That the synod elect by ballot a committee of six, consisting of three missionaries and three Chinese members, one each from South, North and Mid-China, to correspond with these Presbyterian bodies and arrange for a meeting of duly-appointed delegates to meet in Shanghai in 1890 to devise a plan of union for the formation of a United Presbyterian Church in China. This committee is empowered to fill vacancies which may occur.

The *Christian Observer*, speaking for the Southern Presbyterian Church, says:

We are confident that the movement will result in good. Union would enable the students of one mission to avail themselves, with increased freedom, of the educational institutions (by whatever mission conducted) that may be convenient to them. And this involves more than a matter of travelling, for, on account of the variety of dialects, a journey of a hundred miles in China is likely to bring a man into a dialect so different that he can only understand two thirds of the words he hears. It will cause the better and more convenient grouping of contiguous churches founded in neighboring localities by laborers from different places. It will encourage the native Christians by letting them see the great strength of the united church. It will favor the more economical use of the time and efforts of the ministers, both foreign and native, and it will show to the idolaters around the unity of those who profess the name of Jesus.

To all of which we say heartily, Amen.

In the same line, and as presenting a strong argument for union, we quote the old chief of San Salvador, who said recently:

You white men perplex me with your different teachings. I do not know how to choose between you; one says one thing, and one another. I cannot decide myself. I shall keep both these palavers in my heart, and when I appear before God he must decide and judge both, and the one who has told me wrong will get into trouble. I never go to sleep at night without commending my soul to God, and seeking the pardon of my sins through the intercession of Jesus Christ and Mary his mother.

Evidently the Catholic palaver is ahead with this old, well-meaning chief. He is quite advanced in years, though he was soon to be married according to the solemnities of the Roman Catholic Church, and the new queen had arrived.

Now if there were only two palavers to be considered by the heathen, the case would be simplified; but in countries like India, where there are thirteen different palavers

of the Presbyterian order, to say nothing of other denominations, what confusion must result!

Not only are the heathen on the field bewildered by this variety and sometimes rivalry, but it gives to the enemy a pretext for criticism. Recently the *London Daily News* remarked that Dr. Williamson's (Scotch Presbyterian missionary) remarkable address to the Chefoo Association on the subject of missionary organization in China is hardly more flattering or hopeful than Canon Taylor's estimate of mission work in Africa, and then proceeded to show that a potent cause of barren effort is our hopeless divisions. It enumerated Episcopalians, Presbyterians, Methodists, Lutherans, etc., and then proceeded to say:

This is not the worst aspect of our divisions. There are in China three branches of the Episcopal Church, nine different sects of Presbyterians, six sects of Methodists, two of Congregationalists, two of Baptists, besides several other minor bodies. In Shanghai alone there are seven sets of foreign missionaries working, seven different churches, seven sermons every Sunday, seven sets of prayer-meetings, seven sets of communion services, seven sets of schools, two training agencies, seven sets of buildings, seven sets of expenses, four or five versions of the Bible and seven different hymn-books at least. Well may Dr. Williamson exclaim, "What a waste of strength!"

This word of encouragement comes from Rev. John Wherry of our Peking mission:

If access to a higher class of people than we have had hitherto be a favorable indication, our work has never been more hopeful than now. The barriers seem to be rapidly breaking down. In the early part of the summer, for many Sabbaths together, our church was crowded to excess, especially with women, many of the better class, who often to the number of thirty or forty would visit the ladies of the mission between services. Our day-schools, of which we have eight or nine scattered around, seem to be opening up the way to poorer families, while the boys and girls themselves are making rapid improvement in knowledge and manners.

CONCERT OF PRAYER.



GIVING THE BIBLE TO CHINA.

As China and its people are to be especially remembered in our concert of prayer for this month, we place on the first of these pages a picture, made from a photograph sent to us by a missionary in that land, representing Dr. Morrison with the Chinese scholars whom he employed to assist him in translating the Bible into their language. A writer in McClintock and Strong's *Cyclopædia* says:

Dr. Morrison certainly achieved great things in China. The compilation of his dictionary in the vernacular language of that country was a herculean task, which none but a man of the greatest strength of intellect and energy of purpose could have

accomplished. Along with that he completed a Chinese version of the Old and New Testaments, which, in the opinion of all the learned men of Europe, was deemed utterly beyond the power of any single person. Nor were his exertions for the Chinese confined solely to literary works. He went about doing good. "He endeavored," says his biographer, "in the employment of such expedients as he could command, to relieve the wants, to mitigate the sufferings and heal the diseases of the poor and suffering Chinese around him. In order to secure to the natives the means of a liberal and religious education, as well as to furnish facilities to foreigners to prosecute the study of the Chinese language, he projected the establishment of the Anglo-Chinese college."

His whole life and works show the activity and energy and comprehensiveness of his mental endowments, as well as the Christian benevolence of his heart. His office was that of a pioneer who prepared the way for the evangelization of China. But with

the instruments which his zeal and indefatigable industry put into the hands of the evangelical churches, the preliminary obstacles have been removed, and the way prepared for carrying on the work of direct Christian instruction.

OPENING THE EYES OF THE BLIND.

In the *China Medical Missionary Journal* (June, 1888), kindly sent us from China with the photograph from which this picture has been electrotyped for us, our missionary brother Rev. J. C. Thomson, M.D., gives a sketch of Dr. T. R. Colledge, in which he speaks of him as "the actual originator, it would appear, of (foreign) medical missions." It is stated that as early as 1827, when he was the surgeon of the East India Company, he began his benevolent work for poor Chinese sufferers in Macao and its vicinity. His intention was to receive patients laboring under any species of sickness, but principally those afflicted with diseases of the eye, which are distressingly prevalent among the laboring classes, and from which the native physicians had no ability to relieve them. Our picture, on the opposite page, is explained as follows:

A well-known artist, George Chinnery, Esq., residing at Macao, obtained the consent of Mr. Colledge to make an act of his practical humanity the subject of a picture which would at once combine portraiture with history. The circumstances that suggested the idea to the artist were the following:—An elderly Chinese woman, blind with cataract, was led by her son, a boy about fourteen years old, to Dr. Colledge for his aid. The operation was performed with thorough advantage, and the patient, being convalescent, was about to leave Macao. The picture represents Mr. Colledge as turning from his final examination of the

woman's eyes—with his hand still resting on her forehead—toward an old servant who acted as interpreter, in order to direct him to instruct her as to the care and means to be used for the preservation of her restored sight. The son, having prepared a *chop* or Chinese letter expressive of his gratitude and thanks to Mr. Colledge, is represented in the act of delivering it. In the background, upon the floor, is seated a man with his eyes bandaged, who had also been operated on for a cataract, waiting his turn for Mr. Colledge's attention.

Dr. Thomson gives the following quaint specimen of the testimonials to Dr. Colledge from his admiring Chinese patients:

He lavishes his blessings, but he seeks for no return ;
Such medicine, such physician, since Tsin were never
known.
The medicine, how many kinds most excellent has
he !
The surgeon's knife, it pierced the eye, and spring
once more I see.

While Dr. Thomson concedes to Dr. Colledge "the merit of having established, by aid of voluntary donations, the first institution for the relief of indigent natives," he says, in the May number of the *Chinese Recorder*, that medical missions began practically in 1835, when Dr. Peter Parker established his "Ophthalmic Hospital":

Rev. Peter Parker, M.D., of the American Board of Commissioners for Foreign Missions, and the first regularly-appointed medical missionary to the Chinese empire, arrived at Canton in the ship Morrison

October 26, 1834. The following December he left for Singapore, and opened on January 1, 1835, a dispensary for Chinese, which he continued till August and treated more than a thousand patients. Soon returning to Canton, he opened there, after some difficulty, his famous Ophthalmic Hospital in November of the same year. July

than established when a desire for extending medical missions was aroused in the hearts of Drs. Colledge, Parker and Bridgman, with the result that in 1838 (February 21) was established the first medical missionary society in existence. Its influence has been world-wide; but specially did its healing streams flow to Macao, Chusan,



and August, 1837, Dr. Parker spent as surgeon to the expedition to Japan returning some shipwrecked Japanese, when he was able to dispense medicines at the Loochoo Islands, and sought to establish the art of vaccination among them.

The Canton hospital was hardly more

Hongkong, Shanghai, Ningpo, Amoy and other points, particularly throughout the province of Kwang-tung.

Dr. Peter Parker was born in Massachusetts in 1804. He died in the city of Washington January 10, 1888.

This brief notice of the work and the character of the eminent pioneer of mission work in China, Dr. Morrison, and this glance at the more recent work of medical missions in that land will, we trust, prove a fitting introduction to what will follow on the subsequent pages. We desire our readers to keep in mind that what is there pre-

sented is secured for them by the Secretaries, who, in addition to all the care and correspondence that are upon their minds and hearts concerning the missions and missionaries in so many lands, devote much thought and labor to procuring and preparing the matter pertaining to that department of our church's work which fills so many of our

pages. These remarks apply alike to the Secretaries of all the boards of our church.

The editor of *THE CHURCH AT HOME AND ABROAD* desires to do for all the boards and Secretaries represented in it all in his power to help forward their work, and he hopes more and more to relieve the Secretaries of whatever work he is competent to do. Yet he knows, and wishes all our readers to know, that a very large and

essential part of the matter which fills our pages comes from the pens of Secretaries or from pens which their knowledge and influence have enlisted in our work. He desires and intends that no changes which have been made or which may be made in the arrangement of our pages shall obscure this fact. No changes are intended except such as experience, thoughtful consideration and consultation show to be helpful to our readers.

MISSIONS IN CHINA.

CANTON MISSION.

CANTON: Rev. Messrs. A. P. Happer, D.D., B. C. Henry, W. J. White and A. A. Fulton, and their wives; John G. Kerr, M.D., and J. M. Swan, M.D., and their wives; Rev. O. F. Wisner, Miss E. M. Butler, Miss M. W. Niles, M.D., Miss M. Baird, Miss J. E. Wisner, Miss M. H. Fulton, M.D., and Miss Sophie G. Preston. *Rev. Quan Loy, Rev. E. Sikkau and Rev. Lai Po Trun*; 19 unordained evangelists, 17 native assistants, 33 teachers and 18 Bible-women.

MACAO: Miss Hattie Lewis.

HAINAN: Rev. F. P. Gilman and wife; H. M. McCandless, M.D., and wife, and Mr. C. C. Jerimissen.

YEUNG KONG: Rev. J. C. Thompson, M.D., and wife.

In this country: Rev. H. V. Noyes and wife; Miss Hattie Noyes.

PEKIN MISSION.

PEKIN: the capital of the country; occupied as a mission station, 1863; missionary laborers—Rev. Messrs. J. L. Whiting, Daniel McCoy and John Wherry, and their wives; Rev. Messrs. J. Walter Lowrie and William Langdon; George Y. Taylor, M.D., Mrs. Reuben Lowrie, Miss Mary A. Lowrie, Miss Grace Newton, Miss Mariam E. Sinclair, M.D., and Miss Jennie McKillican.

In this country: B. C. Atterbury, M.D.

SHANTUNG MISSION.

TUNGCHOW: on the coast, 55 miles from Chefoo; occupied as a mission station, 1861; missionary laborers—Rev. Messrs. C. W. Mateer, D.D., Charles R. Mills, D.D., and W. M. Hayes, and their wives; J. B. Neal, M.D., and wife; *Rev. Yue Kih Yin*; 2 licentiates; 9 teachers.

CHEFOO: the chief foreign port of Shantung; occupied as a mission station, 1862; missionary laborers—Rev. Messrs. J. L. Nevius, D.D., and George S. Hays, and their wives; Rev. Hunter Corbett, D.D., Miss Fannie Wight; 1 licentiate, 16 helpers, 4 Bible-women.

CHENANFOO: capital of the Shantung province, 300 miles south of Peking; occupied as a mission

station, 1872; missionary laborers—Rev. Messrs. John Murray, Paul D. Bergen and W. P. Chalfant, and their wives; Rev. Gilbert Reid; Robert Colman, Jr., M.D., and wife; 3 helpers.

WEI HIEN: 150 miles southwest from Tungchow; occupied as a station in 1882; missionary laborers—Rev. J. A. Leyenberger and Rev. Messrs. J. H. Laughlin, S. A. Hunter, M.D., F. H. Chalfant and William B. Hamilton, and their wives; Miss Emma Anderson; 3 teachers.

In this country: Rev. R. M. Mateer, Mrs. J. A. Leyenberger.

CENTRAL MISSION.

NINGPO: on the Ningpo river, 12 miles from the sea; occupied as a mission station, 1845; laborers—Rev. Messrs. W. J. McKee and V. F. Parth, and their wives; Mrs. John Butler; *Rev. Messrs. Bao-kwong-hyi, Uoh-Cong-eng, Zi-Kyuo-jing, Lu-Cing-veng, Yiang-Ling-tsiao, Ye Yin-coh and Leo Ping-fong*; 12 licentiates and helpers, 5 Bible-women, 6 teachers.

SHANGHAI: on the Woosung river, 14 miles from the sea; occupied as a mission station, 1850; laborers—Rev. J. M. W. Farnham, D.D., Rev. J. N. B. Smith, Rev. George F. Fitch, and their wives; Rev. John A. Silsby, Miss Mary L. Posey; *Rev. Messrs. Woo Ts-ziang, Wong Bung-lan, Bau Tsih-dsae and Tung-Toh-tsoong*; 6 native helpers, 19 teachers and 3 Bible-women.

HANGCHOW: the provincial capital of Chekiang province, 156 miles northwest of Ningpo; occupied as a mission station, 1859; laborers—Rev. Messrs. J. H. Judson and Frank V. Mills, and their wives; *Rev. Messrs. Tsiang-Nying-Kwe and Yu Zong-foh*; 6 native teachers, 1 Bible-woman.

SUCHOW: 70 miles from Shanghai; occupied as a mission station, 1871; laborers—Rev. and Mrs. J. N. Hayes and Rev. David N. Lyon; 2 teachers.

NANKING: on the Yang-tse-Kiang, 90 miles from its mouth; occupied as a mission station, 1876; laborers—Rev. Messrs. Charles Leaman and R. E. Abbey, and their wives; Miss Mary B. Lattimore; 1 ordained native, 1 Bible-woman, 3 teachers.

In this country: Mrs. D. N. Lyon, Miss Sarah O. Warner.

MEDICAL MISSION IN PEKIN.

B. C. ATTERBURY, M.D., PEKIN.

The accompanying picture is a photograph of the new building recently erected at the "An Ting" hospital, Peking. It is for a dispensary, the door into which is seen on the right with two of the medical assistants standing in front of it. The portico with its brick arches leads to the chapel, the building on the left of the picture. There the patients who come for treatment assemble at noon, and while waiting for their turn to enter the dispensary, have the opportunity to hear our native pastor or his assistants talk about Christianity.

It is an interesting sight to see these patients, men, women, children, Llama priests in their yellow robes, Mongols in their green dresses and other strangers from the various provinces of the empire, all sitting quietly together and listening, some for the first time, to what is being said about worshipping the one true God.

The faces of some show that they are angry at hearing of the folly of believing in idols, but others seem pleased, and say to each other that "the doctrine is good." The numbers are called out, and in they go, five at a time, to the room where the doctor and his assistants are waiting to treat them.

Each patient has his own story of sorrow and disease to tell. This poor woman, who has been carried a long distance by her dutiful son, tells how her back and limbs have for years been bent and twisted with rheumatism. She tells how some one in her country village was cured by the wonderful medicines of the foreigners, and now she wants some of the same sort of powder to cure her own trouble. She does not believe when told that her neighbor had a very different sort of disease, and that hers is incurable, but in piteous tones offers all the little store of money she has with her if only something is given to make her able to walk again.

That man over in the corner has received his medicine and is suspiciously smelling it, being undecided as to whether or not he had better swallow the dose. He has been told that "drugs from the West" all contain something

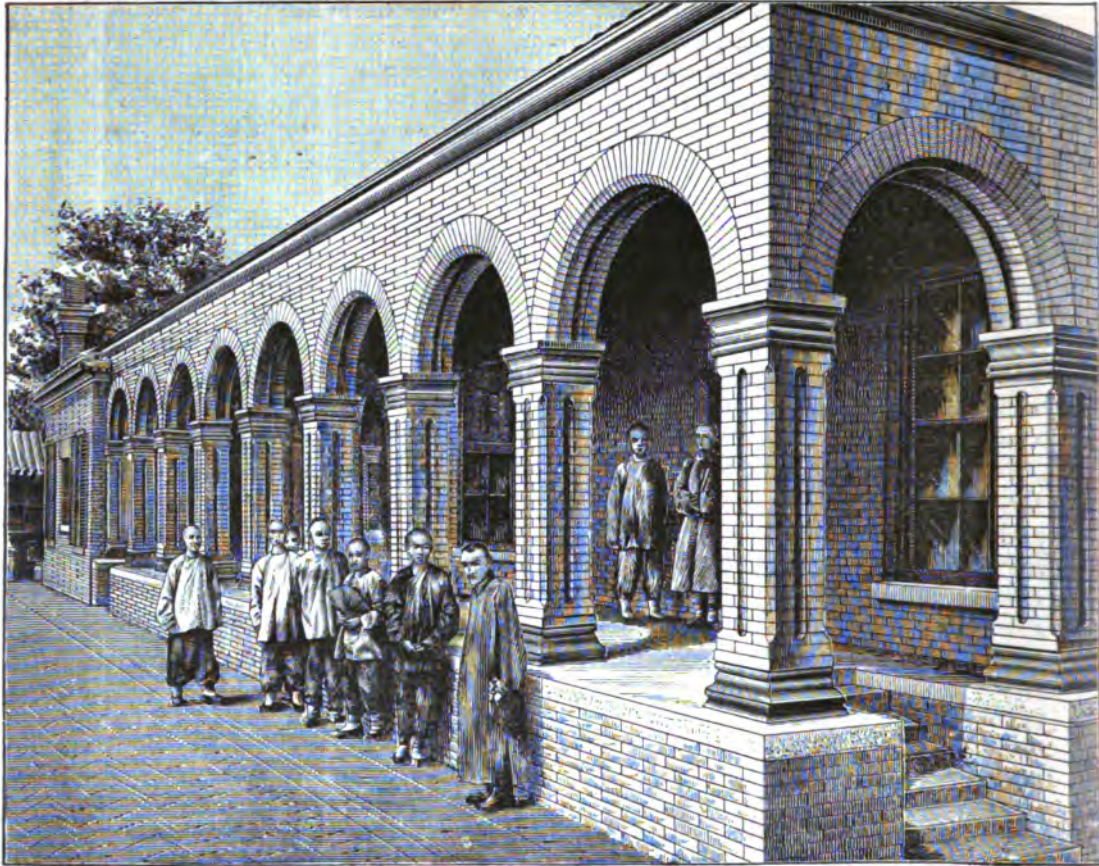
which "deceives the heart," and that when they are swallowed the victim is easily forced to become a Christian. Still his pains are severe, so down goes the medicine, and he hurries off to buy some native pills which will counteract the supposed magical effect of the "foreign devil's" powders.

The person crawling around on the floor is looking for his tooth which has just been pulled out. He must find it, wrap it up in his handkerchief, carry it home and have it put into his coffin when he dies, since it would never do to enter the next world minus any part of his body.

So the hour for the clinic passes away. Some of the cases we have to treat have their comical aspect, but others severely try our sympathies and patience. Expressions of discontent are heard from those who find their ailments are getting no better, but these are counterbalanced by thanks and grateful looks from others whom we have cured or greatly helped.

Sometimes the thanks of these grateful patients are expressed in other forms than words. They send cakes, flowers, poultry, all of which are appreciated as showing that the Chinese character contains something the existence of which those who never kindly treat these natives have been heard to deny—gratitude.

In further illustration of this point we give below the translation of a tablet lately presented to the hospital. The tablet itself is a board almost three feet long by two and a half feet broad, on which are cut the Chinese characters. The day it was presented was a great day for our neighbors and their children. A band of music announced the approach of the procession bearing the tablet. Then came a sedan chair hung with red trimmings, in which rested the gift. This chair was borne by eight men, all arrayed in festive costume. Some relatives of the patient whom we had cured, dressed in all the finery their wardrobes possessed, followed. In front, on each side, and behind these parties were men busy doing nothing, women carrying their babies, and children of all ages and sizes. These crowded into the hospital compound, each one bent upon seeing with his or her own eyes everything that was



DISPENSARY BUILDING.—BUILT BY THE MISSES STOKER.

going on. The duty of Dr. Taylor and myself was to graciously receive the tablet, inspect it critically, declare that our humble services were unworthy of such a memorial, pass around tea and cakes, and give a few cents to each of the musicians and coolies who carried the chair. Then our friends got up to go, and after again viewing the tablet, which was now hung up in front of the dispensary, we all shook each his own hands, bowed to the crowd generally, and the gates of the premises were shut, all leaving quietly and in good order.

TRANSLATION OF INSCRIPTION PRESENTED
TO AN TING HOSPITAL.

Respectfully to proclaim that Teacher Atterbury has come from America to the Flowery Kingdom, several thousand leagues and more, has encountered the perils of the rolling sea, has borne the discomforts of another clime, to make this Kingdom his abode. His sole

purpose to relieve men, the very sentiment "All men are my brothers."

Moreover, cherishing the Saviour's word, "Love thy neighbor as thyself," he has employed his private means for the advancement of the Church. Thus, far and wide does he instruct the world; he dispenses medicines to the sick; erects church edifices; publishing afar the doctrine of grace, that those whose health has been restored may also attain to the saving of the Soul. Does he not compare favorably with Peter, called the Rock, and Paul the chosen Apostle? Day by day, in giving away medicine and prescribing for the sick, he is busy and hurried, with scarce a moment for rest, nor shrinking from the monotony of it; he truly must enjoy the sovereign notice and approval of the Lord on high.

Teacher George Taylor aids in medical practice, freely expending diligence and devotion, only desirous of glorifying the name of the Lord. Is he not also a Christian eminent indeed?

I, whose mother fractured her right leg in a

most dangerous manner, invited these two physicians to unite in healing her, and, because within one hundred days she was wholly recovered, I am truly and deeply grateful, and inscribe this tablet, though utterly insufficient to requite their pains, to publish abroad their beauteous virtue, and feebly to express my sincere respect.

Spoken in the year *wu tze*, month of the peach, the latter tenth of the month. The ignorant brothers *Ts'un Lin* and *Ts'un Ch'i* respectfully present.

THE CHINA INLAND MISSION.

REV. ARTHUR MITCHELL, D.D.

The history of the China Inland Mission ought to be studied by all Christians. They may not be convinced that the methods followed by this mission are the only methods for the evangelization of the world and for its permanent conquest in Jesus' name, but they will certainly see in the history of this simple organization wonderful instances of direct, strong faith in God, with striking answers to prayer. The results of the mission's twenty-two years of work cannot yet be fairly measured. Some might be inclined to call them small—that portion which is now visible—but there would be much danger of error if we did not remind ourselves that this is still a new society, laboring in new fields, and that there are signs of an influence proceeding from it which reaches very far. Perhaps it is, thus far, more powerful as an influence than as an agency.

WHAT ARE ITS PRINCIPLES?

This mission began twenty-two years ago. On the 26th of May, 1866, Rev. J. Hudson Taylor sailed from London in the *Lammermuir* with seventeen other missionaries to open their work in China. The principles on which they proposed to conduct missions are stated briefly by a friendly pen: "They determined, in entire dependence upon divine support and protection, to attempt to make their way inland. They would cast themselves upon God for resources; soliciting nothing from the public, guaranteeing no income to their agents, incurring no debts, but just doing what from time to time they found they had the means to attempt."

When it is said that they would solicit nothing

from the public, reference is made to *personal* solicitation. "Occasional papers" are sent out stating the needs of the work, and for some years past a magazine, *China's Millions*, has been issued which bears much resemblance to other missionary magazines, although marked by its concentration on one great field. All funds received are there acknowledged, but the names of donors, whether they be churches or individuals, are never given.

"Considering that it would be possible, in a simple, evangelistic work, for members of various denominations to labor harmoniously side by side, without interference with points of conscience, they concluded to invite the co-operation of fellow-believers, irrespective of denomination, who fully believed in the inspiration of God's word, and were willing to prove their faith by going into inland China with only the guarantees [for financial support] which they carried within the covers of their pocket Bibles."

They determined also to give great prominence to itineration. Mr. Taylor has recently said, "The command to evangelize, to go into all the world to preach the gospel to every creature, and the examples recorded in the New Testament of the methods of the early workers, might have led us from the first to give itineration an even greater prominence than we did. It must be admitted that stations become necessary to some extent; the itinerant work of the church cannot be carried on without them. It is, however, a grave mistake to make location our first aim, instead of keeping it in a strictly subordinate position as auxiliary."

The narratives of the mission read like a continuation of George Müller's well-known history of the Bristol Orphanage. Specific, united and abundant prayer for everything which is needed is the key-note of the magazine and the corner-stone of the work which it describes. "Be careful for nothing, be prayerful for everything."

THE MOVEMENT INLAND.

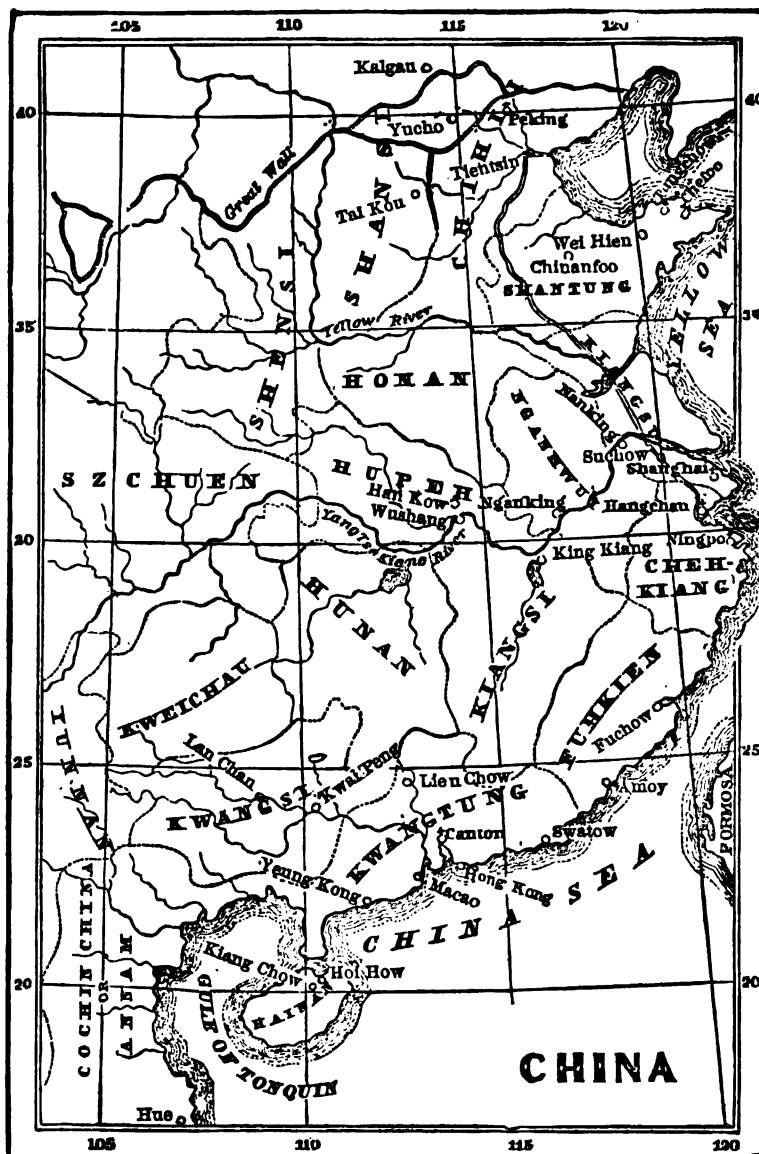
When Mr. Taylor and his companions set sail from London in 1866, there were only about a hundred missionaries, of all societies, in China. Almost all of these were in the six provinces on the coast. Hu-peh was, we believe, the only

other province in which there was a resident missionary. In the eleven interior provinces, with the exception of one point in Kiang-si, there were no stations at all.

It illustrates the devout character of this

at Shanghai. In a few weeks the missionaries pushed up the river in boats. A thousand obstacles showed themselves. At Hangchau, however, a young American missionary gave a part of the company shelter for a few days in

his dwelling. Evidently it was no disadvantage that older societies had preceded them. But they soon had a house of their own—the first headquarters of the mission in China. At that time foreigners had no right to reside inland or to travel with passports. It was not practicable to obtain passports until after the Chefoo conference. Yet in *eight years* the work of the mission had spread to a number of unoccupied cities in the provinces of Kiang-Su and Cheh-Kiang, and to two of the eleven unoccupied provinces which, as Mr. Taylor writes, “were specially upon our hearts when the mission was formed.” The missionaries at this time numbered fifty-two, including wives of missionaries. In two of the “unoccupied” provinces fifty-two stations and



group of missionaries, that the ship on which they sailed, the *Lammermuir*, witnessed revival scenes on the voyage. The officers and crew numbered thirty-four. Twenty-one of them confessed Christ before reaching Java.

On the 30th of September the ship anchored

out-stations had been opened, and native assistants to the number of seventy, including Bible-women, were at work.

NEW PRAYERS AND NEW GROWTH.

The missionaries and their friends in England now united in earnest prayer for a notable

increase of their force. They prayed that eighteen new laborers might be given within the next year. The eighteen were given. This was in 1876. The new comers were just ready for work when the *Chefoo* convention, signed by Li-Hung-Ch'ang, "opened the door more widely than ever before to inland China." In November, 1881, at a conference of the mission at Wu-Ch'ang, it was determined to unite in asking of God seventy additional missionaries within three years. The first letter concerning this special prayer was published in London in March, 1882. "We prepared," says Mr. Taylor, "an appeal for prayer, and circulated it among the members of the mission for the signatures of those who would undertake to *pray daily* for 'the seventy.' This appeal, with the fac-simile of seventy-seven signatures, was subsequently printed in *China's Millions*. In the appeal, after a reference to the need of China, we pleaded with the churches of God at home and abroad—

"I. To unite with us in fervent, effectual prayer that God would thrust forth more laborers into his harvest in connection with every Protestant missionary society on both sides of the Atlantic.

"II. To join with our praying band in entreating the Lord of the harvest to thrust forth this 'other seventy also' for the China Inland Mission."

What was the result? Instead of the seventy, there were eighty who sailed for China to join the mission before the close of 1884. Of these, fifty were women, most of them unmarried. In 1885 forty more offered themselves, and were accepted as missionaries and sent. All needful funds for the outfit, passage and support of these new missionaries were also given, while "the older workers were better supplied than before, long journeys taken, and the various extensions needed (the opening of some new stations and the obtaining of additional premises) were made as required."

The year 1887 was marked by even more inspiring answers to prayer. A hundred additional missionaries were asked of God. Before 1887 closed, a hundred had been accepted and had sailed. Successive parties had arrived in China, and at the training-schools of the mis-

sion had commenced the study of the language: the men at Gan-K'ing; the women, of whom there were fifty-three, nearly all unmarried, at Yang-chau.

Meantime the income of the mission, which in 1886 was £22,000, rose in 1887 to £33,700, or about \$170,000. Concerning this large increase Mr. Taylor writes: "When we began to pray in China we thought that £10,000 additional might be needed, and asked the Lord to supply it in large gifts. It was very delightful to see the answer in large unsolicited gifts, so that during the year eleven contributions—the smallest of which was £500 and the largest, of which was £2500—did supply £10,000 of that £33,717 11s. 3d. No man was asked for a penny; the Lord was asked and he inclined the hearts of his people to give." Here, again, Mr. Taylor can only mean that there was no *personal* solicitation; but their plans and wants were fully made known.

THE LATEST STATISTICS.

The work of the mission has now extended to fifteen provinces. There are 66 organized churches. "The staff of the mission numbers 294," comprising, apparently, 56 missionaries who are married, 169 unmarried missionaries and thirteen "associates." "There are also 132 native helpers. In ten out of the eleven provinces, where previously there was no Protestant missionary, stations have been opened, and it is hoped that one will ere long be established in the eleventh, which has been several times visited. Altogether the stations number 129. More than 3000 persons have been received into church fellowship, and the number at present in communion is about 2105." Last May it was estimated that 4000 souls had been converted. "In fourteen of the fifteen provinces, at sixty-four stations, there are *resident* missionaries. The out-stations number 65; the chapels where there is stated preaching, 110; ordained native pastors, 12; native preachers, 49; native helpers of various kinds, Bible-women, colporteurs, chapel-keepers, 132. A large number of these, from twenty to thirty, are wholly or mostly self-supporting or supported by the native Christians. There are 18 schools in the mission, with 174 scholars,

8 hospitals, 5 dispensaries and 16 opium-refuges. The medical missionaries number ten.

PECULIARITIES OF THE MISSION—LAYMEN—
ITINERATION.

It will be seen that in many respects the methods of the China Inland Mission resemble those which the older missionary societies have employed; while there are also in its work many peculiar features.

The mission has sent out far more laymen than ordained ministers, and the standard of education among them is lower than among the missionaries, for example, of the Presbyterian Board. But it should be said that great care is exercised in selecting the missionaries, and afterwards in training them in China. Much of the work which has been done by our missionaries, and which is absolutely indispensable to the Christianization of China, the Inland Mission has hardly attempted. There is room, however, for many forms of work in that wide and needy land.

The Inland Mission is, we believe, largely composed of Premillenarians. Naturally therefore, as observed above, it lays the emphasis on *itineration*, on preaching the message of salvation over a wide area and doing this rapidly. The difference is one in emphasis only; for all other evangelical societies have it as a true part of their plan to do the same thing. Many of the latter, however, give more attention to the formation of Christian *institutions*. These even if they are not so immediately effective as evangelistic agencies, which we are not prepared to admit in all cases, will, it is believed, produce a wider harvest, albeit a somewhat later one, of native power and well-rooted life. Hence such societies have ten-fold more schools of every grade, embracing in some cases a range of study partly collegiate in its character, and including thorough theological instruction, while in lower schools they are in some fields raising up almost a nation of readers. Corresponding to this work of education, the older societies are carrying forward also a literary work which has no parallel in the China Inland Mission. These brethren found the Bible already translated and ready for the millions around them, a large body of grammatical and

lexicographical helps, also, ready for their own use in the acquisition of the language, a whole line of school books for their scholars, in both common and higher schools, biblical and theological treasures prepared by earlier missionaries through patient years, with a Christian literature of unspeakable value, and medical treatises, all of which they could place at once in the hands of their students and helpers.

THE MANY UNMARRIED MISSIONARIES—
ADOPTING THE CHINESE MODE OF LIFE.

It is a further peculiarity of the China Inland Mission that a very large proportion of the men in its ranks are unmarried. The proportion of unmarried to married women is still larger. In fact, the number of *families* in the mission is small. Of the 102 missionaries sent in 1887, 43 were men and 59 women. Of the women, 54 were unmarried. The care of mothers and of children is therefore to a great degree eliminated from their expenditures and from their thoughts. This is a point to be noticed. It in part explains the fact of the large number of missionaries who are sustained on the comparatively limited income of the mission. Whether so large a proportion of unmarried missionaries is desirable is a question concerning which there have long been and will continue to be diverse views.

The missionaries of the Inland Mission, we believe, generally adopt the native costume. They also live in native houses, which have undergone a few alterations. They accustom themselves in great measure to the whole style of life among the natives of China, making it their aim as far as possible to lose their foreign aspect. This involves frequently no little discomfort. They do not speak of it as hardship, but hardship it would certainly be to many delicate persons, involving serious peril, to adopt the diet of the natives, to sleep on their brick beds, to expose themselves to the evil odors, the sickening air, and the vermin which we presume must accompany any very close contact with the life of the poorer classes in China. These missionaries claim that the measures above described, especially as to their dress, allay a noisy and troublesome curiosity wherever they go, and also lessen the prejudice with which

they are regarded. On the other hand, some of our own missionaries tell us that an effect the very reverse of this is produced by a foreigner's adopting the native costume; that it awakens often peculiar derision. There is, however, no doubt that by all the methods referred to above, the Inland missionaries are able to reduce the cost of living to half that which other missionaries usually incur. The acceptance of such sacrifices and hardships by missionaries, at what they regard as a call of God, is a noble act. It betokens a high standard of consecration to their Saviour's cause. In some kinds of work it is indispensable. We cannot doubt, however, that many missionaries who have followed the ordinary ways in the matters referred to have served God as unselfishly, and, through their family life especially, have wrought a good work, without which the picture of Christian life presented to the heathen, and the influences brought to bear on

them, would have been very incomplete, perhaps misleading.

NO SALARIES GUARANTEED.

It is one of the most noticeable peculiarities of the China Inland Mission that, as we have already pointed out, it guarantees no salary whatever to the missionaries. Whatever funds reach the treasury through the means which we have mentioned above are equitably divided, each missionary receiving his share. If the amount is sufficient for their comfort, they take it and give thanks to God; if it is insufficient, they suffer. That in some stages, at least, of the mission's history suffering, sharp and long, has been encountered, is unquestionable. All honor to the brave men and women who are willing, if it be necessary, to endure this! but the church at home, laden with riches, cannot ask it—should be ashamed to allow it.

The Secretaries of the Board of Foreign Missions have in the foregoing pages led our prayerful thought especially to the land beyond the widest ocean—the land equally distant by westward or eastward journeying and voyaging—remote, wide, populous, ancient China. He whose mercy we invoke for those distant millions looks with equal fatherly pity and love upon the remnants

of those aboriginal tribes from whose fathers our fathers won this wide and noble land in which we dwell. To them our thought and prayer are invited by the Secretaries of the Board of Home Missions in the following excellent account of the work among them which our church has committed to the care and management of that Board.

THE INDIANS.

During the past two years the matters of the greatest interest to the Indians have been the dividing their lands in severalty and the orders from the government to teach only the English language in their schools.

There has been only a beginning made in giving to them their individual farms and homesteads, because only a few of the tribes are sufficiently advanced in civilization to either cultivate them or protect them from the depredations of the evil-disposed. Very few of them can speak the English language, and fewer yet have any idea how to conduct

any kind of business or make a contract, and consequently great caution is needed not to put them into a position where they would be a prey to bad men. A few tribes have been found ready for the change, and among them this has been actually and successfully done, while there are several others where the process is slowly but surely going forward. It is a matter that requires great prudence and wisdom, such as has been shown by Miss Alice Fletcher in her notable and completed work among the Omahas and her present endeavor among the Winneba-

goes. We hope and expect that several other tribes will soon enter into these new and advanced relations.

We are in hearty sympathy with the effort of the government to have only the English language taught in the schools to the Indians. It has been the policy of this Board from its very first effort among them, and in fact also among all foreign-speaking people in our land. We believe it is the way to Americanize them as well as to Christianize them, and the way of safety to our nation.

WISCONSIN.

Rev. A. W. Williams has been working among the Stockbridge Indians in Wisconsin. This tribe has been without a minister since the death of Mr. Slingerland. We have had difficulty in getting the right man for this work, but believe that in Mr. Williams we have found him. Pray for him.

DAKOTA.

The Good Will Mission at Sisseton agency, Dakota, is better supplied than ever before with buildings and workers. A new building for school-room and boys' dormitory is sadly needed. There are 120 pupils, and for want of room many are turned away. Who will help erect this much-needed building? Mr. W. K. Morris is the efficient superintendent; Mrs. Morris, the Misses White, Patterson, Coe, Rockwell, Mr. and Mrs. Smith and Mr. and Mrs. Buck, helpers.

The eight churches among the Sioux are under the general supervision of Rev. M. N. Adams. There is a native membership of 521. They are served by six native ministers, viz., Revs. J. B. Renville, D. Renville, L. Mazakinyanna, D. Graycloud, I. Renville and C. R. Crawford. Rev. W. O. Rogers serves the Wood Lake church. The Sissetons have had their lands allotted to them and only await the government patent to make them citizens.

INDIAN TERRITORY.

There has been more advance in this territory than in any other portion of our Indian work; in fact, there is no better or more hopeful mission field anywhere than is presented here. The number of missions is

simply limited by the number of workers and the necessary means to sustain them.

Among the Cherokees we have 433 church members and 255 scholars in the schools.

Vinita is still served by Rev. W. T. King. Rev. W. L. Miller is preaching at Tahlequah and stations. The school at the latter place is doing exceedingly good work. There are about 80 pupils, of which 30 are boarding scholars. The Misses Morrison, Guernsey and Loeb are the teachers.

Rev. A. G. Evans has charge at Park Hill and Fourteen Mile Creek, while the Misses Mathes and Caleb have about 60 scholars in the school at Park Hill. Rev. L. Dobson preaches at Childers Station.

Rev. W. H. Reid has the church at Caddo. Mr. and Mrs. W. L. Squier, Miss Reid and Miss Orr have, in addition to the day scholars, about 35 pupils in the boarding-school at Old Dwight. New buildings have been erected and the old ones repaired, and we expect to see the old mission field soon in excellent running order, doing good work.

Rev. A. N. Chamberlin preaches at Pheasant Hill and to the full-blood Cherokees. Miss Ada Bodine has a school of 30 pupils in the church building at Pheasant Hill. Rev. D. N. Allen preaches at Fort Gibson, Tegalea and stations, while his brother, J. F. Allen, teaches and preaches at Canada-ville. Rev. A. D. Jacks preaches at Coody's Bluff, Claremore and Oowalah, and Rev. Joseph Smallwood, a native preacher, at Barren Fork and neighborhood.

Among the Creeks or Muscogees our work has been more largely increased than in any other tribe. At Muscogee an additional cottage has been built, which is said to be one of the most beautiful homes in the territory. Thirty-five boarding pupils are cared for by Miss Alice Robertson, Miss Grace Robertson, Miss Willey and two assistants. Dr. Williams is supplying the church. Improvements have been made at Nuyaka, where there are 80 pupils. It is a model school in good work in all departments and in results. Quite a number have become Christians during the year. Prof. F. B. Wells and his noble band of helpers deserve great praise for their faithfulness and

efficiency. Rev. T. W. Perryman is the pastor of Nuyaka and Okmulgee.

Tulsa is under the care of Rev. R. M. Loughridge, D.D. The school has sixty-one scholars and three teachers. There has been steady progress.

The transfer of the Wealaka and Wewoka missions to this Board by the General Assembly gives us 100 pupils at the former and 63 at the latter place, and quite a number of ministers and teachers. The Wealaka school is at present undergoing repairs at a cost of \$11,000. Wewoka is under the care of Rev. J. R. Ramsey and five assistants. Rev. J. N. Diamant preaches at Wewoka and vicinity. The native ministers are G. Johnson, J. K. Hacho, D. Fife, J. H. Land, P. Fife and E. P. Robinson, who supply Kowasate Town, White House, Achena, Kowetah Chapel, North Fork and other stations. There are 357 church members and 339 pupils among the Creeks.

The work among the Choctaws has grown from five to thirteen schools during the year. Wheelock boarding-school for girls, under the care of W. B. Robe, superintendent, and four assistants, has more than maintained its good reputation. Several pupils have been brought to Christ. The new Spencer Boarding and Industrial School, under the care of Prof. Alfred Docking, with eight teachers and helpers and 100 pupils, was one of the schools formerly under the Foreign Board, now taken under the care of our Board in accordance with their action transferring all the work in the Indian Territory. McAlester has outgrown its quarters, and reports 140 day pupils. Mr. E. H. Doyle has proved himself a wise leader. Atoka, with the Misses Charles as teachers, has a school of 59 pupils. Mrs. and Miss Knight have gathered 66 scholars into the new school at Caddo. The Mary A. Watson Academy, at Lehigh, has over 200 pupils, while the other schools are flourishing in a similar manner. The ministers at work among the Choctaws and Chickasaws are Revs. J. Edwards at Wheelock; H. A. Tucker at Atoka; W. H. McKinney at Mt. Zion, Apeli and Big Lick; S. R. Keam at San Bois; J. Dyer at Mountain Fork and two

stations; W. J. A. Wenn at Lehigh; T. A. Byington at Bayou; J. Jackson among the full-bloods; B. J. Woods at Lenox, Rock Creek and High Mountain; C. J. Stewart at Philadelphia; Rev. W. J. Moffatt at Paul's Valley, Johnsonville and White Bead Hill; Rev. William Kendrick at Powell; and Rev. S. V. Fait at Anadarko. There are 764 church members and 912 pupils. Five or six ministers are needed. May we not expect that number from the theological seminaries?

NEW MEXICO AND ARIZONA.

At Albuquerque the loss by fire of our main building interrupted the work. A new one is just finished at a cost of \$7000, and new life infused. The school is doing its work well under the care of Dr. Robert Coltman and his faithful helpers. The spiritual results have been cheering.

The day-schools at the pueblos of Isleta, Laguna, Jemez and Zuni have made progress. The Misses Scott have charge at Isleta, Miss Shields at Laguna, Dr. and Mrs. Voorhees at Jemez, and the Misses De Sette and Pond at Zuni. These schools and teachers have special trials which call for the prayers of God's people.

The building is finished and the work opened with enthusiasm and hope at Tucson, Arizona. Rev. H. Bilman, superintendent, Miss Whitaker, Miss Gibson and the other helpers are on the ground. The school has 75 boarding pupils. We expect to have 50 more as soon as the additional buildings are ready. Mr. J. H. Willson has opened the school at San Xavier.

Rev. C. H. Cook continues his labors among the Pimas. The results are great and the outlook very encouraging.

WASHINGTON TERRITORY.

Rev. M. G. Mann and his native assistant, Peter Stanup, labor among the Puyallup, Chehalis, Nisqually and Squaxon tribes. Over 300 members have been brought into the church, and give good evidence of being faithful and consistent Christians.

ALASKA.

At the first glance it may appear that we are contracting rather than enlarging our

borders in Alaska, as we can report but four of our schools now in active operation.

Fort Tongass work is closed for the present. The sudden death of our young Alaskan missionary, Mr. Louis Paul, with that of the government teacher, Prof. Saxman, stopped the work. Mrs. Tillie Paul, with her three fatherless little ones, has been transferred to the Industrial School at Sitka, where, we are told, her patience, submission and sweet Christian life are a "benediction" to her people and a powerful example in the school. Mrs. Saxman returned to her Pennsylvanian home; but so impressed has she become with the needs of these people that she has returned to Alaska to give her life to their welfare.

JUNEAU.

Rev. and Mrs. Eugene S. Willard continue their work at Juneau. This school, though small, is doing much good, and is as a bright light in the midst of darkness.

Juneau is a typical western mining town, with all its vices, set down in the midst of a native heathen population. We still need funds for building purposes here. We commend these workers to your sympathy and prayers. Meanwhile the station at Chilcat, where Mr. and Mrs. Willard formerly labored, is cared for by Dr. White, a Presbyterian elder, who receives his salary from the United States government.

HOONAH.

Rev. and Mrs. J. W. McFarland still labor at this isolated station, and report a large school and attentive audiences.

HOWCAN (HYDAH MISSION).

Although the day-school has passed into the care of the government, we still report our mission-school work, with Mrs. McFarland and Mrs. Gould, sisters, in charge, who have about thirty girls in the home.

Mr. and Mrs. J. L. Gould, with Miss C. Gould, have long been known to us as the missionaries at Hydah, while Mrs. A. R. McFarland, the pioneer in all this work under Dr. Jackson, first established at Fort Wrangell, then removed with our mission-school work to Sitka, is now in charge of

the girls' home at Howcan. More money is needed to finish the buildings.

SITKA.

Here, at the most important town in Alaska, is established our largest and most important school—a training-school in process of satisfactory development. It is growing in every direction—more pupils, more industries taught, more buildings erected, more funds demanded. Much remains to be done. Do not overlook these needs.

A new departure in our work became an immediate necessity here, and a hospital was started last summer.

A thank-offering of one thousand dollars began the work, and one ward of the hospital is now finished. This ward for girls contains but twelve beds. Another for boys is needed at once. Dr. Henning is the physician in charge.

We report with gratitude a school numbering over one hundred and sixty pupils, an earnest band of Christian workers, and the great blessing continually granted us in the conversion of souls at Sitka. Every communion season brings new members into the church on profession of faith. One hundred and thirteen were added to the church last year.

Professor Kelly is superintendent of our school and hospital work. Under his direction are ten commissioned workers consecrated to the Lord's work, serving him faithfully.

By act of the last Congress, the amount of money for education in Alaska was reduced so much that we are compelled to request more liberal gifts from our friends.

Rev. Allen Mackay is at Fort Wrangell, where a church of 54 members is reported, some of whom are bright examples of the power of Christian faith.

One hundred miles south of Fort Wrangell is Port Chester, the place where the new Metlakahla is located. Mr. William Duncan for many years labored among the natives in the Tsimsyan peninsula within the domain of British Columbia, and succeeded in building up a most marvellously-successful mission. Troubles regarding the titles of

land and religious liberty compelled them to transfer the mission to the United States. New buildings are now being erected, and the expectation is that soon the whole work will be completed and in better condition than ever before. This colony while not one of our missions, is a wonderful addition to the religious work of Alaska.

The summary below shows decided progress and great encouragement. Never was there a more auspicious time to push our work among the Indians. The President is deeply interested in it; Congress was never more favorable; the church, in all its denominations, is on the alert to save and civilize the Indian. The thing most needed now is money for school buildings and appliances.

"There is a tide in the affairs of men." This seems to be the flood-tide with these people. When everything else is so favorable, let our churches promptly come forward to uplift and save them.

SUMMARY.

	1886.	1887.	1888.
Ministers, . . .	30	31	38
Natives, . . .	8	17	25
	—38	—48	—63
Churches, . . .	48	59	68
Church members, . . .	2,001	2,306	2,863
Teachers, . . .	63	95	115
Schools, . . .	20	27	29
Scholars, . . .	1,134	1,730	2,441

THE SISSETON SCHOOL.

The Good Will Indian Industrial School is on the Sisseton reservation in Dakota, ten or twelve miles from the Minnesota border, where the two lakes, "Traverse" and "Big Stone," serve as the dividing line. These Indians are a portion of the Sioux tribe and number about 1600.

The nearest railroad town is Brown's Valley, twelve miles from the agency. We reached there about seven o'clock on a cold night, with the thermometer at zero and the wind blowing a steady gale. A ride of twelve miles under such circumstances seemed quite an undertaking to us unacclimated travellers; but adding to our two overcoats another of bearskin, arctics, fur cap and gloves, we set out bravely. The wind was directly in our faces, and seemed

to delight itself in testing our ability to bear its assaults. With a good team and in the moonlight we reached the mission in good time, but cold and tired. Warm fires and hot tea soon put us in normal condition, ready for sleep which was sweet and refreshing. We have sometimes thought we knew what cold weather was, but Dakota has given us new ideas on that subject.

In the morning we began our tour of observation into school-rooms, girls' home and boys' home, carpenter-shop, shoe-shop, blacksmith-shop, superintendent's, minister's and other homes, barns, horses and other stock, and farming implements,—all in good condition, and all objects of great interest.

In the school-rooms we found the Misses White and Coe and Mr. King in charge of about as bright and certainly as cheerful and eager a set of pupils as it has been our lot to see anywhere. They all looked clean and were neatly dressed. They manifested the same shy, timid ways when reciting alone as other boys and girls, and equally noisy when they lifted up their voices in concert. They seemed to understand what they learned. We heard them recite in many branches and classes, but were particularly pleased with their Bible knowledge. With perfect familiarity they repeated the number and names of all the books of the Bible in their order, the outline of much that is contained in many of them, the names and principal incidents in the lives of many of the sacred heroes, etc.

Their fondness for and attainments in drawing and vocal and instrumental music were very marked. Their singing would be a credit to any school.

In the girls' home, under the generalship of Miss Rockwell, we found them making garments for female wear, cooking, washing and ironing, baking bread and all such household affairs as girls need to learn. Here all gather in the dining-room three times a day at their meals. The big boys sit at the head and foot of the boys' tables and wait upon the smaller ones. The girls do the same at theirs. Their food was plain, clean and plentiful.

Once a week, on Monday evening, the

tables are removed and the boys and girls have a social playtime together. It is a telling punishment to be sent to bed for some misdemeanor and not allowed to meet each other at this best hour of the week. One hundred and twenty Indian boys and girls can make as much noise, and enjoy the fun as well, as any other kind of boys and girls.

The boys' home, which is in charge of Mrs. Smith and Miss Patterson, is a good substantial building, used mainly as a dormitory, with boys' sitting-rooms, and also a teachers' dining-room and kitchen. In both of these homes, enter when you will, some boy or girl will be at the organ, so fond are they of music.

The shops are in excellent order. Mr. Smith as teacher of shoemaking and Mr. Buck of carpentering are doing much for these boys. Mr. Stavely, who did have charge of the blacksmith-shop, is disabled by a crippled hand, and another will need to take his place soon. The mission is also short of a farmer, but one will soon be there, we hope.

The boys had made considerable progress in the various trades; but as they have only been in operation a short time, they cannot do as much as will be expected of them soon. We saw some shoes very neatly repaired, and some good substantial tables made by them. The scarcity of water, which has to be hauled one half a mile, and the immense quantity of wood used, gives the boys plenty of work out of school hours.

Mr. Morris, the faithful superintendent, and his wife have their hands and hearts full keeping all these various departments in order, watching that there is no lack anywhere, nor any stoppage of the machinery, receiving children into the school, consulting with their parents and friends, buying wood, ordering supplies of every kind and planning for the school in all its branches. An industrial school of 120 pupils is a busy place, and requires constant vigilance and a wise, cool head.

We are glad to testify to the good work being done at the Sisseton school. They sadly need a new school building with dormi-

tories on the second floor. The present school-room is much too small and the dormitories inadequate for the present number. With more sleeping room the number could be easily increased to 200 pupils. Cannot some one provide the means for this much-needed enlargement, and do it very soon?

Rev. M. N. Adams is the general missionary to the Sissetons. He also has a theological class in the school out of which are to come the future ministers for this people.

There is a neat church building with a membership of 81, ministered to by a native, the Rev. C. R. Crawford, said to have been at one time a leader of the tribe in its wars upon the white people. He now preaches to them in their native tongue the gospel of peace, and is certainly an eloquent orator. As I could not understand a word he said, I am not able to say much as to the matter of his discourse. But he certainly was in earnest, and held the attention of the audience.

These Indians have been under gospel influences for the past forty or fifty years. Drs. Riggs and Williamson and Revs. G. H. and S. W. Pond went among them at an early day, and some of their children still labor there. The results are very great and very apparent to even a casual observer. The Sissetons are one of the few tribes who have received their lands in severalty and get no rations issued to them by the government. They live in frame and log houses and on their farms. There are no villages, and consequently none of the evils growing out of village life. They are self-supporting, industrious people, many of them Christians. Very little intemperance exists. There is some polygamy and unfaithfulness, but a growing tendency toward virtue.

The benefit such a school confers on such a people is not easily estimated. If the scholars now in it can be retained until they are sufficiently advanced to go out among their own people as ministers, teachers, blacksmiths, carpenters, shoemakers, farmers, and with the young women trained in the arts of house affairs, we believe that soon these people will compare favorably with any class of citizens. O. E. BOYD.

CONTRIBUTIONS.

DISTRESS FROM FLOODS IN CHINA.

In the province of Shantung, heavy rains are usual during the month of August, but on the 18th of that month this year—the 11th day of the seventh month, Chinese reckoning—there was such a deluge as had not been experienced within the memory of any of the residents. The water rushed down the mountain sides in torrents. The swollen streams burst their banks, and, uniting in one common flood, swept over the plain which slopes gradually to the Pe-chi-li bay. This plain is about one hundred miles long by sixty broad. Its population is probably over one and a half millions. The people, who had already lost their wheat harvest in consequence of drought, were rejoicing in the prospect of good autumn crops when this great and unexpected calamity befell them. The millet and bean crops were destroyed at once, and very little of the sorghum matured its grain. The destruction of property and the misery entailed can hardly be estimated. Thousands have been driven from their homes as refugees to seek a precarious subsistence during the winter months in more plentiful regions. Those who remain at home, and these are as a rule the aged, the weak and the infirm, are hoping to keep alive by subsisting on the shrivelled and undeveloped millet and sorghum of the autumn crop, mixed with sweet potato leaves, or else on the seeds of a wild shrub which resembles the sage plant on our western plains. We found hundreds of the people gathering this grass, threshing it and drying the seeds, the stalks being preserved for fuel. It must be most innutritious, and death by slow starvation, or else the dreaded famine fever, one would suppose, must be the result of its use. Yet practically many families have nothing else to eat.

Not only is the food of this part of the country destroyed, but very many of their dwellings also. The houses are usually built of mud bricks, with a foundation of

burnt bricks about one foot high. The flood softened and dissolved the mud bricks, so that the houses thus built speedily fell to the ground, leaving their occupants houseless and homeless. In some villages nine tenths of the houses were destroyed. Household goods, farming utensils and timbers of houses, and even iron kettles, were swept off toward the sea. People saved their lives by climbing trees or gaining higher elevations, where many remained standing in water for hours, and could get no food whatever for one or two days.

This whole region still bears the marks of the flood, the good surface earth having been swept off of hundreds of acres of arable land, leaving them covered with sand, and new channels made by the streams in lower levels. Water still stands in many places, giving the appearance of inland lakes. A stream, which is one of the principal drains for this section of country, and is crossed by arched bridges not many yards wide, still floods the adjacent fields. In one place where we crossed it in boats it is about a mile wide, and in a very shallow part it was over the shoulders of the men who led our horses. Much of the ground is so wet that it cannot be ploughed, thus rendering it impossible to sow more than one half the usual quantity of wheat, and this of course means scarcity and destitution for months to come.

Sung-kwangwen, a man fifty years of age, lives in Sungho-chwang, a village of three or four hundred inhabitants, which takes its name from that of his clan. About ten years ago he and his family, consisting of his wife, two sons, one of whom is married, and two younger children, were all baptized and enrolled as members of the Christian church. They have hitherto been thriving farmers, who by industry and frugality were every year adding to their little patrimony, until a few years ago an unfortunate invest-

ment in a silver-mine enterprise left them in debt to the extent of about one half of all they possessed. This year they had succeeded in paying off the larger portion of this debt. Their home is situated on a slightly-raised embankment about ten feet above the road which passes by it. It had three separate buildings, two used as dwelling-houses, and one about twenty feet long used as a chapel where the Christians of this village and a few others gathered on Sabbath to worship. The flood came suddenly and unexpectedly. It rose to the level of the courtyard, entered the houses, and soon their occupants found themselves standing in water up to their waists. It was not long before the walls began to crumble and the roofs to fall. The family, in great terror from fear of being swept away by the flood, with difficulty made their way to the home of a Christian neighbor whose house was built of solid brick. There they found food and shelter until the flood subsided. It is difficult to describe the scene of desolation which this home now presents. No vestige is left of the outer wall which surrounded and protected it. One of the houses is entirely destroyed. Another was on the point of falling, but has been propped up so that it will serve as a temporary house for the unmarried son, though very insecure and uncomfortable. Only one half of the chapel remains firm, the other half, including one gable end, being entirely torn away, leaving one side exposed to the wind and rain. This gives shelter to the married son and his wife, while an extemporized hut, resembling an Indian wigwam, made of the remaining timbers of the fallen houses, together with sorghum stalks, is the winter home of the elder Mr. and Mrs. Sung and the younger children. In front of the hut was their store of sorghum and millet, so shrivelled and imperfectly developed that it seemed more like chaff than grain. A small crop of sweet potatoes had been gathered and deposited in pits to protect it from the frost. The daughter-in-law was engaged in storing away a few turnips. In a large mat receptacle all the leaves of the sweet potato crop were carefully preserved to mix with the

shrivelled grain. With these devices to make their scanty supply of food last longer, they hope to subsist without help or borrowing until next March or April.

When inspecting the half of the chapel now standing, we heard a feeble sound proceeding from one corner, and lifting an old bed-cover which lay on a mat on the damp ground, a sickly baby looked up at us with curiosity and surprise. There was something startling in the contrast between the intelligent face, which was that of a child six months old, and the stunted form, which could not weigh more than ten pounds. It was the first-born of the married pair. During these months of anxiety and discomfort this member of the family had evidently suffered the most. We were glad to leave with the parents a small supply of canned milk, which we trust may do it good.

Some of the Christians from the surrounding villages had come with us to Sunghochwang. As we had no house to worship in we held a service in the shade of a stack of sorghum stalks, closing with the doxology, "Praise God from whom all blessings flow." Notwithstanding the unfavorable and depressing circumstances all seemed cheerful and hopeful. In this time of trial and privation the believers in Christ look forward to that inheritance which the storms of earth cannot reach—the home which Christ has gone before to prepare for them.

It will be years before the villages in this region can be restored to their former condition. Few will undertake to rebuild their houses until next spring. If any of the readers of this letter feel inclined to help us in our endeavors to give aid to our Christian brothers and sisters we shall most gladly use what may be sent us in that way. We hope that the next wheat crop, which will be harvested in June, may inaugurate a new era of prosperity; but until then the suffering will be terrible.

MRS. HELEN NEVIUS.

N. B.—Money sent to G. K. Harroun, Treasurer, 53 Fifth Avenue, New York, N. Y., will be forwarded promptly.—Ed.

THE McALL MISSION IN FRANCE.

The man who originated this mission and gave to it his name was a Congregational minister, and the pastor of an important church in Suffolk, England. His father before him was a Congregational minister of rare intellectual and spiritual gifts, whose fame as a pulpit orator still lives in England, though he died at the early age of forty.

The son may not have inherited his father's eloquence, but in organizing ability, consecration and missionary zeal, few men in any land have proved his equal. From the beginning of his Christian life, he once told me, it was impressed upon his mind that he must some time and somewhere give himself to distinctly missionary work.

When in the summer of 1871, on the corner of the Rue de Belleville and the boulevard of the same name, an *ouvrier*, returning from his day's work, said to him in English, "Would that somebody could bring to us a pure gospel, for we working people are done with the priests to a man of us," he recognized his personal call to mission work in Paris. The man by whose lips the Lord had spoken passed on and was lost in the crowd; but the echo of the voice never died away. He heard it after his return to England as distinctly as St. Paul heard the Macedonian cry, "Come over and help us," and his heart responded, "Here, Lord, am I; send me if thou wilt!" But did the Lord want him? He was fifty years old. He knew nothing of the French language. Could he master it and use it? Could he reach the people? Could he arrest their attention, win their confidence and hearts and lead them to Christ?

Willing to go but doubting his fitness for the work, he writes to *Pasteur* George Fisch, one of the best and wisest of the French Protestant ministers, and submits to his judgment all the matters involved, resolved to abide by his decision whatever it might be.

"When I received Mr. McAll's letter," *Pasteur* Fisch once told me, "his letter unfolding his plan of a Paris mission, and his

willingness to undertake it if I so advised, in my heart I did not believe he could accomplish much. I thought, in the first place, that Parisians, with their keen sense of the ridiculous, would make sport of his broken French; and in the second place I thought that with their overweening self-conceit they would not accept instruction, even in religious matters, from a foreigner, and least of all from an Englishman. But when I saw the strong desire of this good man to make the attempt, I did not dare take the responsibility of saying 'no;' so I wrote him to come and try, and promised to help him all I could."

Meanwhile Mr. McAll was awaiting anxiously and prayerfully the answer to his letter. At last it came—the letter that should decide his future and the organization of one of the most interesting and fruitful missions of modern times. "For a time I did not open the letter," said Mr. McAll in relating to me the incident. "I held it in my hand, I laid it on the table, I looked at it; then kneeled down and prayed that, as I had resolved to be guided by the counsel of my brother, I might have grace meekly to accept his decision and cheerfully abide by it. Then I opened the letter and read, 'Come!' It was the realization of my hopes, and I went to Paris not doubting but that the hand of the Lord was guiding me."

The first mission hall was opened in Belleville on the evening of the 21st of January, 1872. Two months later my own work in Paris began, and with it intimate personal acquaintance and co-operation with Mr. McAll. I mention the fact because I wish to add that from the very beginning I have known the work and the worker, and can therefore "testify of what I have seen." Little did the man whom God had called dream of the importance and destined growth of the work intrusted to his hands. It was a question seriously discussed between him and Rev. Baron Hart, an English minister then residing in Paris, whether twenty or forty chairs should be purchased for their

first hall. A hundred were needed for their second service. Sixteen years after there were 113 different stations, with sittings for 16,000, scattered throughout Paris and its environs, and in forty-one different towns in the provinces.

There are two or three distinctive features of this important mission to which I would call your special attention.

It is a *mission*—a *mission* in distinction from a *movement*—an *involution* rather than an *evolution* or *development* of forces originating and working in the country.

It is an *evangelistic* mission, founded, directed, and, for the most part, supported by English and American Christians.

It is *undenominational* in character and aims. Christian people of all names unite heartily and harmoniously in carrying it on.

It does not seek to establish a new Christian sect in France, or even to organize its converts and adherents into independent churches and congregations.

It does aim, however, to bring the gospel of the grace of God home to the consciences and hearts of the people, and lead them to Christ, the Saviour of men; and converts to the faith are urged to connect themselves with French evangelical churches, the pastors of which make their acquaintance, and instruct and counsel them at the various stations. The missions are really adjuncts to the French churches. Before a new mission hall is opened the pastor of an adjacent church is consulted, and his approval and co-operation secured. In fact without the help of the French pastors the work of the mission, as now organized, could not go on; for most of the religious addresses at the various adult meetings are made by them, as well as much service rendered at the Bible services and children's meetings. This is the contribution the French themselves make to the work, and it is no small portion.

There is a little band of devoted workers—men and women—at Mr. McAll's right hand, possessed of his spirit and inspired by his example, who plan and direct the work of the mission, giving to it their entire time and thought, working often far on into the night; traversing, before and after services,

in sunshine and storm, through summer's heat and winter's cold, long distances between their homes and remote stations; doing this too, so far as their means allow, at their own charges, so jealous are they of encroachments upon the funds of the mission, happy and rewarded if they can serve their Master by ministering, in his name, to the sin-burdened and sorrow-burdened, and the poor who have no helper.

The simplicity of the mission's machinery and the economy and efficiency with which it is worked are characteristic features. Boutiques, or small shops, opening off the sidewalk, on the most frequented streets, are rented for a year or term of years, and fitted up in the simplest manner for an audience-room. Conveniences for heating and lighting, cane-bottom chairs for seats, a plain reading desk, and by its side a small cabinet organ, perhaps a bookcase in the corner for a Sabbath-school library—that is about all. There are three or four halls, that will seat from three hundred to four hundred and fifty persons, but from eighty to two hundred and sixty would crowd the rest. In these halls are held from four to nine meetings a week—preaching services, to which the passers-by are specially invited by printed slips distributed before the door; prayer-meetings, Bible classes, fraternal reunions, mothers' meetings, young people's meetings, Sabbath-schools, industrial schools, dispensary services. During the year covered by the last published report, there were held for children and adults 16,865 meetings, at which there was an aggregate attendance of 1,071,000 persons.

Of the fruits of this mission it is impossible to give even an approximate summary. Figures fail us when estimating spiritual values, and eternity's secrets are not known in time. But this surely can be affirmed:

The plan of the mission has proved itself adapted to the French character and to the spiritual needs of the people. It has evoked the sympathy of all evangelical Christians in the land, and enlisted their hearty co-operation. It has been to them a revelation, an illustration and a stimulus in their own church and mission work. It has unified

their efforts, and brought to their aid, in the great battle with superstition, error, irreligion and sin, a timely and potent ally and friend. It has planted in tens of thousands of children's hearts the living seeds of divine truth, that in years to come shall bring forth fruit to eternal life. It has comforted

sad hearts, brought joy to desolate homes, lifted up the fallen, given sight to the spiritually blind, checked the strong currents of evil passions, and brought many—God knows how many—to know Christ and to love and serve him.

E. W. HITCHCOCK.

OUR CHURCH'S INVESTMENT IN THE McALL MISSION.

An American visiting the various halls or salles where the gospel meetings are held is pleased to notice that several of them are designated by the names of cities in the United States, as Salle Philadelphia, Salle New York, Salle Baltimore and Salle Morristown. As he witnesses the gathering every night of hundreds of all classes, but chiefly of laboring people, to sing Christian hymns and listen to the gospel, he rejoices in the fact that there is more than a nominal connection between Philadelphia, Baltimore and New York and the McAll mission, and feels like saying to his friends in America, You have done well to give to these missions your sympathy, your prayers and your money, but double your gifts; the cause demands it of you. Let me give a few reasons why Presbyterians are justified in giving, as they do, liberally to this cause.

First. Because undenominational Christian missions must be supported largely by Presbyterian pocketbooks. This is a crown of glory which for many generations has rested upon Presbyterians. Let it not be removed.

Second. Because after many days careful investigation of its claims we can commend it most heartily to your cordial support. Even that class of people, found everywhere, who can only see dark spots when looking at the glorious disk of the sun will tell you, "This work is grand, imperatively necessary, and there is nothing to take its place." And what do the leading ministers of the Protestant churches say?

In an interview with Rev. Dr. Edmond Pressensé, from his own lips I learned that he worked in the McAll mission until his duties as a senator of France prevented, and then, without a word of adverse criticism, he

poured out from a hot heart a most cordial endorsement of the work.

In a letter from the celebrated French preacher and author, Rev. Theodore Monod, he refers to a magazine article from his pen upon the McAll mission, written two years since. He says in his letter, "I have just read it over, and beg leave to sign it a second time as the expression of my opinion at the present date." In expressing his full confidence and pleasure in the mission work he makes twelve points, which are too long to be quoted, but I give his twelfth. "Twelve is the perfect number, and with it I come to my summing up, which is this: The 'Mission Populaire,' founded by Mr. McAll, fully deserves the generous, persevering, prayerful support of all who sincerely put up the petition, 'Thy kingdom come.'" He also adds in his letter, "I have been acquainted with the McAll mission from the beginning, and have never ceased to help it to the best of my power, bearing witness to its excellence and usefulness as I have opportunity, and giving my direct co-operation one evening in every week." The numerous French ministers and Christian laymen who labor at the salles would give a like testimony if asked of them.

Third. By the providence of God the McAll mission has (undesignedly on the part of man) been made the means of extending the Presbyterian a great deal more than any other denomination in France. I have been made officially acquainted with the following facts: The different salles are only missions, and are never organized into churches; hence it was resolved by the mission workers that their converts should be permitted or encouraged to unite with the near-

est evangelical church whose pastor might be a colaborer at the mission salle. Now as a matter of fact the Protestant churches of France are largely Presbyterian, and of the strictest type; and so it happens by the carrying into effect of this measure Presbyterians get very much the larger share of members. The following figures will show this: In Paris and vicinity twenty-six Presbyterian churches are thus augmented, two Baptist churches and one Wesleyan, while two stations aid the Baptists in other ways, and seven stations have no denominational bias.

In all France outside of Paris eighty-one stations supply members to Presbyterian churches in the way indicated. Two stations

supply members to the Baptists, two to the Wesleyans, and three are neutral.

I should like to spend a few minutes in describing the exercises in connection with the opening of the one hundred and twenty-second of these salles or gospel halls in the city of Paris, in an old street and strange court near the Latin Quarter; but space will only permit me to give this brief and uncolored statement of important facts relating to the "Mission Populaire Evangelique de France" (McAll mission). I will only add that this article has been read to one of the council of administration before sending it to the United States, and it meets with his approval.

A. B. KING.

NICK.

THE HEBREW NEW TESTAMENT.

The Hebrew language lives, although it is dead. The language is dead because it is no more the vulgar tongue of the Jewish people in their every-day intercourse. On the other hand, it lives because the nation which spoke it since the time of Abraham lives and is immortal, according to divine promise. Everywhere where a Jewish congregation is formed, there the prayers are in Hebrew. Besides this, there also exists a Hebrew literature of immense volume. It covers all provinces of art and science, and grows from day to day. The manifold Hebrew periodicals that appear in all parts of the world may justly be counted to this literature. No dead language, not even the Latin, exhibits such a vital power as the holy language of Israel.

True, the knowledge of Hebrew has decreased wherever worldliness and indifference reign supremely among the Israelites; but, nevertheless, any person of the present time understanding the Hebrew language and able to speak it to some extent can have intercourse with the Jews of Asia and Africa, yea, of all parts of the world. Therefore it was most important that the New Testament should be translated into Hebrew, so that the Jews of the immense

Russian empire, as well as the Jews from Spain to China, the Jews of Arabia, Malabar and Burmah, might be able to read the same.

In the apostolic times the work of translating the New Testament began, for the so-called "Gospel according to the Hebrews" (*juxta Hebræos*) was nothing else than a Hebrew translation of Matthew, albeit it was a very imperfect one. In the age of the Reformation Sebastian Muenster gave to this work a new impulse. Very thoughtfully he selected the title "Law (Thora) of the Messiah" for his Hebrew Matthew.

A new era began after the founding of the "London Society for promoting Christianity among the Jews" (1809). This society undertook in the year 1813 the publication of a new and complete translation of the whole New Testament. In 1817 this translation was completed, but the society still made every sacrifice possible in the endeavor to revise and perfect the translation, first in the years 1837-1838, and then again 1863-1865. The converts with whose aid the second revision was completed were S. Hogan and M. S. Alexander. The latter was made first evangelical bishop of Jerusalem in 1841. The third revision was

made with the assistance of H. R. Biesenthal and Ezekiel Margoliouth. The ever-memorable A. McCaul was the soul of the second and J. C. Reichardt the soul of the third revision.

We have always acknowledged the merits of this translation and the blessing that rested upon it; but we also clearly perceived that its linguistic construction was so little idiomatically Hebrew that a Jewish reader would be rather repelled than attracted by the translation.

More than fifty years ago I therefore conceived the plan of a new translation, and issued St. Paul's hymn on "charity" (1 Cor. 13) as a specimen, in a book, now forgotten, entitled "*Wissenschaft, Kunst, Judenthum.*" In the year 1870 I published, as a larger specimen of the work, the Epistle of St. Paul to the Romans. Many years I sought for a publisher of the whole work who would take upon himself the expense of publishing and also provide for its circulation. At last the British and Foreign Bible Society lent me its helpful hand. Having obtained such a powerful and generous protection, the new translation went through the press, and forthwith enjoyed God's wonderful blessing. It was completed in the spring of 1877. (See my pamphlet, "The New Testament of the British and Foreign Bible Society," 1883.) Of my translation, nine editions have now appeared—eight in 32mo, one in octavo. Each of these editions strives to come nearer to the perfect ideal, which my work is still far from realizing. I am now preparing the tenth edition, which will be an almost entirely new translation, and for which types are being prepared, that are more characteristically national than the previous types.

That the translation of the London society was a good but at the same time a defective beginning was also perceived by Rev. Isaac Salkinson, missionary of the British society, about twenty years after I had contemplated a new translation. In 1855 he published the Epistle of St. Paul to the Romans in Hebrew. There he stopped short and consumed his strength in translating dramas of Shakespeare and Milton's

Paradise Lost. When my translation of the whole New Testament appeared in 1877, he set to work to place a different translation at its side. He declined to associate himself with me for future mutual work; and wrote to me that his translation was intended chiefly for our unconverted brethren, and would be written in a style which the Jew has not yet forgotten to appreciate, that is, the biblical Hebrew.

As against Salkinson's idea, it was my plan to reproduce the New Testament in that peculiar Hebrew, without affected elegance, in which it has been thought and would have been written by the New Testament writers themselves, that is, without intentionally avoiding post-biblical words and phrases.

The translation of Salkinson appeared in the year 1885, after the lamented death of its author. It was edited by Chr. D. Ginsburg, and the Trinitarian Bible Society undertook the publication. It does not become me to praise my translation at the cost of Salkinson's. Nevertheless I may say that mine has gone through eight revisions and the new translation only through one.

Thus three Hebrew translations of the New Testament appear as rivals in the missionary field. In reference to style the translation of Salkinson is, without doubt, a progress over the translation of the London society, but in exegesis it is often less exact than the latter.

Nevertheless the Jewish reader can obtain through all three translations a picture of Jesus, the Christ, the godly Teacher, the man in whom God was as in no other man. A copy of any of these translations, placed in the hands of a Jew, may be the source of everlasting blessing to the Jewish reader.

It is already evident that the three translations have captured many Jewish hearts and have been greatly instrumental in supplanting the Talmudic caricature of Christ by a reverential conception of his person.

Thus the time is drawing nearer when the Jewish hatred of Jesus shall be turned into adoring love.

PROF. FRANZ DELITZSCH.

LEIPZIG.

THE EVANGELIZATION OF MOSLEMS IN INDIA.

Those who read the article on "Islam in India" in the January number of this magazine will have perceived that in the Moslems we have a class of people to deal with very different from the Hindus. The difference does not consist only in the monotheism of the one and the polytheism of the other. It consists even more in the attitude of each toward Christianity and to one another. The Hindu, whether he belongs to the lower classes, worshipping inferior gods almost innumerable, or to the higher classes, with their more philosophic cults, is nevertheless in a sense tolerant of Christianity. He does not oppose it because he disapproves of it as a religious faith. He thinks it is a very good faith—for Europeans. In the same way he is not offended when he sees the Mohammedan earnestly devoted to Islam. He does not wish to adopt either religion for himself. For him the practices of both Christian and Moslem are abominable. The shadow of either is to him pollution. And yet so long as they are pleased to practice their religions on their own ground, he will find no fault with either, beyond an occasional protest against their cow-killing and beef-eating propensities. His enmity is only aroused against these religions where the attempt is made to deprive him of the faith of his fathers, to break down the lines of caste, and to destroy the customs of social life, which are as sacred to him as the altar of the household gods. He conceives of himself as eminently tolerant of other faiths, while he looks on Moslems and Christians as alike intolerant. They must be resisted because they are intolerant. He fights in self-defence. He converts no one. He boasts of his faith as absolutely exclusive. Not so, however, with the Moslem in his attitude to us. As to the Hindu, he hates him because he is an idolater. He yearns for an opportunity to attack him with the sword and to make spoil for himself of his goods. But in relation to the Christian, the case is different. True, if he be an image-worshipper, the Moslem will naturally class him in the same category with other idol-

aters. If, however, he is not an idolater, the attitude of the Moslem must still be antagonistic, but for a different reason. The religion of Mohammed is to him the *only form* of that *one only true religion*, revealed from heaven to mankind, which is now to be recognized or tolerated upon the face of the earth. Not only so, but as a true Moslem he is bound to propagate this faith of Islam. Like the Christian, he is not only intolerant of all rivals, but is aggressive also. From his standpoint the Christian should accept Islam, just as from our standpoint the Jew should become a Christian. The missionary therefore stands in the same relation toward the Moslem as a Jewish rabbi in his effort to reclaim a Christian to the faith of Abraham. The Christian receives the Jewish Scriptures, but believes he has received a new revelation in the New Testament Scriptures. To the Jew these Scriptures seem subversive of the faith of Abraham and the prophets. The Christian rejoices in the new as the fulfillment of the old. Plainly, therefore, the controversy between Jew and Christian depends upon a proper elucidation of the facts in the case. Hence the constant effort of the apostles in their dealings with Jews was to testify as to the facts in the life, death and resurrection of Jesus, proving him to be the Messiah.

Now the case of the Christian versus the Moslem is almost parallel to the case of the Jew versus the Christian. The claim of the Moslem that his religion is the religion of Abraham, the religion of all the prophets, and the religion of Jesus and his apostles, is met on the part of the Christian by a denial. That denial may satisfy the Christian, but it will not convince the Moslem. Nor will the Moslem be further persuaded by an onslaught on the character of Mohammed, or an exposure of his cruelties and fondness for a numerous harem. He will quietly point you to David, the man after God's own heart. Here again the controversy must be settled by a reference to the Scriptures. The Moslem professes to accept the Scriptures of the Old and New Testaments

as the word of God, though now abrogated by the revelation of the Quran. He, however, declares that these Scriptures are so corrupted by the carelessness of copyists, and by the unscrupulous forgeries and interpolations of designing priests, as to be no longer credible except as confirmed by the teaching of the Quran. Here then we must again examine the facts, and by reference to the book of God (the Kalamullah) show the Moslem how the Quran and the Moslem traditions fail to accord with the claims of the Arabian prophet himself. Now it can be proved by reference to the Quran and the Ahadis, or Moslem traditions, that Jesus is the only sinless prophet, that he is alive, that he is to come again to spread the true religion of God over all the earth. It can be shown that the Bible was uncorrupted in the days of Mohammed, and that it then received the attestation of the Quran. If therefore now corrupt, as the Moslems say, they should tell us how they, who then became the God-appointed custodians of the sacred books, allowed them to become thus corrupt. Since then the Quran contradicts the doctrine and faith of Abraham, which it at the same time professes to attest, the Christian may well ask the Moslem to show cause why he should not regard Mohammedanism as a departure from the true Islam of the Bible.

There are then cogent reasons why the missionary should approach the Moslem in a manner different from the way in which he would address himself to the idolater. In the Moslem he finds a man who believes in God, a living, personal, prayer-hearing and prayer-answering God. He is, moreover, a man who believes in revealed religion; a man who recognizes the prophets of the Old and New Testament Scriptures. He is a man who professes to worship and reverence the true God.

Now in order to reach the Moslem we must be able to understand him, and at the same time be prepared to give him a correct understanding of the religion which God has revealed to man. In order to understand him the missionary must acquire not only his language but his ideas on the

whole subject of religion. To do this adequately and to be able to influence the mullahs and maulvies, or religious teachers of the Mohammedans, he must acquire the Arabic language, and so familiarize himself with the Quran and the Ahadis or traditions and the doctrines of the Imams and Mujtahadin or Moslem fathers as found in their commentaries on the Quran as to enable him to rise above the charge or even suspicion that he does not understand the religion which he controverts.

To see the necessity of this let us suppose that a Moslem missionary should turn up in New York. He hires a house and begins his work. After acquiring a sufficient knowledge of the English language to enable him to converse with the people, he enters upon a more public ministry. He meets in some public place a number of the students of the theological seminaries of the city and proceeds to convince them of the errors of Christianity, and of the necessity of accepting Islam in order to salvation. They listen through curiosity and perhaps with respect. Some casual inquiry, however, reveals to them the fact that the Moslem missionary not only does not know anything of the original languages of the Bible, but is also unacquainted with the doctrines and practices of the Christian religion. How long, think you, would they show respect to such a teacher? Suppose he should apologize to his audience by saying he did not propose to preach to the learned classes of America; that his mission was to the ignorant and unlearned. Would that apology have any weight?

To illustrate the advantage with which a thorough acquaintance with the doctrines of Islam endows the missionary, let us take one of the most popular of Moslem objections to the Christian doctrine of the Incarnation. He says it seems to him blasphemous to speak of the Creator as united in any way with the creature. This he says is *shirk* (i.e., idolatry or the association of any thing with God). Now while there are various lines of argument which may be pursued in reasoning here, it is perfectly clear that anything drawn from Islam itself

will be of special use in dealing with the Moslem. Does Islam, you ask, afford anything to the point here? Yes, the doctrine of the eternity of the Quran meets the case exactly. The Moslem believes the word of God to be eternal. Yet he readily admits that the paper, ink, etc., of which the book is formed are created. The word, however, which is thus revealed to us is eternal as God is eternal, seeing that in his omniscience it was ever present to him. This eternal word, then, in time was revealed to men through the medium of a material environment, and this environment thereby acquires such sanctity as to be an object of special regard. It must be handled only by "the pure." It must not be allowed to fall on the ground. It is even called by the same name as the Word revealed therein. Here is a kind of incarnation, not to be compared with that of the Son of God, and yet such as to answer the objection of *shirk*, as applied to that doctrine. "In the beginning was the word, and the word was with God," seems to be applicable to the Moslem doctrine; and when we explain the difference between "the written word" and "the living word," he may see the propriety of the further declaration, "the word was God." If you press the Moslem (as the Muttazillas did) with the objection that the doctrine of the eternity of the Quran predicates two eternals in the one, and is so far inconsistent with the unity of the Godhood, he will say that this is *muttashabih*, i.e., a matter too profound for him to understand, and therefore not to be reasoned about. In like man-

ner the Christian may argue with him when he objects to the divinity of Christ or the doctrine of the Trinity. He may well say this too is *muttashabih*, and too mysterious to be fathomed or comprehended by the mind of man.

Finally, be it observed that the strong point in dealing with the Moslem is in constantly, solemnly and faithfully pressing upon him the claims of God's word. The foundation of his faith is the Quran. He believes many mysteries. He believes them because they are matters of revelation. He cannot understand *how* all things were created out of nothing by the divine fiat. He cannot explain the process of the resurrection. He believes because Allah has declared. Clearly then the missionary's confidence must be mainly in the word of God. Every effort must be made to conciliate. Truth, so far as perceived in Islam, must be cheerfully acknowledged. Prejudice will in this way be removed. The claims of the Bible must be urged from the standpoint of the Quran itself. In like manner the claims of Jesus should be urged. He is the sinless one. He is the exalted one. He lives and shall come again to establish the true religion of God on earth. May we not hope that the Moslem, when thus intelligently approached, may be found to be more accessible to Christian influence, and so be led to see that his immaculate prophet Isa ibn-i-Maryam (Jesus Son of Mary) is also Isa ibn'ullah (Jesus the Son of God)?

E. M. WHERRY.

SAHARANPUR, INDIA.

CRITICAL PERIODS.

People who are familiar with church work know that a crisis sometimes comes to a single church or to a section of country, perhaps a whole state, when success seems impossible and the best friends of the good work are ready to abandon it in despair.

1. Take the case of the church in Los Angeles, Cal.

The readers of this magazine will remember that we have alluded to this case before, but for another purpose. When reunion took place there was a small Presbyterian church at Los Angeles. We sent a missionary there, and he became so discouraged with the prospect that he sold the church property to the Episcopalians and aban-

doned the field. Within two or three years another Presbyterian minister passed that way and saw that the opportunity had come. He took possession of the field again. The Board gave \$800 to this church for four years, when it became self-sustaining. Thus the Board paid \$3200 to establish the first church in that city. That church in its home missionary collections last year sent us about \$1200. It has at this time 715 members, and just now the pastor goes out from that flock taking about 240 members to establish another self-sustaining church. We now have eight churches in the city. Los Angeles Presbytery, when we took possession the second time, less than ten years ago, had but seventeen churches and a trifle over 500 members all told, has now over fifty churches and about 3500 members; and nowhere can we point out in the last ten years a grander success than in that presbytery, which embraces all southern California.

2. Wausau, of Wisconsin, had a similar history. The church in that town became so reduced that the Board of Home Missions was constrained to abandon it and give it up as hopeless. But in spite of that, at length it sprang into new life, soon built a fine church edifice, became self-sustaining, and is now one of the bright examples of saints' perseverance in northern Wisconsin.

3. Take Kansas as an example. Our church was nearly wiped out of existence during the war; it was threatened with extinction a few years later, when the great grasshopper plague swept down upon it; and within the last three years, when it was said 50,000 people have moved into Kansas within the year, the response was made, "50,000 people will move out again next year;" and though the drought has smitten some parts of the state the last three years, the Presbyterian Church has grown in the last twenty years from about four hundred members in the state to more than 21,000 members at the present time, besides having given off churches and ministers enough

to organize the Synod of the Indian Territory.

4. Three years ago Texas was visited by a terrible drought. Many cattle perished for want of food. Many people left the state, temporarily at least, to obtain subsistence for themselves and their families. But is Texas to be abandoned? What do the great railway corporations say about it? They are very sagacious as to future prospects of settlement and business; and yet there is scarcely any section of our country where railroad lines are being pushed more rapidly than in Texas.

5. Look at Florida. Two winters ago it was smitten with a frost that ruined the orange crop. The last summer it has been visited by the yellow fever. These two forms of evil, one following the other so quickly, have greatly checked the settlement of the state and the development of its leading industries. But shall we conclude that Florida is to become a wild waste? Shall we recall our missionaries and abandon our feeble churches? We think not. As it has been in the past, so we expect business to revive, disasters to give place to prosperity and success. The people are increasing in number. There must a place be found for them. The croakings of the evil-minded and the predictions of the fearful and those who see lions in the way will not be realized if past history is any guide. Where things are discouraging let our missionaries pluck up courage and stick to their posts;

"the darkest day,
Live till to-morrow, will have passed away."

Droughts and pestilences and scant salaries and discouragements and strifes do not last forever. Brighter days may be just at hand. Let our missionaries who think they have been assigned to a hard position on the great battle-field, fight it out on that line! The church is behind them. God over all is on their side. Let them wait on him, and if need be wait for him, and see if he will not bring them through safe and triumphant.

H. KENDALL.

A DIVINE CALL TO THE CHRISTIAN MINISTRY.

Can the reality of such a call in any clear and special sense be affirmed? There are not a few, even among the professedly orthodox, who take the negative of this question. In their view every man's career, so far as it is a proper one, is "a plan of God" to which he has a call determined by his peculiar gifts and inclinations, or by providential circumstances. Accordingly they hold that lawyers and doctors and artists and merchants and mechanics and the like are all just as much divinely called to be what they are, as ministers. There is no specialty in the case of the latter. The very word *vocation*, which is applied alike to all occupations, is a testimony to this incorporated in our language. And does not Isaiah speak of the heathen Cyrus as called of God to be the restorer of Israel?

To this view we give a hearty assent, when the aim is to lift thereby the whole of life, with all its varied employments, into a level with the ministry in point of sanctity, and to convert it all, as it should be, into a sacred service rendered to God.

But with many the aim is different. It is to lower the ministry to the plane of a secular occupation and rob it of any particular claim to respect. They would regard it simply as one of the learned professions, in which the same principles might rule as rule in all the rest. The choice of it by any person might legitimately turn upon the prospect of particular advantages offered by it, or on mental adaptation and tastes, or even on the wishes of friends. The prevalence of such views and its consequences are not far to seek.

In order to clear the way for right apprehensions on this subject, it must be observed that there are in the Bible, clearly recognized, two distinct spheres, differently ruled by divine power. The one we may style "the natural world," and the other is designated as "the kingdom of heaven." In the one God reigns in the capacity of a universal sovereign, controlling all things by his omnipotent word and subordinating all agencies to the accomplishment of his purposes,

whether they are conscious of it or not. The other is subjected to Christ his Son, whom he has made "head over all things to his church." The agency through which Christ rules here is the Holy Spirit. The constitution here is of his ordaining. The offices here held are of his appointment. The talents here employed are his grants. And in a peculiar sense are all the members here "his workmanship." As the ruler in the former God is designated in the Hebrew Scriptures by the word *Elohim*, denoting the supreme powers generally; but as revealing himself to his chosen people in the latter he takes the name *Jehovah*, and thus enters into direct personal relations with his subjects to make known unto them his holiness and truth and grace. This distinction runs through the whole Old Testament, not indeed always with the closest strictness, yet sufficiently so to establish itself, and it should be kept in mind for the right understanding of many of its passages. What was thus begun in the older dispensation culminates in the new. Our *Jehovah* is Jesus Christ; and that kingdom of heaven of which he is Lord, and to which believers belong, is not to be merged into God's universal dominion, though consistent with it. Its laws, methods and aims are peculiarly its own, and these must be complied with intelligently if we would live and work in it rightly.

This distinction thus briefly sketched prepares the way for considering the reasons for affirming a specialty in the divine call to the Christian ministry.

The first of these is drawn from the nature of the office itself. As its name denotes, it implies a direct personal service rendered to a master, and, in the case of the gospel ministry, a service rendered to a Master supreme and invisible, yet ever present and exercising constant supervision over all affairs within his realm. And this service is one of high honor and superlative importance, evidently not one to be assumed and entered upon with selfish motives, but one from the nature of the case to be authorized from

above. The minister is called a herald. As such, his business is to announce the claims of his Lord and demand the allegiance of mankind to him. And what would be thought of a person running on such an errand before he was sent? Again, a minister is styled an ambassador; and an ambassador is one commissioned by a government to establish relations and negotiate business with other powers, and his acts are regarded as valid only so far as they are done in the name and under the seal of the government which he represents. And surely this is not an office to be self-assumed. Furthermore, ministers are bidden to be faithful as stewards of heavenly mysteries, and this stewardship implies the bestowal of a trust from the chief possessor of those mysteries, without whose permission it could not be exercised. Moreover, the field in which a minister labors is termed "God's husbandry." And what would be thought of a person who should, on his own motion, enter upon another's acres, and there venture to plough and to plant and to water as he might list, and then to call for his wages? So also the church is called "God's building." And what must be the boldness of that man who should go to work on another man's house, laying on stones and timber and shaping things as he thought best, and then expect approval and reward? In ordinary circumstances such intrusion would naturally be resented severely. How then must it be regarded when practiced in the higher concerns of God's kingdom?

Again, all the precedents recorded in the New Testament indicate a specialty in the call to the ministry. The apostles who began the line were all summoned to their work by the voice of Jesus. Paul and Barnabas were ordained under the particular direction of the Holy Ghost, and their missionary journeys were along paths which the divine finger pointed out. Among the ascension gifts enumerated by Paul were "evangelists and pastors and teachers" designed for the edification of the church. The elders of Ephesus were declared to be overseers whom the Holy Ghost had set over their charge. Ministers are also said

by Paul to be "workers together with God," and dependent on him for all their success—a partnership this, requiring, one would naturally think, the assent of both parties. Thus in various ways are we given to understand that, in order to the validity of the Christian ministry, divine credentials are necessary.

Once more, the consciousness of being called to his work is needful to inspire a minister with befitting courage for the faithful discharge of his duties, and to impart a proper tone and unction to his deliverances. Preaching the gospel involves not only the tender of winning invitations and sweet promises, but also the utterance of earnest warnings and solemn rebukes, which are likely to give offence and even provoke persecution; and for performing this part of his commission with due dignity and fidelity he will want the strong support of a felt divine sanction. This alone can suitably embolden him to face sin and vice in their most flagrant forms, and to overawe them with the "terrors of the Lord." Lacking this, there is danger that he yield to the temptation of "seeking rather to please men than to please God," and become weak-kneed in his conflict with evil. If ever a person needed the assurance of a divine backing for the full deliverance of his messages, it is the minister of Christ.

A like assurance is no less necessary to sustain a minister amid the many trials which enter into his lot. The Master had these trials in abundance, and the servant cannot expect to be exempt from them. They will come in manifold forms and prove sometimes exceedingly severe. And when they do come, a sorry thing will it be for him to feel that they are the natural consequences of his being where he has no call to be, and where he can have no fair claim for any divine interposition in his behalf. His trials then, instead of proving a challenge to more faith and prayer, yea to greater patience and heroism, will press the more heavily upon him as the merited penalties of his own presumption. On the contrary, let him but feel that he is where his Master has placed him, and is only enduring what

his Master has ordained, and he will be able even to rejoice in his trials, knowing that he is only "filling up what remains behind of the sufferings of Christ for his body's sake, which is the church," and may anticipate a share in the triumphs of Christ at the end.

Finally, the consciousness of being called readily puts the minister in his true attitude toward his Master. Having yielded to the summons, he realizes fully that he is no longer his own, but has come under obligations to look for and obey superior directions as to the nature and place of his labors. His call girds him. All encumbrances that come from earthly relations and selfish desires are cut loose, and his chief inquiry is, "Lord, what wilt thou have me to do?" This is an attitude of the first importance; and were it more generally assumed, how would all pushing for desirable pulpits be avoided, and how many more mission posts would be zealously filled! For every one whom the Master calls we may be sure there is a place fixed and a work appointed. And if there be in the minister a patient and sub-

missive waiting upon the Lord, the desired indications will sooner or later be surely seen. Even Paul was occasionally without charge.

We conclude, then, that a special call and also the consciousness of having one are two elements essential to the complete idea of a Christian minister. They are verities to be maintained and insisted upon in the examination of candidates for the sacred office. By them also should every minister test himself in order to ascertain the legitimacy of his position and to realize all that it implies. They also indicate the source we are to look to and the means we are to employ to secure the increase of a genuine ministry. "For this will I be inquired of by you, to do it for you, saith the Lord." And here we come to see the reason and the purpose for the appointment of a day of prayer in behalf of this cause by the General Assembly. If we would have pastors after God's own heart, we must ask for them at his hand, and ask for them with an earnestness proportionate to the greatness of the blessing.

D. W. POOR.

CONTRIBUTIONS OF THE BOARD OF EDUCATION TO THE MINISTRY OF 1888.

The following statistics include those who have been aided not only by the Board of Education as at present constituted, but also by the (O. S.) Board and the (N. S.) Permanent Committee previous to the reunion in 1870, and also such as were aided by the Presbyterians when acting in conjunction with the American Education Society of the Congregationalists. Those aided by the divers local organizations formed within the New School presbyteries and synods, now dissolved, are not given because their records are not accessible.

Out of 5789 ministers on the list of 1888, there have been aided to a greater or less degree 2356, or a little over 40.5 per cent.

Of these 1098 are pastors and pastors-elect, nearly one half of the whole number

(2374) in the entire church; 556 are stated supplies; so that 1654 are ministering regularly to churches, 550 of whom are home missionaries. Foreign missionaries number 93; church missionaries, 21; synodical missionaries, 2; presbyterial missionaries, 3; Sabbath-school missionaries, 2; district missionary, 1; professors, 41; presidents of literary and theological institutions, 21; principals of academies, 12; superintendents, 15; teachers, 28; chaplains, 4; editors, 3; agents, 4; treasurer, 1; librarian, 1; colporteur, 1; licentiates, 54; honorably retired, 141; without charge, evangelists and in transitu, 245; total, 2356. The summary is submitted for consideration to all who wish to know how the Board has been managed and whether it deserves support.

D. W. P.

THE WALDENSIAN ENDOWMENT FUND.

The treasurer of the Presbyterian Foreign Mission Board has acknowledged among his annual receipts for several years past "interest of the Waldensian Endowment Fund, \$1326." This at the rate of six per cent. is the income from \$22,100, held in trust by the Board, and invested for the use of the theological seminary at Florence, Italy.

The General Assembly of 1853, held in Philadelphia, of which I was a member, received a distinguished guest and delegate, Rev. Jean P. Revel, from the ancient Vaudois church, which five years before emerged from its Alpine vales where it had been shut up for centuries, and was now planting itself in some of the prominent towns of the kingdom of Sardinia. Dr. Revel received marked attentions from the Assembly. Besides the usual time given for his reception and leave-taking, two evenings were devoted to popular addresses from distinguished members expressive of sympathy for him and his historic church.

He came as the representative and moderator of a synod formed from a poor community of 23,000 souls, asking for aid in its aggressive missionary work. He spoke our language imperfectly but not unintelligibly, and in tones tender and magnetic. As described by another, "He was a man of rare good sense, indefatigable zeal, beautiful simplicity and piety, full of gentleness and all good fruits." His farewell address to the Assembly closed with these touching words: "I pray you remember me and my church. We meet soon in another place. Then I speak to you not in broken English but in language of immortals."

Dr. B. M. Palmer, of Charleston Presbytery, brought in a paper responsive to this appeal, which was adopted by the Assembly and is published in the appendix of its minutes. It speaks of "this ancient and venerable church as standing on the same platform of doctrine and order with ourselves, being Calvinistic in the one and Presbyterian in the other." Of "its lineage in a direct historical line from that primitive church which for aught we know was

founded by apostolic labors, that through the long night of a thousand years kept the beacon light of truth and godliness upon her Alpine watch-towers, and which during six centuries the grace and power of God have preserved like the burning bush amid the fires of persecution, and now in the first lull of that storm which has so long beaten upon her she comes forth from the cleft of the rock and girds herself anew to the propagation of Christianity." In many like stirring words this paper transmits an appeal to the churches for substantial aid, especially for the endowment of a theological seminary to train a native ministry adapted to the great work of Italian evangelization. It was understood that our church should raise \$20,000 as a permanent investment to be held by the Board of Foreign Missions. Subscriptions were at once opened and pledges made, but the required amount was not completed until some ten years later. In the meanwhile the Board from its general funds made good the interest of \$20,000, carrying out the spirit of the action of the General Assembly, and both before and since the completion of the endowment has made annual appropriations for the missionary work of the Waldensian church.

The same year (1853) that Dr. Revel was in Philadelphia, he also visited the Assembly that met at Buffalo, where the following resolution, introduced by Dr. Samuel H. Cox, was adopted: "The General Assembly having heard and considered the mission to this country of Rev. Jean P. Revel, the present moderator of the Waldensian Synod, express their confidence and cordial esteem toward him and his object, and recommend both to the favor of the churches as especially worthy." In accordance with this action contributions were made for the mission work of the synod and transmitted mainly through the American and Foreign Christian Union, of which Dr. Baird was secretary, who took a special interest in the Waldensian cause, and generally accompanied Dr. Revel in his visits to the churches.

In 1860, when Sardinia extended her liberalizing rule over Tuscany and other Italian provinces, the theological seminary was removed from its seat in Piedmont to Florence. Here her students had the advantage of a training in a purer Italian than by living among those who spoke their provincial vernacular; and it was also a central point for aggressive work. Here also Dr. Revel lived as one of its professors until his death, which occurred in June, 1871—the year after his second visit to the United States, where he received a like cordial reception as in 1853.

Not long after the death of Dr. Revel, Mr. John Aikin, an elder of the Fourth Presbyterian Church, New York, visited Florence, and learning that an inadequate support had been left his widow, collected from a few friends \$2100, the interest of which was to be used to supplement her narrow income, and at her death the amount was to be added to the seminary fund. Mr. Aikin paid this money into the treasury of the Board. The interest was applied as intended until Madame Revel joined her husband "among the immortals," since which time the Waldensian Endowment Fund, as already stated, has been \$22,100.

In 1873 the Waldensian Synod was represented in the General Assembly at Baltimore by Rev. Matteo Prochet, now pastor of their church in the city of Rome and president of their National Committee of Evangelization. Mr. Prochet spoke not in broken English, as did his distinguished predecessor, but in eloquent Anglo-Saxon, and in his address repelled in earnest words the charge that his church was French and not Italian. "Victor Emmanuel did not think so," said he, "when he summoned his subjects to fight for Italian liberty and unity."

In 1884 Dr. Prochet received at the hands

of his sovereign, King Umberto, the order of knighthood. In reference to this distinguished honor he writes to the Mission House, "I have been knighted by a descendant of those dukes of Savoy who persecuted so fiercely the Waldenses of old, and in the city of Rome, where another Waldensian, Pastor Pascal, was burnt."

Besides these two official heads of the Waldensian Synod, our churches and ecclesiastical bodies have received as delegates Rev. George Appia, who appeared before the General Assemblies of 1868; Rev. G. David Turino, who was with us in 1879 and collected about \$10,000 for his church in Milan; and in 1880 Prof. Comba, a member of the Pan-Presbyterian Conference in Philadelphia, who remained over for a time in order to further interest our people in the Waldensian work.

With these exceptions of representatives from their synod, the sole agency in this country for this ancient and honored church is the Presbyterian Board of Foreign Missions, and for thirty-five years annual remittances have been made to it by the treasurer.

Of late years negotiations have been pending with the Free Church of Italy for a union of the two bodies. No conclusion has been reached, the chief obstacle being a want of agreement upon a title or name for the united church. It is to be hoped that such a union may be formed in the near future, both churches being feeble, evangelical and aggressive.

To an outsider, viewing both organizations as God's approved instruments for the evangelization of Italy, it seems that church unity may be attained at too great a sacrifice in the surrender and cancellation by one of them of its gloriously historic name.

WILLIAM RANKIN.

EDUCATION IN CHINA.

In a conversation last week with the Hon. Yung Wing, he said with much earnestness, "Your mission boards ought to give special attention to the work of education in China.

You can reach her people most effectively by giving a Christian education to the children." This is the judgment of a very intelligent native of China, who some thirty

years ago took prizes for English composition in Yale College, who has ever since watched with keen interest the progress of events in his own country, and has also done her valuable service. His advice is worth considering.

Mission effort in China is directed mainly along four lines of work—(1) preaching, (2) teaching, (3) healing, (4) preparing and circulating printed matter. With no wish to draw any comparison as to the relative importance of these different forms of work, the present paper deals only with the second, and aims to show that in China there are special encouragements for it.

NATIVE SCHOOLS.

Besides schools of higher grade, self-supporting day-schools are found in the cities and villages throughout the land. The high esteem in which Confucius has been held by the people and the commanding influence which he has exerted for more than two thousand years have been largely owing to the place given to his teaching in the schools. The pupil who has spent three, five, ten, fifteen or even twenty years at school, in doing little else than committing to memory the Confucian classics with the commentaries, grows up with the idea rooted in his mind that these classics are of immeasurable importance. Think what would be the effect in our own country if the Bible were not only read in every school in the land, but committed to memory, with careful explanation added, from the first verse in Genesis to the last verse in Revelation.

EDUCATION THE ROAD TO OFFICE.

The most neglected child of poverty in the empire has the chance of rising step by step through all the grades of literary distinction until he becomes eligible to the highest offices in the gift of the government. No doubt the chance is small, but it leads to an immense amount of faithful study. At the triennial examinations in Canton only the first hundred of ten thousand aspirants are ever permitted to pass, and yet there are men who try and fail again and again, until their steps grow weary with age

and their heads are blossoming for the grave. This plan of choosing officials from those who have passed the required tests of literary ability has been in use for more than twelve hundred years. It has made education so honorable in the eyes of the people that even the poorest parents make efforts to give their sons a little smattering, at least, of book knowledge.

A NEW DEPARTURE.

It has been coming for some time, but was only fairly initiated last year. Such language as the following, taken from a memorial received by the throne, April 18, 1887, is certainly unusual from high Chinese officials: "People of the present day who will regard mathematics as a purely western science have not given the subject their serious attention. As for western scholars, we find that half their men of talent and capacity are taken from their philosophical schools, which develop their intellects by the study of logic, and the other half spring from their marine, because the experience they gain by visiting different parts of the world emboldens their hearts and expands their knowledge. Progress or retrogression therefore does not depend simply on understanding the niceties of literary composition. It is proposed therefore that His Majesty direct the provincial literary chancellors to issue at the competitive examination, besides the subjects usually given in the classics and poetry, a theme on mathematics." Prince Kung, the head of the foreign office, presented a memorial in favor of a college for the cultivation of western science. He too is careful to argue that western science originated in the East—had its root in the astronomy of China. The important point is that these memorials were sanctioned by the throne. Not only mathematics, but astronomy and other sciences, are to have a place in the literary examinations, and by consequence will be introduced into the curriculum of the schools. The dreary monotony of memorizing the Chinese classics will give way to a scheme of study that will give far greater breadth of knowledge and far higher development of intellect.

TWO INSTITUTIONS RECENTLY ESTABLISHED.

The awakened literary interest has already resulted in two notable institutions—one established at Tientsin for the express purpose of teaching western science, by Li Hung Chang, who has put up extensive buildings which will accommodate three hundred students; the second, a polytechnic institute, by the Viceroy at Canton, with literary, military and naval departments. For the literary department he has put up, on twenty acres of ground, buildings whose foundations are granite, whose walls are brick, and whose pillars are enduring teak, and which, including the ground, cost about \$225,000. It has opened very recently and reports one hundred and fifty students already entered. So far as yet announced, the study of Chinese literature is largely contemplated.

MISSION-SCHOOLS.

The problem before the church is how best to take advantage of China's traditional interest in study, and how to put the greatest possible amount of Christianity into her newly-opening fountains of intellectual life.

Missionaries have not been unmindful of their opportunity, but amid the varied and pressing calls of duty, the question "What proportion of time and strength ought to be given to teaching?" is not always easy to decide. Different answers will be given by different individuals, but with rare exceptions it is agreed that the Christian school should be planted side by side with the Christian church. This general sentiment has worked itself out practically at nearly all mission stations, in the establishment, separately for each sex, of the following classes of schools:

(a) *Elementary Schools*.—These are usually day-schools, and are often at out-stations as well as at points where missionaries are located. In them Christian books, and especially the Scriptures, are committed to memory and explained, along with the Chinese classics. They frequently pave the way for the opening of chapels and the eventual establishment of churches.

(b) *Boarding-schools*.—In these fuller instruction is given. The Scriptures are care-

fully taught. It is not uncommon for a pupil to commit the whole New Testament to memory, and some even add the Psalms and other portions of the Old Testament. Catechisms and other Christian books have also an abiding-place, and the scholars learn to sing with pleasure the songs of Zion. As facilities increase, especially in the way of text-books, western studies are being more and more introduced, and the instruction pushed to a higher and higher grade. These schools are laying solid foundations for future colleges. One of them, that of Dr. Mateer, at Tungchow, in North China, has, by means of more than twenty years of faithful effort, fairly earned already the title of college. Students who have faithfully passed through the five-years preparatory course there, and followed it by the six-years regular course, are entitled to be called good scholars anywhere.

(c) *Theological Schools*.—Text-books have been prepared in Chinese sufficient to give a substantial theological education to our preachers and native helpers. These are taught either in separate theological schools or made a department of a boarding-school, and these schools and classes are growing into the theological seminaries of the future.

In the above-mentioned schools the text-books and teaching are in the Chinese language. People who live in China are well aware that it is not desirable to teach the English language in girls' schools. Nor has it hitherto generally been deemed advisable in boys' schools or theological schools. It has been considered that the three years required to get a sufficient acquaintance with the English to begin the satisfactory pursuit of knowledge in that language can be better spent in some other way by those whose teaching and preaching is to be exclusively in the Chinese language. Moreover, to the missionary a vast amount of time which would be spent in teaching English primers and readers is saved for other valuable purposes. As education advances, and the intelligence of the people generally is raised to a higher plane, it may be best to introduce English as a *classic* into these schools.

ANGLO-CHINESE SCHOOLS.

Schools of this type, where the English language is made the medium of instruction for western studies, have, within the past few years, been opened at Shanghai, Foo-chow, Wuchang and Canton. They have usually been styled colleges, not so much in view of what they have as yet accomplished, as of what it is designed and hoped that they will accomplish. To these may be added the Chinese government colleges at Peking and Tientsin and the English government schools in Hongkong. There is a clear and increasing demand for this English education by several classes:

(a) Those who have been abroad in English-speaking countries. Often they left home young, and from no fault of their own are so behind in Chinese studies that it is embarrassing for them to enter Chinese schools. Many of them wish to continue in positions where the English will be useful to them. They have begun study in that language, and would be glad to go on with it. It is pleasant to see them have the opportunity.

(b) Those who are to act as interpreters or writers in British or American consulates, in Chinese yamens, or in the foreign customs service.

(c) Those who are to be employed in the navy, in arsenals, in opening mines, in constructing railroads, and as telegraph operators.

(d) Those who wish to engage in trade with foreign countries.

If the above-named classes, who are to hold prominent positions in business and in government, get their education in institutions which are under Christian control, this will undoubtedly be among the moving forces which will at length bring China into the inheritance of all the blessings of a Christian civilization.

STATISTICS.

Presbyterian Mission. Day-schools—for boys, 50, with 1055 pupils; for girls, 27, with 675 pupils. Boarding-schools—for men and boys, 9, with 330 pupils; for women and girls, 7, with 314 pupils. Total number

of pupils, 2374. In distinguishing between boys' and girls' boarding-schools it has been necessary, as to one or two stations, to make a guess, as the reports do not state particulars. Total number of scholars of all missions in China, for the year 1887, 13,777. Medical students are not included in the above, as the subject of medical education has not been here taken up, but it may be mentioned that in connection with the many hospitals in China there are usually classes of medical students under thorough instruction.

CONCLUSIONS.

1. While a limited and probably very intelligent class of Chinese will get an English education, the mass of the people in the future, as has been the case in the past, must be taught through the Chinese language. There is no present probability that the English is to be widely prevalent in China. In view of this fact, an able standing committee, representing the missions jointly, has for the past ten years superintended the preparation and printing of text-books in Chinese for schools. The result has been some sixty or more books, covering a thorough course of mathematics, and works on geography, geology, astronomy, chemistry, physiology, mineralogy, electricity, etc. These are largely purchased by the educated classes. Even the anti-foreign Viceroy at Canton buys books from our Presbyterian bookstore. One Shanghai bookstore reports on its list the titles of 650 works on western science in the Chinese language.

2. The favorable disposition of the Chinese toward education gives a good opportunity for pressing the principle of self-support. It is always better to encourage a spirit of manly independence by putting people on the track of helping themselves, instead of doing everything for them. The running expenses, including Chinese teachers, of a mission boys' boarding-school in Canton need not go beyond an average of twelve or fifteen dollars a year per scholar from the mission, and Anglo-Chinese schools can do still better.

3. So far as plans are concerned, the ground seems well covered. There is no

special call for new machinery. What is needed is to put all possible additional force into the machinery already at hand. And it need hardly be added that what stands high above everything else in importance,

to make these various forms of educational effort a present and permanent blessing to China, is the abiding presence of the Holy Spirit given in answer to the prayers of God's people. H. V. NOYES.

Rev. D. J. Satterfield, President of Scotia Seminary, sends us the following letter, lately brought to him by two colored girls from Georgia. He says that it is a specimen of the letters coming from all parts of the South, and fairly represents the spirit of these colored people in their zeal for knowledge:

DEAR SIR:—We have received your card stating that you could not make these girls comfortable. But they have for several years been longing to get to a higher school, and they have now agreed to be uncomfortable if they can be made safe. We parents had agreed with them to be uncomfortable. I hope you will not think that we attempt to trespass upon your goodness, neither your good feelings. We think it is the work of

the Lord why they want to go out to learn something, that they may be of service to this poor ignorant people.

Mr. Satterfield adds this explanation:

The writer had applied for room for two girls. I replied that every room was promised, and supposed the matter was disposed of. A little later the two girls came on all the way from Georgia and handed me this letter. They were more willing to be uncomfortable than to stay at home. We could not send them back, but found places for them outside. We are not quite satisfied that they are either safe or comfortable; but we have had to dispose of nearly a score in this way, while several have agreed to sleep three in a bed if only they might be allowed to stay.

NOT ALONE.

Two of our lady missionaries in Virginia called on an old colored woman, whose family consisted of herself, her son and his daughter, the latter being a pupil in the mission-school. They found the grandmother at home, but the other members of the family absent. "Oh," said one of them, "you are alone, are you?" "Well," was the reply, "there has been no one here all day but just me and God." Aged, infirm and poverty-stricken, destitute of almost everything that makes life valuable or desirable to others more favored, this daugh-

ter of the King was sweetly conscious of his comforting presence, and was content.

When the missionaries were about to retire, after reading, conversation and prayer, the old disciple said, "Remember me when you pray; remember me by name; my name is Nancy; remember Nancy by name when you pray to God." With simple, unquestioning faith she believed that her name was written in "the book of life" (Phil. 4: 3), and that, when the Lord heard it in prayer, he would recognize it as the name of one of his dear children. H. N. P.

COLLEGES AND ACADEMIES.

SIX REASONS FOR HELPING CHRISTIAN COLLEGES.

1. A Christian college, as provided for in the college work of the Presbyterian Church, teaches distinctly and as a part of its regular course the Christian things, not in a denominational aspect, but as they are held by all evangelical Christians.

2. It aims directly at conversion and the building up of Christian character.

3. In behalf of those students, whether converted or unconverted, who have come from Christian homes, it prolongs and supplements the influence of Christian parents.

4. For such students as have never known a Christian home, it provides an influence more likely to result in conversion than any other organized influence that has ever been exerted on that class of youth. The foremost men in the church, in this country and in American mission fields, are of two chief classes—those who were converted at home and those who were converted in Christian colleges. *Neither secular colleges taught by secular men, nor colleges taught on secular principles by Christian men, nor secular colleges enjoying the unofficial Christian influence of Christian professors backed by the best voluntary effort of Christian students, include any such promise of forming Christian character as attaches historically and normally to the instructions, persuasions and example of teachers avowedly and unreservedly teaching for Christ's sake.*

5. Christian colleges, since they receive no help from the state, cannot compete with the colleges which the state supports, unless the consecrated means of Christians are freely put into them.

6. Wherever Christians unite in building up a well-organized and well-located college, gifts bring gifts, and the ultimate strength, wealth and influence of the institution are assured. Witness the Congregational colleges of New England, with Princeton, La Fayette, Washington and Jefferson, Wooster,

Wabash, Hanover, Lake Forest, Parsons, and many more that are either already strong or rapidly growing into strength.

A WEIGHTY COMMENT.

A recent article in the interest of the Board of College Aid pleaded for the payment of debts fairly due to our church's pioneer teachers, on the ground not only of justice toward the teachers, but of sound policy toward the schools. A wide observer makes a sentence from that plea his starting point, and writes as follows:

"Shifting teachers will not build up good institutions even in adequate edifices." Nothing truer was ever written about colleges. It seems to be the rule that the teacher is the most movable quantity in schools of all grades. Whether the shifting be active or passive on his part, a valid reason alone can justify it. If he be well qualified, he should be the most permanent of all the officials. If such a teacher has come to stay, and if the trustees would protest against his going, one condition of success is assured, and this is an argument for his financial support.

Good buildings are needful. Wise directors are to be appreciated, but they do not make the school. They erect the lighthouse and provide means to make the lamp effective, but the leading teachers kindle the light that shines afar with its attraction and guidance. Experience has given us the maxims, "As the teacher, so is the school," and "The teacher makes the school." Then keep him in it. The names of such men as Mark Hopkins, James McCosh, J. H. Seelye and Newton Bateman stand for colleges to which their individualities have been imparted. New colleges will yet be known best by the reputations of the men who shall do the best work in them. They will be embodiments or impersonations of the knowledge, power and skill of the leading instructors within their walls. Until they become so they will have no enlightening character, no reputation for educational work, no special attraction to those who seek the most efficient training. To support them is to build up the colleges.

No experienced reader will question one

of those sentences. Then will not all managers and helpers of the church collections for this cause consider what important bearing those gifts are to have on the growing institutions which they aid? Trustees' debts are largely debts to their teachers, who, having been engaged under moderate promises, often find those promises only partly fulfilled. The next year is then likely to begin under two great evils—a debt and a new teacher. It would require no great increase of the Board's means to put an end to that cause of mischief. A hearty word from the pastor, a wise and generous thought in the pew, would help the Board to end this year with the knowledge that its promises in behalf of the teachers are all kept.

NEEDING HELP AND WORTH HELPING

Since the first road over difficulties is never a railroad, such as they now have up Mount Washington or the Righi, the first adventurer is not apt to keep long to the same angle of ascent. It is by ups and downs and zigzags that he reaches the top. This has been the marked experience of American college-builders—unless, indeed, they were men of the financial muscle of Cornell or Johns Hopkins.

Some of the steepes of this Hill Difficulty our church has attempted to grade for her young colleges by the agency of the College Board; and the help so lent has been of great effect. It is doubtful whether twenty-five new academies and colleges of any other single church have ever made within any five years as auspicious beginning and as steady advance as have been made since 1883 by the new institutions of our church. Yet every one of them has struggled up a road not half graded; and the swiftest of them has come panting only to the top of the foot-hills. The great ascent remains to be made. It is a great thing to achieve the culminating successes of college financiering, like those which Dr. Patton is sharing with Dr. McCosh. But it is an incomparably harder thing, though it shows for little, to achieve that first financial success of a young

college—the creation of common confidence in its business basis. So long as the property and the work are new, a small debt can cloud their prospects in spite of the finest architecture. If one good teacher be but partly paid and so compelled to leave, so bad a sign cannot be offset by the best rhetoric and print in the new catalogue. And the co-operation of Presbyterians in this broad movement has not yet been so complete as to shut out entirely such bad signs. Wherever they have occurred they make a bad level for the undertaking to stop at. Nothing but movement cures the doubts so started. Under this urgent reason the College Board, with unconcealed alarm, has been pleading for such gifts as may establish, under liens to the Board, some valuable properties that are not established as yet. At the time of this writing small response has come. Possibly eastern givers have been questioning whether this new western push for Presbyterian education has not made its spurt and exhausted itself; so that whoever may take up the fainting adventurer with his trailing "Excelsior" will have to carry him the rest of the way.

Exactly upon that point bears the fact that has prompted this article. It concerns an institution which these pages have never named, indeed, as an object of anxiety. None the less has it been very largely in the mind of the Board's officers as they have pressed the plea above referred to. If the \$100,000 asked for by the Assembly for the College Board were in hand to-day, no doubt a good fraction of it would be turned (its donor consenting) to that very spot; and all the more freely for such word as the following:

EMPORIA, KAN., December 6, 1888.

Our floating debt is *about* provided for. [It had reached \$10,000, the greater part of it being owed on their building.—SEC.] I say "about," for there is still some eight hundred to raise; but I have the promise of this within two or three days. One noble friend gave me \$2000 last week. This spurred up several others, and now the morning begins to dawn clearly. The prospect before the college now is very assuring. The roll of students grows every week—now 128. . . . My heart is full of thanksgiving.

That is a message from a hard climber, who has made spurts. But it does not testify of exhaustion. There seems to be some purpose left. Well then, does not this renewed breasting of the hill prove that the climbers are doing well enough by themselves? It proves nothing of the sort; for these men have not made this effort "by themselves." In this very movement the Board is directly active; and in a way that would have been impossible except for its receipt of *special means* which it has employed like "a little leaven" to insure this new ferment. Let that excellent helper of our work who, when advised with concerning the application of his gift, already in the Board's hands, consented that a part of it should stimulate the wiping out of this very debt, read in the foregoing lines how the result is achieved that was hopeless without him. Western wealth is one thing; and the western wealth available at a given point for establishing a Presbyterian college is another thing. Good and liberal men, when few in number and charged with a large task, can come to a point where difficulties mount up and courage weakens. *That is the point at which "Aid" tells.* And for such points the Board of Aid must be furnished and promptly, or from some acclivities that are very steep there will come down, not a note of triumph "like a falling star," but the toll of a bell. Nothing like the money which the West has already laid out upon our church's schools is required now to make those schools secure. Any firm conducting a business of ordinary respectability and promise, that would leave exposed such a plant as this Board can show, would confess pitiable weakness. Is such weakness to palsy this great movement for the gain of Christ?

FEBRUARY COLLECTIONS.

With this month begins the bulk of annual income for the aid of colleges and academies. Early in the Board's first year it requested all congregations which had not made other arrangements "to take collections for this Board during the month of

February." The next General Assembly also advised that collections for this cause be taken in February. Thereafter the Board has mailed to pastors, about the first of January in every year, a sample circular for use in the pews, together with an addressed postal card on which orders for circulars and reports may be returned to the Board's room. To the co-operation of pastors in distributing these means of information has been largely due the steady increase of interest and income which this cause has enjoyed. Pastors who have not already availed themselves of the offered documents of this year are respectfully and earnestly requested to send their orders. Even if the annual collection has been taken at some other season, the diffusion of information concerning this branch of our Presbyterian work will be welcomed by the more thoughtful part of every congregation. No other cause is surer to command the judgment and sympathy of those who study it. It begs to be understood *by means of its facts*; and pastors can get a reading for its report and annual circular where no one else can.

Charges for the transmission of Board documents are always prepaid by the Board. An express bill is proof of the company's mistake; and the Board should be immediately informed of it.

WHAT IS A "BOARD OF AID" COLLECTION?

The General Assembly of 1883, in organizing the Board of Aid for Colleges and Academies, included in its province to "secure an annual offering from the churches for this cause" and "to decide what institutions shall be aided." During the next three years the Assembly steadily asked such annual collections either for this "systematically organized work" (1884), or for "this Board" (1885), or for "the treasury of this Board" (1886). In 1887 a considerable misapprehension of the Assembly's meaning was noticed by the Board in its annual report as follows: "We hope the Assembly will so far regard the needs of the distinctive work which we are appointed to

do as to advise all the churches to count the collections, which are taken in the name of the Board, sacred to the uses of the Board as determined by its own votes" (p. 19). In definite response to this request, the standing committee of that year reported, and the Assembly adopted, the following resolution: "That the Assembly advises and urgently calls upon all the churches to take up yearly collections for this Board, and to place the same at its disposal by paying them promptly into the treasury" (Min. 1887, p. 76).

In all this it is impossible that the Assembly or its Board of Aid should be indifferent to any generous deed done in the older synods for the enlargement of their home colleges. And surely every such deed, especially when done by a congregation, should be reported for general encouragement in the Assembly's column of "College Aid." But a "collection for the Board of Aid" is a specific thing, just as is a "collection for the Board of Home Missions." Every such collection has its destination fixed by its name. It belongs to the treasury of the Board for which it is taken. The question of giving or withholding it is more than a question of words. Board work, whether in behalf of mission churches or mission colleges, is work for the help of feeble communities. Money given to either Board is money given *away*. There is deep, grave reason why what is given at home should not bear the name or the sense of a "Board of Aid" collection. Any view diverse from this is sure to be surrendered at length.

Attention is called to this matter in this month of February, in the hope of having all the churches informed that the Board, according to the Assembly's intention, gives credit to churches only for two forms of contribution—for collections paid without restriction into its treasury, and for collections appropriated by the churches to special institutions, *provided* that the appropriation by the church falls within the limit of an appropriation already made by the Board to the same institution, so that *the church's gift avails in performance of the Board's promise*.

HEADWAY.

What the year 1888-9 is to do for the treasury of this Board only a prophet could tell. The 1st of February is not yet reached, and by far the most of the income is commonly received after that date. Still every preceding year has given some hint of its way of closing by the comparative yield of its earlier months. If the proverb "slow and sure" is ever good ground of hope, the wonderfully steady advance of this work promises a bulk and a life like an elephant's. Almost without exception, every month in every year has witnessed some advance upon the income of the same month in the preceding year. And so far in 1888-9 the rule holds. Up hill—not on a steep grade, but steadily up hill—this cause advances. More money coming in; more churches contributing. Not a great many new institutions taken up; means and effort largely devoted to work already well begun. Perhaps that slowness of outlay favors the steady, though slow, growth of income. The task in hand is a work of time. God is the chief factor in it; and men who would do their part of it must work with something of the patience and confidence of a divine movement.

One special sign of good emerges within the few days preceding the penning of these lines. Responses to the appeal for \$100,000 for the cases where succor would most tell begin to be secured. The \$100,000 is not yet in sight; and what is pledged is some of it very wisely conditioned on enough co-operation to make up a good aggregate. Details cannot yet be given, but there is good promise of a telling year.

ADDITIONAL APPROPRIATIONS.

The Executive Committee acting December 20, with power given by the Board, appropriated as follows: To Longmont College, Col., \$2500; to Jamestown College, Dak., \$1500; to Croton Collegiate Institute, Dak., \$1200; to Lenox College, Iowa, \$500; to Highland University, Kan., \$1000. In each case it is understood that all payment above 70 per cent. is contingent on the Board's income.

CHURCH ERECTION.

A CHRISTIAN INDIAN'S PLEA.

We read with the greatest interest the following letters from two of our Indian brethren, the minister and the elder of the little missionary church at Deep Creek, Wash. Ter. We think that our readers will agree with us that the appeal is very touching, and rendered more impressive and graphic by the quaint departures from the ordinary English idiom. That Indians can write such letters is a tribute to the successful work of our missionaries. Will not those who read these words be moved to add something to the special fund from which alone such cases can be aided?

DEAR BROTHER IN CHRIST:—I mind your letter now, also check. We are very busy this time. We working something. We working wagon road, for perhaps we willing to get some lumber for the church. My people, they not like now build a log church as Deep Creek was. Elders, they like to build good church. They are many wild Indian round here, so they need good church. They raise money, now \$90. Some of them absent yet. I think will raise more when they come back from hunting.

Dear brother, I hope you will tell me what you think. We will going to build the church, but I wish Church Erection will help us; or [if] not, dear brother, I hope you will write [to them], or will write to our members of Presbytery of Idaho.

I think soon many they will come to church. Next Sabbath we will have Lord's Supper. There are more things I want to say. Dear Brother Dieffenbaugh, if you say Church of Erection will not help them for to build the church. I was [have] told them maybe the Board will help us when we going to build the church. Monday we was went to see lumber. We ask him what cost. He said to us, \$150 whole thing, good for the church, plain lumber. I ask my elder Cornelius. He said, we will get that lumber. I told to Cornelius, we have no money. He get kind of mad. He said to me, how Board will not help you when you send to us! We are poor Indian.

Dear brother, I hope you will write to me,

tell me something. I think four or five, they join to our church. That is all.

Your truly brother in Christ,

A. P. SAWYER.

FORT SPOKANE, November 9, 1888.

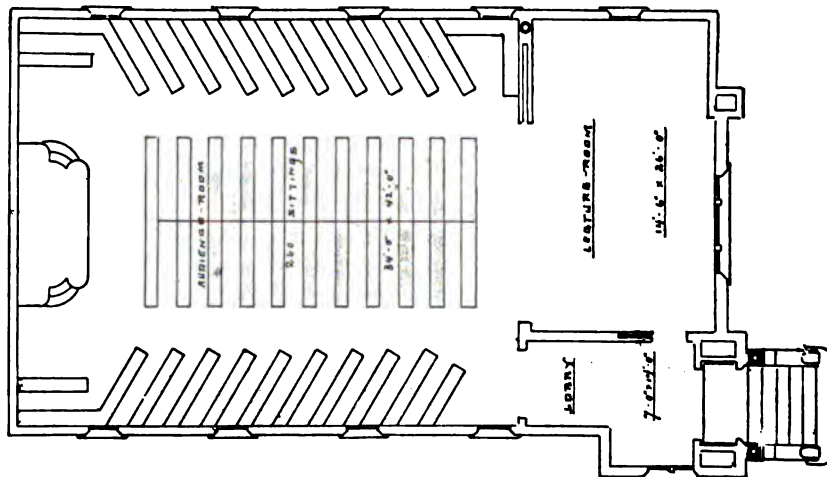
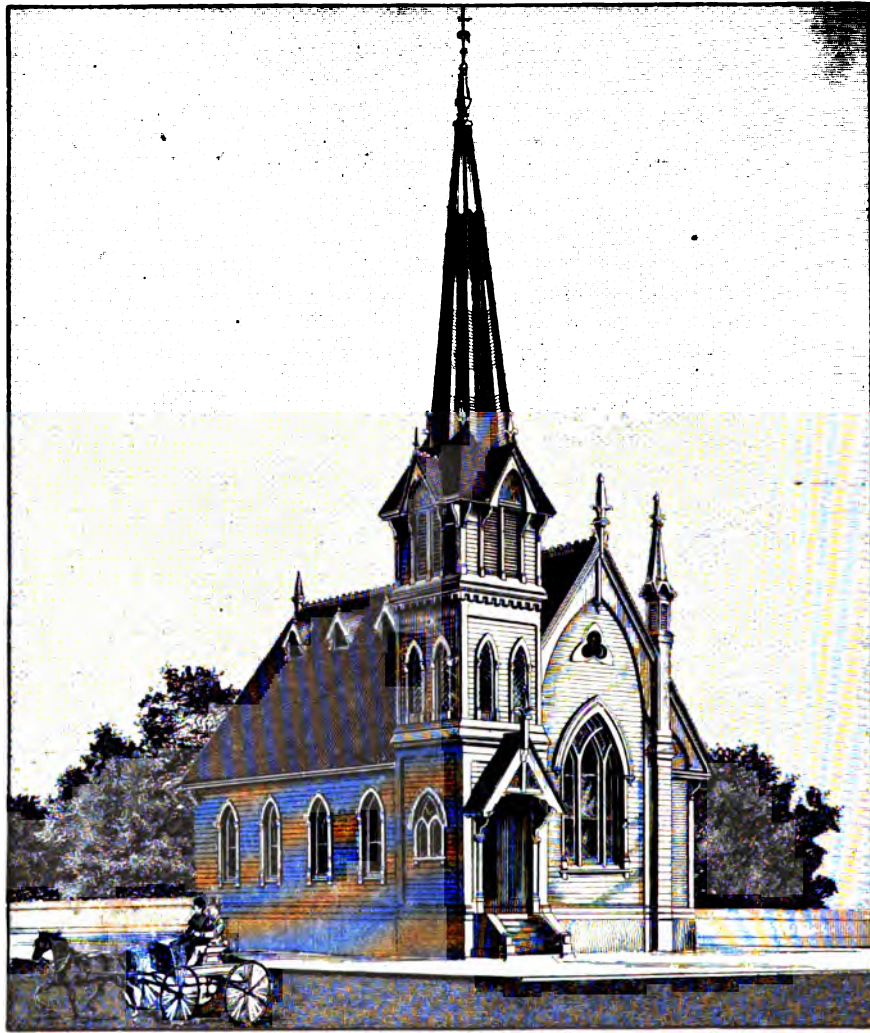
DEAR SIR FRIEND, REV. G. L. DIFFENBAUGH:—I will write a few lines to-day. Well, how you? I thought you may sick, because I never hear from you all the summer and fall for some things news. And then I am waiting from you the money for the building church here. I never received money. I do not know what for is. Will you please tell us or write to me about that. I am very tried to find some one to help us for building house, but could find no one. But we have lumber now. Cost that lumber \$145. But we have no money, only \$50. But Rev. A. P. Sawyer, he says we will try to buy some lumber for the church building here, and we are going haul lumber in two weeks about seven, eight miles from our camp, that saw-mill the other side of the Nort river.

THOMAS S. GARRY.

THE WAY IT LOOKS OUT WEST.

We wish it were possible for the liberal contributors of our Board to know how those who are in the missionary work of the great West look upon the department we represent. We feel sure that givers would be encouraged, and we feel almost as sure that their number would be immediately increased by the addition of scores who now pass the Board by. It is in this hope that we publish the following from a letter from one of the synodical superintendents of home missions:

I was at the dedication of the — church, Sabbath, 9th instant. They have a beautiful building, all its appointments a monument of their fidelity and sacrifice. I found them a good deal worried over the fact that they had not received word from the Board's action on their application for \$650. They feared it had been lost somewhere. It would have been disastrous in the extreme to have postponed; so I advised them to go ahead, presuming the application would be all right. They have at great sacri-



FLOOR PLAN

fice made up all but the \$650. I hope that will be granted as asked. You can hardly overestimate the good your Board is accomplishing in this new and western country. We sometimes call your Board "the right arm of home missions." It seems to me sometimes you stand under all as a foundation.

God bless you and all in this grand work. What is the prospect for —?

The building represented upon the preceding page is designed by a San Francisco architect, Mr. Charles Geddes, whose effective remarks at the last General Assembly upon the vital importance of church edifices excited much interest. Mr. Geddes has given much gratuitous aid to our young churches in California, and is well acquainted with their needs.

The main audience-room is 34 feet by 42 feet, and will seat 260 people. Mr. Geddes estimates that it can be built in California for \$4000. In other states, where lumber is less expensive, the cost would not be so great.

A TEMPTATION TO BE AVOIDED.

The temptation to discount the future, and incur expense upon the basis of expected but uncertain supplies, is universal and very attractive. Always dangerous, it is especially so in the case of church-building.

How natural the thought: a little greater expense will add so much to the appearance and the comfort of the building that we shall draw in many, now indifferent, whose contributions will more than equal the advanced outlay; our town is growing and we must build for the future; or, these additions and adornments must be added sooner or later, and never will it be less expensive to secure them than now.

The result is a debt, and the presence of the debt repels those who, it was fondly and fatuously expected, would come to the rescue, rush in, fill the empty seats and gladly pay off the indebtedness. By this road scores of churches have marched to financial disaster ending in death.

The only absolutely safe rule is for a congregation to incur no greater expense than

they can raise money to meet. They may properly go to friends and neighbors upon the ground of a public advantage; they may appeal to public-spirited men; they may, if really weak, turn to the Board of Church Erection; but when they know the measure of actual certain resources, then they ought to know the proper measure of legitimate expense.

Upon one condition only may they with any safety borrow money and incur a debt, viz., when their assured and certain income will abundantly provide for all necessary expenses and for the interest upon the debt. Even then the wisdom of so doing is doubtful; but there may be a reasonable assurance that the act will not bring disaster. But ordinarily, the debt is incurred with a full knowledge that as the church is to-day, it can neither pay the debt nor meet the interest upon it. To accomplish either result the future is discounted and the life or death of the church depends upon the coming in of new strength, of which there is no assurance whatever but vague expectations and roseate dreams that may or may not be fulfilled.

It is as a consequence of this temptation that churches that in the inception of their plans never contemplated turning to the Board, finally feel compelled to do so. The Board was framed to aid "weak churches," and it is distinctly ordered that these churches shall so plan their building as to be left, with the help of the Board, absolutely without debt. Yet scarcely a month passes that some church that is making an outlay of \$6000, \$10,000 or even \$20,000 does not apply to the Board for from \$1000 to \$2000 because it has incurred expenses far beyond its power to meet. Not infrequently good brethren are grieved because the Board will not subscribe \$1000 toward such a debt, while three fourths of it is still left unpaid, a burden upon the church.

But the Board was organized, not to make subscriptions toward building \$10,000 churches or paying the debt upon such, but to guarantee to weak churches the completion *without debt* of their modest, inexpensive church homes.

"THE TWO MITES" TO-DAY IN THE SOUTH.

People that give as represented in the following letter have their hearts in the building of the church, and ought to be assured success:

NOTTAWAY C. H., VA.

DEAR BROTHER:—I am pastor of the infant church at Getersville, but I live about thirteen miles away. Mrs. S. J. Neill, the teacher of the mission school, has charge of the building. They have a clear title in fee simple to their church property, and have collected and expended some \$350, besides considerable given in lumber, work, etc. Few churches have been built out of such deep poverty and with so much sacrifice. Some would give a chicken or two, some a bushel of corn, some a pound of nails, etc. I do not believe Mrs. Neill knows how much has been given, as she and the poor people have put every cent they could spare in it. I do not see how they could build so large and so good and so nice a house for the money. I do not believe you could build as good a church in the North for much if any less than \$1000.

I do not think anything is now subscribed that is not collected. They have exhausted all home resources. The \$200 expected from the Board of Church Erection will about complete the house and leave us free of debt. Our house will have cost, according to Mrs. Neill's account, about \$550 or \$600, but I think the good woman has put in a good deal of her own time and money not counted. I do not believe that you have a church on your list that represents so much self-denial and so much prayer as this little church. It is the outgrowth of a mission-school for freedmen, taught by Mrs. Neill and Miss Fitzgerald. It was organized last April, and now numbers twenty members, mostly scholars from their school. There is not a more deserving church in the land.

Your brother in Christ,

J. M. RITTENHOUSE.

EXTRACTS FROM CHEERFUL LETTERS.

We are very thankful for your contribution, and hope and pray that the great Head of the church will bless and prosper the Board. Without your aid we could not have built, and without a building our work would have been very much crippled.

But now through the kindness of the Board we are housed and are happy. May the Lord build us up!

Owing to bad weather we did not dedicate the Artell church until a week ago. But what a glorious day it was! No money to raise that day, save a *thank-offering* to be given the Board of Church Erection. This amounted to some twenty dollars and will be sent to your treasurer. We are glad of heart; and, thanking God, we take courage.

You can readily imagine how little can be accomplished by a congregation composed of about a dozen and a half persons toward erecting a church, and especially so when those members are poor. Had it not been for your Board and its liberal allowance, in conjunction with the liberal subscriptions by friends in Philadelphia, New York and elsewhere, we would still, as is said in a historical sketch of our church, be worshipping "in the little log house on Main Street." But we now have a splendid structure, one sufficient for all requirements for many, many years; and, best of all, it is paid for entirely—there being a small indebtedness outstanding, but we have ample funds on hand, in fact more than enough, to meet this indebtedness. Unhampered by debt we have an encouraging prospect indeed.

We think it due your Board, as well as the many friends who contributed to the erection fund, that there should be some sort of acknowledgment of the valuable assistance rendered us, and with that end in view we send you this, with subjoined statement, with the assurance that a great and good work has been accomplished, and that the money contributed has been well spent.

Your favor of November 5, enclosing check for \$640.25, was duly received. Enclosed you will find the receipt. With that amount we were able to cancel every obligation against the church. I only wish that you could see our homelike and comfortable room. We were very fortunate in securing the property as we did. The trustees are so much encouraged that we are now erecting a manse, having secured two lots near the church. It is 18 by 32 feet, one and a half stories.

MINISTERIAL RELIEF.

TWO NEW CASES—THAT WERE NOT VOTED!

In the January number of *THE CHURCH* each one of the "new cases," recommended by the presbyteries at the last meeting of the Board, was briefly referred to. The object was to show that the Board, notwithstanding the sad condition of our treasury, could not do otherwise than vote the appropriation asked for in each case.

At the next monthly meeting two of the appropriations asked for "new cases" were *not* voted. You will perhaps be interested to know why.

One of these was an application, signed by the presbyterial committee, in due form, on behalf of a widow whose husband died about ten years ago, in his eighty-sixth year. The facts as stated in the accompanying letters were such as surely to establish the claim of this mother in Israel to a comfortable allowance from the Board of Relief. Her husband had spent sixty-two years in the ministry, "always in the Presbyterian Church;" and "he preached occasionally up to the last year of his life." In one of his mission fields "he declined to receive missionary aid that more needy fields might be supplied." During a part of his self-denying ministry his devoted wife not only shared with him in work and privations, but "she spent much of her little patrimony in supplying his wants." And now, "very feeble and needing constant care," she is left at fourscore "with no means except what is done for her by remote relatives on whom she has little claim." The presbytery asks for her \$100. Why did not the Board hasten to vote it?

The "case" was indeed placed among those to be laid before the Board for its action at the next meeting, and is, so far, a part of our records. But at the meeting of the Board there was another letter read from her pastor, telling us "she will not need your aid." God had provided better

things for the aged saint. She had joined her husband in the house of many mansions, where there shall be no more want or pain—for the former things have passed away!

The Board had never been called upon to aid this aged and suffering disciple; and when at last the church was on the point of doing somewhat in the line of its duty toward her, it was *too late*. Who was to blame?

But the second case that was "not voted" will probably set you to thinking more seriously as to *your* duty to this Board.

It was the application of a presbytery for a minister in his eighty-fourth year. He had been in the ministry nearly sixty years; was one of the first missionaries sent by our Board to the American Indians. "His disability," says the presbytery, "consists in nervous prostration produced by overwork and from the feebleness of old age." In this helpless condition the patriarch is, they add, "largely dependent upon the voluntary gifts of friends;" and they most cordially "recommend him for aid to the amount of \$150, believing that to be the least sum needed to keep him from want." The committee further speak of him as "a godly man,—as ripe for heaven as he seems to be near it." Were they not right in saying, "for his present worth and his past services he deserves to be tenderly cared for"?

Yet the Board did not vote the appropriation! The following letter, received from the patriarch himself just before the meeting, explains why. Please read it and think over it:

The object of my writing is this: Dr. —, the pastor of our church, asked me some time ago about applying to the Board of Ministerial Relief. If such application has come before you, *I hereby withdraw the application*, and will so inform him by letter to-day. I have seen the statement, "Burning the Candle at both Ends," and fear that my name might crowd out some more needy brother. This is my principal reason for withdrawing my name for

the present; and also I had hoped that by this time the basis would be more prominent "for services rendered."

In doing this I fully appreciate the kindness of Dr. — and the committee of presbytery. May the Lord bless you personally and the noble work in which you are engaged.

Yours affectionately.

Although the Board, with such a letter before them, could not vote the appropriation, did they not do the proper thing in directing the secretary to write to the veteran and urge him *not* to "withdraw the application" made on his behalf by the presbytery? And if he shall consent to receive the appropriation of \$150 he has so justly earned by more than half a century of faithful service to the church, and which is "the least sum needed to keep him from want," the Board will certainly vote it,—believing that *you* and others of God's people will send us the money for this and for the nearly six hundred other cases upon our roll, so that the patriarch will be released from the fear that his "name might crowd out some more needy brother"!

A GOOD EXAMPLE.

An elder, in forwarding to our treasurer a check for \$400, adds the following:

... I send this a little earlier than usual this year because of the pressing needs of your treasury, and will make a further remittance in January. Please tell Doctor Cattell of this, and say to him that his old Pine Street church, instead of falling behind in consequence of her gift to the centenary fund, will give more this year than ever before.

Such an assurance, coming from any church—at a time when so many large-giving churches, owing to their generous gifts "to the Centenary Fund," are falling off this year in their contributions for our current expenses—would cause all the officers and members of this Board to rejoice and give thanks. But the secretary cannot send this extract to THE CHURCH without adding a personal line. The "old Pine Street church" in Harrisburg was his first and only pastoral charge. Among that people the happiest

years of his life were spent, and the memories of that pastorate grow more and more precious as he grows older. He will not undertake to describe the emotion with which he read the above message from them.

A PASTOR INSTALLED AT THREE SCORE AND TEN.

A recent number of the *Interior* contains an article from the graceful pen of Rev. Peter Stryker, D.D., under the heading, "What Shall be Done with the 'Oldish' Ministers?" The whole article is written in Doctor Stryker's happiest vein, and is so timely and suggestive to all who are interested in the work of this Board that only our limited space prevents its being reproduced entire in these columns. The following incident, however, is so remarkable in itself and is told with such tenderness and beauty that we must lay it before the readers of THE CHURCH:

... The veteran to whom I refer lived in New York city more than a score of years ago. He was invited to spend a Sabbath and preach in a vacant church on Staten Island. He did so. The people were pleased, and he was invited for another Sabbath. Then he became stated supply for six months; then for a year. When he had completed four years service as a supply the elders said, "Why not be installed as our pastor?" To this he made no objection. A call was presented and accepted. At the age of seventy the old man was installed. His son by appointment preached the sermon and conducted the service. All were delighted. The pastor received new vigor. The people cried for joy. For a period of seven years that relation continued. God blessed his servant, and gave success to his labors. Every week the minister prepared a fresh discourse and faithfully visited his flock. When the wife, with whom he had journeyed over fifty years, was laid in her grave the son said, "Father, come and live with me." But the people said, "No, leave our dear pastor with us. We will take care of him." He stayed and preached every Sabbath, except the last one previous to his death. After this last preaching Sabbath he began writing his sermon as usual. His text was, "For we know that if our earthly house of this tabernacle were dissolved, we

have a building of God, a house not made with hands, eternal in the heavens." He wrote about a third of the discourse. He then laid down his pen and said, "I want to say something about the recognition of friends in the other world. If we are to know one another in heaven before the resurrection, it will be not through the body, but the soul." He had some thought on that subject. Perhaps he had a vision, a glimpse into heaven. But he was not permitted to tell it.

In a few days he passed away. He was seventy-seven years old. For eleven years he had served that people, four as supply and seven as a pastor. How the people wept as they thought they would see his face no more! How glad they were that they had had the old man as their minister, and that they had been loyal to him! Years have passed away since that parting, and one after another of the elders and other old people have followed their pastor to that bourne from which no traveller returns. But their children affectionately

cherish the memory of the pastor as well as of their parents.

That man was my father, and I am the son who was permitted to install him.

Such a privilege as Doctor Stryker enjoyed upon that happy occasion rarely falls to the lot of any son. There are not many vacant churches looking for a pastor who has reached his threescore years and ten! Perhaps it should be added that there are not many such patriarchs as this one, whose fresh discourse, prepared every week, and whose faithful pastoral labors, so endeared him to the people that—far from casting him off as so many churches cast off their old pastors—they would not let him go even to spend his old age in the home of his loving and honored son! It certainly was a happy providence that brought together such a church and such a minister.

PUBLICATION AND SABBATH-SCHOOL WORK.

SEED SOWING.

When the readers of *THE CHURCH* see on its pages that the Sabbath-school missionaries of the Board of Publication and Sabbath-school Work since the 1st of April have organized 718 Sabbath-schools, the statement, because of a certain indefiniteness, fails to make due impression. It will aid us in fully appreciating the magnitude of the results mentioned to locate the schools and to contemplate the work accomplished in separate states. This month we will glance at the seed which has been sown in two of the great states of the Northwest. These two, Minnesota and Dakota, are to-day the pivotal points in all that great region.

MINNESOTA.

Your boys and girls at school can tell you that Minnesota has 79,205 square miles

of territory. It is almost twice as large as Ohio. Every one has heard of its 1500 or more lakes, varied and beautiful, dotting and decorating its scenery; of its immense forests and its broad fields of wheat. The Stated Clerk of the General Assembly tells us that Minnesota has 10,689 Presbyterians, with 137 Presbyterian ministers and 160 Presbyterian churches, and that up to last year these churches had gathered into their Sabbath-schools 14,377 members.

The Sabbath-school department of this Board has carried on a campaign in that great state since April 1. It had at work two of its most energetic and successful Sabbath-school missionaries—Mr. R. F. Sulzer and Mr. J. C. Gowlland. These were reinforced, about May 1, by juniors from our theological seminaries, eight of whom were assigned to Mr. Sulzer's leadership and two to Mr. Gowlland's.

RESULTS IN MINNESOTA SINCE APRIL 1.

These twelve men labored, in season and out of season, on foot and on horseback, throughout Minnesota. They encountered untold difficulties from the character of the population, gathered from the four corners of the world. The story of the devoted labors of several of these men is worthy of a detailed history in these columns, but we can only mass the results thus :

NUMBER OF SABBATH-SCHOOLS ORGANIZED.

In the whole synod there had not been before this over 160 Sabbath-schools ; and here, in a single season, by the blessing of God, there were added to them 136.

TESTIMONY OF THE MEN ON THE GROUND.

When the ministers and elders of Minnesota gathered at their annual synod, in St. Paul, on the 13th of last October, they unanimously bore witness to the work accomplished by our missionaries, as follows :

It is with joy that your committee is able to report the last year as a sort of jubilee year in the Sabbath-school department of our work. We are safe in saying it has been the best year we have ever had ; a year marked by unusual activity and aggressiveness.

This year will go down to history as the new-departure year. The Board of Publication and Sabbath-school Work has this year become in truth what it was formerly only in name—a missionary board. By the order of the General Assembly the Sabbath-school missionary work has become a chief feature of this Board, and Sabbath-school missionaries have been sent into the most destitute parts of our land. In our own state Mr. R. F. Sulzer has been the faithful and energetic manager in this work in three of the presbyteries ; Mr. Gowl-land in one. They have been reinforced by the Board by ten theological students from the various seminaries, and, with their assistance, have in the last year organized 105 Sabbath-schools, with 383 teachers and 3184 scholars. (Since this date, October 13, 31 more schools have been organized, with 45 teachers and 900 scholars, making a total of 428 teachers and 4084 scholars ; in all, 4512 Sabbath-school members added.)

The following resolutions were passed unanimously :

1. That the Synod of Minnesota approve most heartily of the Sabbath-school missionary work of the Board of Publication and Sabbath-school work.

2. That the churches and Sabbath-schools be urged to greatly increase their gifts to this Board, and that to this end pastors and sessions be instructed to explain the new departure of this Board.

3. That the synod authorize its committee on Sabbath-schools, in conjunction with the presbyterial committees, to place the Sabbath-schools organized during the past year under the care of the pastors and sessions nearest to them, and to employ all means found necessary to sustain and nurture these young and tender plants.

MEANING OF THIS ACTION.

The testimony of the pastors and elders of Minnesota to the great efficiency and success of this work should convince all Presbyterians that in the Sabbath-school missionary department they have an agency of incalculable value and power in extending the kingdom of Christ.

Every intelligent reader of *THE CHURCH* will realize that such work could not have been carried on without money. To organize and establish these 136 schools, to equip them, and to strengthen and aid the weak schools of that new state, the Board has been obliged to expend on that field alone over \$6000. To replace this money and to enable the Board to enter upon a still more extensive plan of operations in Minnesota during the spring, summer and autumn of 1889, may God raise up individual givers, and prompt churches and Sabbath-schools to contribute to the work.

THE DAKOTAS.

The attention of the whole nation is now called to Dakota, or the Dakotas. Here is a vast empire, three times as large as the keystone state of Pennsylvania, with enough of additional land to cover Connecticut and New Jersey. It has 147,700 square miles of territory. There is the vast Red River valley, perhaps the best wheat country in the world ; and there is the great Missouri river running diagonally across from the northwest to the southeast. There are the

wonderful Black Hills, rich in minerals. No wonder that the population has increased from 135,000, in 1880, to over 600,000 in 1888. Dakota is to-day the very "Cemetery Ridge" in the battle between Christ's church and Satan's kingdom of worldliness and unbelief. Of Dakota it can be said, perhaps more emphatically than of any other place in our country, that one dollar given for religious purposes there to-day is equal to ten dollars given for Dakota ten years from now.

In all that vast territory the Presbyterian Church has only 184 churches, 111 ministers, 5844 members, 7335 persons in its Sabbath-schools. These are divided into two synods; for the Presbyterian Church has anticipated the action of the Congress of the United States, and has already made, ecclesiastically, two Dakotas.

REAPERS FOR THIS WHITE HARVEST FIELD.

Into this immense field the Board of Publication and Sabbath-school Work has sent, during the campaign from April 1 to December 1, 1888, five regular Sabbath-school missionaries: Mr. G. P. Williams (now replaced by Mr. Eben E. Saunders), Mr. George Perry, Mr. E. H. Grant, Mr. Thomas H. Haug and Rev. Daniel Morrison. These were reinforced during the summer by seventeen theological students.

THE HARVEST.

Time would fail us to tell of the noble efforts of these men individually. Suffice it to say that in spite of the newness of the work and of the field, they have succeeded in establishing 148 new Sabbath-schools in Dakota since April 1.

TESTIMONY OF THE DAKOTA MINISTERS AND ELDERS.

Was there ever more explicit and unmistakable witness to the value of any work than was given by the Synod of South Dakota, at its meeting last October? We quote as follows from its minutes:

Our anticipations that the Sabbath-school work undertaken by this Board would have

large and precious results for us seem certain to be realized.

The reports from the presbyteries confirm this belief.

The Presbytery of Aberdeen report six men under commission during the year. Five of these were students and worked only during the summer months.

Forty-one Sabbath-schools were organized by these missionaries. Of this number fourteen were organized by Thomas H. Haug, the permanent Sabbath-school missionary for that presbytery.

The total attendance in these new schools organized is 1300, the average attendance of each 32. Thirteen thousand three hundred and forty-six tracts were given away by these Sabbath-school missionaries, 704 books and 72 Bibles, and 1509 families were visited. These missionaries travelled 2091 miles on the field, and held 82 meetings.

Your committee have only received a partial report from the Presbytery of Central Dakota. From this we gather the following facts:

Five men worked within the bounds of this presbytery.

Nineteen new schools were organized, with an average membership of about twenty-five.

The Presbytery of Southern Dakota report two missionaries who organized ten schools.

The good results of this work are already apparent.

The Presbytery of Aberdeen has doubled its Sabbath-school membership.

The Presbytery of Central Dakota has increased the number of its schools by about one half.

These schools have largely been supplied with the Board's helps, and thus a large amount of religious literature has been placed in the hands of the people, which in the near future will bring forth a rich fruitage.

Two churches have already grown out of Sabbath-school work, and others are soon to follow.

Your committee also beg leave to submit the following resolutions:

1. We are grateful to the Board for the liberal assistance accorded to us during the past year, and urge its continuance, with the assurance that a large number of missionaries can be usefully employed.

2. Inasmuch as the increase in the Board's contributions during the past year came largely from the Sabbath-schools, we recommend that a collection be taken for this Board in each of our Sabbath-schools during this year.

3. That Children's Day be observed in each one of our Sabbath-schools.

The action of the North Dakota Synod was emphatic and hearty.

WEIGHTY WORDS.

DR. KENDALL'S TRIBUTE.

When the senior secretary of the Board of Home Missions bestows words of praise, every word counts. In a letter which he wrote very recently to the Superintendent of Sabbath-school and Missionary Work were contained these sentences, which are highly appreciated by this Board and will be highly prized by all the friends of Sabbath-school missions:

This gives me an opportunity to call your attention to the various notices we have received of your Sabbath-school boys during the last summer from all the West where they labored. Two or three times something has been published in *THE CHURCH AT HOME AND ABROAD*, which I hope you have noticed. Wherever these students went they did magnificent service for us as well as for you. I think you have struck a rich vein.

BIBLES FOR RECITING THE SHORTER CATECHISM.

Since December 15, 1887, the Presbyterian Board of Publication and Sabbath-school Work has awarded 2315 Bibles as prizes for recitation of the Shorter Catechism. The Pleasant Valley Sabbath-school, of the church of which the Rev. George N. Makely is pastor, at Avoca, Luzerne county, Pa., received at one time 49 Bibles—the largest number given, as yet, to the scholars of a single Sabbath-school. This planting of divine truth, as it is briefly and clearly presented in our Catechism, will, we trust, be accompanied by the blessing of God, and sooner or later be followed by the fruit of hearts and lives delivered from the power of darkness and translated into the kingdom of Christ.

The offer of a gilt-edged Oxford Bible (ruby, 16mo edition) to every person in a Presbyterian Sabbath-school who shall be certified to the Board as having committed

to memory, and perfectly recited, the Westminster Shorter Catechism is continued throughout the year 1889. The offer is made on the following conditions:

1. It is limited to those who have not already received a prize for such recitation, and to those also who had not learned the Catechism before January 1, 1888; but a scholar who has heretofore learned it imperfectly, and who will now, for the first time, commit it thoroughly to memory, shall be included in the offer.

2. The scholar must commit to memory the whole of the Westminster Assembly's Shorter Catechism, and shall, at one time and correctly, recite it to the minister or an elder of the church, who shall give a written certificate that the scholar has fulfilled these conditions. Printed blank certificates will be furnished upon application, one copy of which should be filled and signed for each person who is entitled to the Bible.

3. When certificates shall be forwarded for Bibles, if it is desired that they shall be sent by express it should be so stated. In such case they will be so sent, but at the expense and risk of the person ordering the Bibles. It may be well to state that this Bible Fund does not undertake to make grants of Catechisms, nor can the Board take orders for stamping the Bibles with the children's names, nor for Testaments, nor Bibles of various kinds.

4. Should any candidate commit to memory the Catechism in a foreign language, a Bible in that language will be awarded if so desired.

5. All applications for blank forms of certificates, and all certificates when made out, should be addressed to Rev. James A. Worden, D.D., Superintendent of Sabbath-school and Missionary Work, 1334 Chestnut Street, Philadelphia, Pa.

CONTRIBUTIONS.

The contributions to this Board from April 1 to December 1, 1888, amounted to \$53,023.29, as against \$46,997.26 for the corresponding period of 1887—an increase of \$6026.03.

It is gratifying to report such an increase; but it must be stated, with great regret, that there was a falling off in the months of October and November from the receipts of the corresponding months in 1887.

If the amount recommended by the last Assembly to be raised for this Board—\$150,000—is even to be approximated, much larger contributions must be made during the remaining months of the fiscal year. A great increase will be necessary if the church desires to see the missionary enterprise inaugurated last summer, which God so wondrously blessed, reach its fulfillment.

A CURE FOR UNBELIEF.

The following narrative illustrates how practical work with an open Bible dissipates skepticism. One of our missionaries writes:

Seven years ago I met a gentleman who said he could not believe that the Bible was inspired, because there were so many inconsistent things mentioned in it. I asked him if he would not like to spend a couple of weeks in northern Michigan with me, in the woods. He said, "I should be delighted to do so." "All right," said I, "on the one condition that you go with me wherever I go, for the two weeks." He consented, and we went north.

I did not say a word to him, directly, about religion or his infidelity, but held him to his promise to go with me everywhere. We visited from house to house, he listening often to the conversation, but sometimes acting as though he did not hear. When Sabbath came he at first objected to going to Sabbath-school, but finally consented. When the two weeks had expired he wanted to stay two weeks longer, which we did. The last Sabbath he consented to teach a class in Sabbath-school; and when I saw him talking to his scholars with tears in his eyes, I could not but be satisfied that the experiment had been a success.

The next day, as we were on our way home, he asked, "What did you bring me up here for?" After a moment he continued, as he saw me laughing, "Well, you need not laugh. Do you not know that infidelity cannot live in a Sabbath-school?"

He wanted, afterwards, that I should point

out a course of study for one of his boys, which I did; and now that boy, that he may prepare for the work of the ministry, has gone out to Wyoming Territory in the Sabbath-school work of our Board.

NEWS FROM THE FRONT.

The following from one of our missionaries amongst the Freedmen will be read with interest:

I have this week received from an old Presbyterian colored lady a tract of land sufficient for a mission Sabbath-school house, in which meetings can be held. The building will cost \$80. From different persons, mostly colored, I have been promised \$20 to help build the school-house. A stove has also been promised, and now I am hard at work trying to build this house. I have more than thirty children, poor and ragged, waiting to enter. Hitherto I could not even get a room to hold school.

The old lady gratuitously gave the land, on condition that the school-house be built on it. She has it in her full and clear possession. Some friends did not want her to give it, but the good old sister said God gave it to her and she would give it back to him.

WHAT "JOHN POTTER AND UNCLE BEN" DID.

One of our laborers tells us:

Not long ago I handed to a lady the tract "John Potter and Uncle Ben," published by our Board. She read it with interest, and sent it to a lady friend in Dakota, thinking she too might enjoy it. It was opportune; just what she needed, just when she needed it. This lady had the privilege of church and Sabbath-school where she lived, but was moved by a missionary spirit to go out to those who had them not. So she and a friend canvassed an adjoining neighborhood for a Sabbath-school; but finding it would fall upon her to take charge of it, she suddenly shrank, feeling unequal to the responsibility. Just then the tract came. She read it, and caught the inspiration. It was like the burning coal from off the altar upon her lips, and she responded, "Here am I; send me." She was led to yield to God's will, to place herself in his hands to be used as he would. This link in the chain of God's providence illustrates the use God makes of the tract in his work.

OFFICIAL CORRESPONDENCE.

TWO SOUTHERN SYNODS.

CATAWBA.—This synod held its second annual meeting in Davie Street Presbyterian Church, Raleigh, N. C., October 24-28. The time was set two weeks earlier than usual in order to escape the excitement of the presidential election. This synod and that of Atlantic ordinarily meet in successive weeks. The place of the meeting made it one of exceptional interest. Though some years old the work at Raleigh has never, until within a few months, been in a satisfactory condition. A little more than a year ago Rev. Allen A. Scott, of Newbern, was invited to take charge of it. He accepted, and entered upon it with characteristic energy and devotion. In response to his earnest appeals the Freedmen's Board, aided by the Board of Church Erection, purchased from the white Methodists a church building and parsonage in a place centrally located and admirably adapted to the purposes of our work. The removal to this new location marked a period in the history of the church. It at once entered upon a larger, stronger and more hopeful life. It has grown rapidly, and with the divine blessing its future is assured. The only sad thing about it is that this is probably the last work of Brother Scott's brief but useful life. He has been compelled by failing health to cease from active labor. Rev. A. G. Davis, of Due West, S. C., formerly of Utica, N. Y., has been appointed his successor and has entered upon his work.

The synod was larger by one presbytery this year than last. The General Assembly of 1888 organized the new Presbytery of Southern Virginia, and attached it to the Synod of Catawba. The organization of this presbytery, with its seven ministers and twelve churches, is but one of many indications of the rapid growth and hopeful future of our work in the South.

Rev. David Brown, of Statesville, preached the opening sermon, and Rev. W. E. Carr was

chosen moderator. The business of the synod was attended to with fidelity and intelligence. Only one white member was in attendance, but no interest of the church, either general or local, seemed to suffer on that account. Rev. E. R. Craven, D.D., Secretary of the Board of Publication and Sabbath-school Work, was present and received a cordial welcome. This Board has made a new departure recently in the appointment of four colored Sabbath-school missionaries to labor within the bounds of this synod. The results of this experiment will be watched with great interest (and it must be confessed with some misgivings) by those engaged in the southern work. The Board has been fortunate in its selection of men, two of whom have already been tried and approved as missionaries of the Freedmen's Board. The discussion of the wisdom of this new movement was very earnest, and developed a marked difference of opinion. It was conducted in a good spirit, was broad and unselfish, and clearly manifested the love and loyalty of the speakers to our church. It also made evident what some had been disposed to doubt, that these educated colored men do their own thinking.

On my arrival at Raleigh it was very gratifying to find that the synod had set apart one evening for a popular meeting in the interest of the Freedmen's Board. The chairman of the meeting was Rev. M. G. Hoskins, chairman of the Synod's Committee of Freedmen. The speakers were President D. J. Satterfield, of Scotia Seminary, and the field secretary. Both the synod and the large audience seemed pleased and satisfied with the meeting.

Synod adjourned to meet at Statesville, N. C., on the first Wednesday of November, 1889.

ATLANTIC SYNOD convened in the Carmel Presbyterian Church of Chester, S. C., on the second Wednesday in November, 1888. This synod embraces the work of the Northern Presbyterian Church in South Carolina, Georgia and Florida. As usual, the Florida pres-

byteries were not represented, and only one minister was present from each of the presbyteries of Knox and Atlantic. The other presbyteries were well represented. Rev. A. G. Davis preached the opening sermon. Rev. G. T. Dillard was chosen moderator. As in the other synod, but one white member was in attendance. Several white ministers of other churches were present, among them Rev. Dr. Watson and Rev. George Lumney, of the Southern Presbyterian Church. The latter gentleman is managing editor of the *Presbyterian Quarterly*, and both made very cordial and interesting speeches. The business of the synod was attended to promptly, quietly, efficiently. Pending the adoption of the excellent report on publication and Sabbath-school work, the question of Sabbath-school missionaries was discussed, and the synod passed a resolution requesting that Board to appoint a Sabbath-school missionary to labor within its bounds. Dr. Craven was not present.

One of the evenings of this synod also was occupied with the popular discussion of "our work in the South." Rev. M. J. Seabrook presided. The speakers were Revs. W. R. Coles, E. W. Williams, L. Miller, and the field secretary. The presentation of the work—what has been accomplished, what is now being done, and the possibilities of the future—was highly stimulating and encouraging, and evidently made a deep impression on all present. This meeting and the similar one at Catawba Synod were on new lines. These bodies have been in the habit of listening to officers and representatives of the Freedmen's Board, but, so far as my knowledge goes, the members of the synods, the missionaries on the

field, have not taken formal part in such discussions; much less have popular meetings been held for the purpose of arousing and deepening an interest among the colored people in the great work the Presbyterian Church is doing for their race. The hearty earnestness of the speakers and the absorbed interest of the hearers were happy auguries of the future.

The Women's Synodical Missionary Society held its annual meeting at the same time as the synod, and an evening was given to a popular and highly-interesting meeting in the interest of their work. The devoted and efficient president of the society, Mrs. E. V. C. Williams, conducted the service. Various phases of the work at home and abroad were presented by numerous speakers, and a good collection for the cause closed an exceptionally-interesting and profitable missionary meeting.

One who regularly attends these synodical meetings must be impressed with their educational value, with their steady improvement in thoughtfulness and efficiency, with their importance in unifying and solidifying sentiment as to the great questions that confront the church, as well as with their powerful bearing upon the efficient and harmonious conduct of the work of our church in the South. For these reasons their proceedings must ever be watched with great interest by the general church. The meetings here described were harmonious, hearty, earnest and hopeful. The blessed Master made his presence felt, and we trust the effect of these gatherings will be seen in the more rapid advancement of the work he has committed to our care.

H. N. PAYNE,

Field Secretary for Freedmen.

AMONG THE MICHIGAN CHURCHES.

At the request of a number of the brethren of the Synod of Michigan, I determined to spend the month of December among its churches. The programme was kindly arranged by Rev. H. M. Curtis, of Flint. Our first appointment was in the Westminster church, of Detroit, Rev. Dr. Duffield pastor. This is among the most promising and influen-

tial churches of the city, and I had the pleasure of speaking to a very large audience, which seemed to become deeply interested in the facts concerning our work, and responded in a collection of over \$400.

Our next appointment was at the beautiful town of Flint, where a few weeks before I had the pleasure of addressing the synod. Brother

Curtis, the pastor, had arranged for three meetings in behalf of the freedmen. He seemed determined to have his people get all the light they could from the secretary. Twice on the Sabbath his beautiful church was filled with an attentive audience, and a children's meeting was held in the afternoon. Their contributions during the day amounted to more than three times as much as those of the year previous. At the hotel three young men, commercial travellers, who had attended the morning service, introduced themselves and expressed great interest in the work for the freedmen. I noticed them at the children's meeting in the afternoon, and also at the evening service. About ten o'clock that night I heard a knock at my door, and on opening it recognized one of those young men, who said he wished very much to speak to me. He said, "I have heard you speak three times to-day of the freedmen, and as I heard you tell how eagerly those poor people received the gospel, I was led to think of my own condition." Here his eyes filled with tears, and he could scarcely speak for his emotion. But he went on to speak of his Christian privileges and advantages, of his mother's prayers and anxiety for him. Here he showed me a Bible his mother had given him. "And now," he continued, "with all these privileges, here I am a wicked, thoughtless man, having never appreciated or taken advantage of them, while those poor people are hungering and thirsting for them." This fact seemed to overwhelm him with a sense of his guilt, and he said to me very earnestly and with deep emotion, "I am determined to be a Christian, and I want you to help me." We knelt in prayer, and I believe that young man gave his heart to Christ that night. The poor freedmen's eagerness for the gospel led him to realize how great his privileges were and his guilt in neglecting them. I sometimes think the freedmen will rise up in judgment against many of this generation, for if "the mighty works" which have been done among us had been done among them they would have long ago repented in sackcloth and ashes.

From Flint I returned to Detroit, where I had the privilege of speaking in seven other churches, in each of which I had a most cor-

dial reception and expressions of the deepest interest in the work of the Board, together with generous contributions. The Synod of Michigan seems likely to be the banner synod this year in contributions for our work. In the Jefferson Avenue church, of which Rev. J. T. Plunket, a genial, warm-hearted brother, lately of the Southern church, is the pastorelect, knowing it was not the time for their regular contribution, I endeavored to put in the best plea I could for generous and liberal things after the opening of the new year when they should make their offerings for our work. I spoke specially of the Board's need of \$30,000 at this time, of the new missionaries we desire to send out, and of the embarrassed condition of our treasury. In speaking of our educational work I called attention to Scotia and Mary Allen seminaries, and the work they are doing, and of the needs of some of our smaller seminaries and academies. I mentioned the need of the additional building to complete Mary Allen Seminary and put it on the same footing with Scotia. I had been requested to present these various needs of our work. At the close of the service, among many who came to express their interest in our work was Mr. James McMillan. He expressed a special interest in our educational work. The next day, without any solicitation, he asked what the additional building to Mary Allen Seminary would cost. I told him about \$16,000, at least. Without another word, and in the most cheerful and pleasant manner, he handed me an order to draw on him for that amount.

How pleasantly some men give to the Lord's work! I have often heard of the "grace of giving," but in this instance I not only saw the "grace" but the *gracefulness* of giving.

This closed my visit to the Detroit churches. Meantime I addressed the churches at Monroe, Ann Arbor and Howell, and am now on my way to the churches in Saginaw and Bay cities.

For the last week in Detroit I have been the guest of Rev. Dr. Radcliffe, pastor of the Fort Street church and an old Philadelphia friend. I congratulate any secretary who may be so fortunate as to be the guest for a week of such a family.

R. H. ALLEN,
Corresponding Secretary.

HOWELL, MICH.

NEBRASKA.

MEN SECURED AND MORE WANTED.

REV. THOMAS L. SEXTON, SUPERINTENDENT.

Since the presbyterial and synodical meetings all hands have settled down to hard work for the winter. Every Sabbath I have been conducting services among the vacant churches, or where there was need of assistance or encouragement.

I have been present and have taken some part in the installation of Rev. George G. Barnes as pastor of the church of Humboldt, and also of Rev. Dr. W. W. Harsha as pastor of the Tecumseh church, both in Nebraska City Presbytery. It is confidently believed that each of these pastorates will be fruitful in doing much good. The settlement of Dr. Harsha at Tecumseh is specially happy, and gives proof that a minister is not necessarily laid on the shelf when he passes the age of fifty. Some vacant churches are on the lookout for men, and the prospect is quite favorable for securing a few good recruits. The church of Nebraska City has extended a call to Rev. Thomas K. Hunter, of Griswold, Iowa, which it is understood he will accept if permitted by his presbytery. Albron church, made vacant by the removal of Brother Blayney to Bellevue College, has obtained Rev. B. E. R. Prugh as stated supply for one year, who has begun work in this inviting field. The church of St. Paul has extended a flattering call to Rev. Charles G. Matteson, of Utica, N. Y. It is said that the Fremont church has tendered the pastorate to an able minister in Ohio. Osceola church has called Rev. D. F. Williams, of Kiskatom, N. Y., who will soon be installed. Rev. E. N. Lord, of Wenona, Ill., has accepted a call from the church of Ord. Rev. George Williams has resigned his charge at Grand Island and has returned to his old field at Niobrara. This will greatly help our northern work. Rev. H. M. Goodell has moved from Wahoo to Salem, where he has been kindly received. Rev. S. R. Belville has been pushing the work at Wahoo since his arrival from Dakota. Rev. John W. Cline, of eastern Pennsylvania, has been assigned to Burchard, Liberty and Prairie Centre.

We are in correspondence with other ministers whom we hope to secure.

The spirit manifested in the synods is beginning to show itself in the revived condition of some of our churches.

The work of church building is going steadily forward. Adams and Gandy churches are now hard at work erecting much-needed houses of worship. The Castellar Street church of Omaha have recently dedicated a chapel for their mission Sabbath-school. The Lincoln church is at work on its new mission chapel. The church building at Blackbird Hills among the Omaha Indians was dedicated on Thanksgiving day. The sermon was preached by your missionary through an interpreter. The occasion was one long to be remembered, and the Omahas now rejoice in having a church house of their own.

The outlook for railroad building during the next year seems to be favorable. The Burlington and Missouri company is now at work extending its line from Alliance in Box Butte county in a northwestern direction toward the Black Hills. This branch will cross the Fremont, Elk and Missouri Valley road at Crawford, near Fort Robinson. It is expected that the work of grading this line will be continued during the cold weather, and that the tracks will be put down as early as possible in the spring. Other branches are projected by the same company. Other railroad companies are casting wishful eyes toward our great and growing state. The church must keep pace with this expected development.

FERNDALE, HUMBOLDT CO., CAL.

A MISSION TOUR.

REV. J. S. M'DONALD, SUPERINTENDENT.

I came to this county from synod. Dr. and Mrs. Irvin came as far as Lathrop, where they turned their faces eastward. Dr. Irvin went with me to Napa, October 1, and at my request as moderator preached the opening sermon before the Presbytery of Benicia. We held a grand synodical home missionary meeting on Friday evening, October 5, addressed by Dr. Irvin and two members of synod. We are very thankful for this visit of our secretary,

and feel assured that our cause will be greatly benefited by it.

My last report was written at Tomales, where I spent a Sabbath with our church, now vacant. The next Sabbath was given to the Bolinas church, served for six months by Mr. David Reed, of the seminary. His work has been very acceptable and profitable. There is a prospect that students may be able to supply this church one half of the time during the fall and winter.

Sancilito is a growing town on the bay, between San Francisco and Bolinas. I made a visit there, but did not find an open door for present effort. The Episcopal church is the only Protestant one in the place.

A visit was made in August to Amador county. We have some small, almost extinct churches in the county. Owing to the condition of mining interests there is not much prospect of building up these churches. Among other opposing forces in Ione, Brother White finds spiritualism hindering him in his work. He is an earnest, hard-working missionary, but will likely be discouraged from remaining after the close of his present year.

Rev. H. H. Dobbins, recently of West Berkeley, has a mission work in charge at Klinkner-ville, between Oakland and Berkeley. Families are gathering around this centre, and a church and Sabbath-school are needed.

I attended the fall meeting of the Presbytery of San Francisco, in Oakland, and then went on an exploring expedition to Yuba county. We have had a church in Marysville from an early day in the history of California. It has not been a missionary church in any true sense of the word. Under Mr. Anderson's ministry it is making some advance. Some time ago I received an earnest appeal from a lady in the foot-hills of that county, urging that a missionary be sent there. Mr. Anderson accompanied me, and we spent several days looking over what we found to be a comparatively destitute field. I visited a number of families, driving through heat and dust to find them, scattered among the hills.

On Saturday we visited Challenge Mill, nine miles from Hansonville, our headquarters. There we found quite a flourishing village,

without a Sabbath-school, and a religious service only once a month. We had a good meeting on Sunday, and I found many anxious to have preaching oftener, and a Sabbath-school. I sent them lesson papers and other literature from Chico a few days later. Mr. Anderson preached at the same time on a different part of the field. In the evening we had a congregation of about fifty at an out-door service at Hansonville. I seldom have the privilege of preaching to a more attentive and earnest congregation.

I reported this to Brother Graham on my arrival in Chico. We both felt that we should send a missionary to that county. I have written Rev. James A. Paige, of Minnesota, in regard to it. He is well qualified for such a work, and is anxious to engage in it.

At the request of Brother Graham I went on to Sissons and Dunsmuir to inquire as to the propriety of sending another missionary there. My report strongly favored the prosecution of the work, and Brother Graham is now in correspondence with a minister regarding it. Dunsmuir has thirty families supported by the railroad company. It is a division terminus, with shops and extra engines for mountain work. There are now fifty families in the place. Mott, near at hand, is a lumbering town, and in the judgment of many will be more important than Sissons or Dunsmuir. Mr. George, the superintendent of the division from Red Bluff to Ashland, Oregon, promised to do all he could to encourage our mission. This field is one of too much importance and promise to neglect. As soon as I can command the time I will go there for some special work.

A Sabbath was spent at Willows, in Colusa county. Our church there has not been supplied for several months. The church owns building lots, on which an effort may soon be made to build. We hope soon to unite Arbuckle and Willows under an efficient minister. I called at Tehama, but did not find Mr. Aldrich there. The outlook is not hopeful, but ours is the only church in the place and must be sustained. On my return I met Dr. Irvin in San Francisco. I spent the next Sabbath in the city, preaching in the morning for Brother Carrington, of the Lebanon church,

and attending Calvary in the evening to hear Dr. Irvin on home missions. The Lebanon church has a convenient and tasteful building. Mr. A. Montgomery, who has given liberally to several of our churches recently—\$5000 to Colusa—has promised \$1000 to Lebanon church provided they raise the remaining \$1000 of their debt. An application has been made to the Board of Church Erection for this sum.

There is a rich and populous country about Stockton. It has been decided to employ a missionary for this field. Waterloo and Lathrop would be two points to supply. Rev. Mr. Hewitt, who united with the Presbytery of Benicia at our last meeting, will be invited to visit that field. If the proper interest can be awakened it ought soon to become self-sustaining.

Rev. Earl S. Lockard came to Humboldt county last July to take charge of the field in Eel River valley. He preaches at Port Kenyon, Grizzly Bluff and Springville.

A petition was presented to presbytery, signed by sixteen persons, asking for the organization of a church at Grizzly Bluff. A committee was appointed to visit the field and do what seemed best in the case. The way seems to be prepared to organize at Grizzly Bluff next Sabbath. Services will be held there and at Port Kenyon every night during the week. Several members, including the two elders of the Port Kenyon church, will go into the new organization at Grizzly Bluff. Port Kenyon will still have ten members. We expect to secure two new elders for that church. A house of worship will be built at Grizzly Bluff without delay.

Springville is on the opposite side of the river, which is often a dangerous stream to cross. Six members of the Port Kenyon church are now there. If we do not decide to organize there also, they will unite with the Grizzly Bluff church for the present. Springville is a growing town, with important lumbering and farming interests about it.

Last Friday I visited Brother Emerson at Blue Lake. There also our cause is prospering.

The report from Bridgeville and Blocksburg is cheering. Dr. Phelps, the elder in the Blocksburg church, writes me, "Brother Smith

seems to be the right man in the right place. Many people who had formerly been scoffers are becoming respectful, and some of them now attend divine service. Others who had been isolated from their former connections now express their desire to unite with us, and will probably do so at our next communion. Ninety per cent. of the children in the public school are in this Sabbath-school.

A preaching station has been opened between these two churches, where Brother Smith reports a large and attentive congregation eager to hear the gospel.

These reports indicate that our new missions in Humboldt county are rich in promise.

I will confer with our people in Eureka. Sooner or later we should have a church there.

THE PROGRESS OF CIVILIZATION IN THE INDIAN TERRITORY.

REV. ROBT. W. HILL, D.D., SUPERINTENDENT.

There is a more widely-spread interest in the Indian race now than a decade ago. The churches and general public have been awakened to the fact that the method of dealing with the Indians heretofore followed has been wrong. We have learned that responsibility rests upon us in the matter. We now understand in some measure the difficulties which bar the way toward civilization; and there are efforts made not only to go forward, but also to undo the mistakes heretofore made. The general government has developed a new policy, and its efforts to civilize the race are now put forth in a new direction. This has been followed by general order and peace on reservations, and in some degree by a dissolution of the tribal bond. The progress of any people from barbarism to civilization is never rapid, and the peculiar character and habits of the Indian make his progress necessarily slow. But progress he must make, or he is lost. The Indians are like all other people in at least this respect: they must advance toward a higher civilization or retrograde toward a more barbarous state than the one they now occupy. It is of no use to say time will settle the Indian problem if we are contented to wait; for unless the agencies of philanthropy are active,

the demoralizing influences of the frontier will in a brief period so debauch the Indian race as practically to ruin it.

A glance backward, however, shows great advancement among the various tribes, but especially is this true in the Indian Territory. Even among such tribes as the Comanches, Apaches, Cheyennes and Arapahoes this influence of the new movement is bearing fruit. Twenty years ago or less these were the tribes most dreaded along the border, and their forays carried desolation from Nebraska to Texas. They have not forgotten the art of savage war, but a wholesome knowledge of the futility of struggle keeps them quietly on their reservation, where in some degree they are devoting themselves to the pursuits of a pastoral people. Everywhere in the Indian Territory barbarism is relaxing its grasp, and there is some improvement in manners, though not always in morals. The educational plans which look to the training of all Indian children have developed somewhat of independence and desire for self-support and citizenship. True, this is not so marked as it should be, for the tribal bond is still strong, but the leaven of independence and self-control is at work, and this means progress. However strong the prejudices of the older Indians, the younger ones are learning that civilization is more desirable than barbarism, and that education is better than ignorance. The tribal power is passing out of the hands of the older people, and soon it will be altogether with the younger.

This was seen somewhat in the stand taken by the late International Council for tribal unification. Every tribe in the Indian Territory was represented in the council, and the resolutions looking toward unification were pressed especially by the wild tribes. They want to surrender tribal privileges and distinctions, and organize a constitutional government whose laws shall reach all Indians and secure peace and prosperity. This movement is from within, and has the elements of success. It is hard to force radical changes suddenly on a barbarous people, but revolutions which originate with the people and express their convictions will succeed. This movement is from the Indians, and is therefore a hopeful event, and bears

promise of solving the difficult question of the tribal bond. It will carry with it the individual ownership of all property, including land, and for these reasons it deserves success.

The steps which have been taken by the government to break up the tribal organizations naturally meet with decided opposition from the Indians, and with a degree of justice on their side. "Land in severalty" is a good thing, and yet it is not always the surest means to promote civilization. While it has partially broken up tribal organization in several instances, it has not secured the end proposed in other cases. Where other conditions are favorable, it has achieved a measure of success in developing a self-reliant Indian manhood; but where these other conditions are unfavorable, it has made the Indian regard self-support as a thing beyond his power.

There has been one feature, however, of this breaking up of tribal possession of land which is indeed a decided movement for good. The Indians are taught that individual responsibility cannot be evaded. It is no longer a question what band of Indians has violated law, but what individual. Henceforth responsibility for wrong-doing rests where it properly belongs—with the individual. This is especially the case in the Indian Territory; for although the "land in severalty" law does not apply to the civilized tribes, the general practice has been to recognize individual claims to particular tracts of land, and to punish all trespass upon such claims. Among the wild tribes the establishment of Indian courts has done much to strengthen the idea of personal responsibility, and by placing a measure of power with the Indians has added to self-respect.

This leads to the consideration of another factor in the problem of Indian civilization—the difficulty in securing competent and trustworthy officials to administer the laws among the Indians. It was notorious that Indian agents, teachers and other government officials were in many instances totally unfit for their places. This evil has not been wholly corrected, but much improvement has been made. So long as politics governs the appointment of Indian agents, we must expect unfit men will find place, and by example and influence

retard the civilization of the race. The agent is a power for either good or evil on his reservation, and the successful agent must have a combination of mental and physical qualities indicative of a high type of manhood, and, above all, he should be a man full of earnest purpose to help those who are in his charge. Some of our agents have been of this character and thus proven true missionaries.

The most potent factor in the advancement apparent among the tribes in the territory is the educational policy adopted by the churches through their missionary boards. It goes without question that the old reservation school maintained by the government was not a success. The present school system, comprehensive in plan, has failed in execution owing to insufficient provision by Congress, want of thorough supervision and the character of many of the superintendents, matrons and teachers. It has therefore been left to the churches to establish schools of the right character, and these by their thoroughness and efficiency have demonstrated that success is possible. The wild tribes must depend on the government and the church for educational privileges, but the civilized tribes have a fund which they can and do use for school purposes. It is greatly to the credit of the five nations that they have so great an interest in education, and while primarily this interest is due to the missionaries, the Cherokees, Creeks, Choctaws, Seminoles and Chickasaws are worthy of admiration for the sincere desire they express for general education. There are few communities in the United States where the people spend as much, per capita, for the support of schools as do these Indians. The Choctaws, Chickasaws and Cherokees are the wealthiest among the tribes, and these appropriate about four dollars per capita of the entire population to carry on their schools. In the year 1888 the Choctaws spent \$75,000 for schools and \$63,000 for all other expenses, while the Cherokees spent \$100,000 for school support and the Creeks about \$35,000. Our own Board has added nine new schools to those heretofore carried on, and the attendance of children has been nearly doubled. One school established September, 1888, opened with three teachers and 100 chil-

dren. In December there were 200 children in the school and the teachers were clamoring for an additional room. This school was established at a total cost of less than \$2500, and its establishment is due to the Christian liberality of Mrs. Mary A. Watson, of St. Charles, Mo. Would that others would follow her example! But this addition to our schools does not tell the whole story. As a direct result many have been added to the church: 7 in one school, 20 in another, 16 in still another, and thus in all. The promotion of true manhood and womanhood through these schools is doing more than all other agencies to render the Indian race the peer of the people with whom it comes into contact.

The churches in the territory, too, are making wonderful gains. The ratio of increase in membership is greater in the Synod of Indian Territory than in any synod which borders on it. Almost every church in the territory reports increased membership, while the attendance and interest in the Sabbath-schools have been greatly quickened. It is not too much to say that if the increase continues in the same ratio for the next twenty years the Indian question will be settled so far as civilization, intelligence and morality in the territory are concerned.

Another point in this connection: it costs less to educate and Christianize the Indians in the territory than anywhere else. The Indians contribute toward the support of missionary schools, and the cost of maintenance is reduced to the minimum. In the forty-nine boarding-schools maintained by various missionary boards under contract with the government, the average cost per pupil to the government was \$95.82; and to this must be added at least one third more to represent the additional sum spent by the boards. This makes the cost of education outside of the territory about \$128 per capita, while in the government schools the cost was \$184. But in the schools carried on by our Board of Home Missions in the territory the average cost in boarding-schools was about \$80 per capita, or only two thirds of the cost elsewhere. For day-schools the average cost per pupil in the schools maintained by the government was \$30.15, while our day-schools

in the Indian Territory can be carried on for about \$8 per pupil per year. Is it too much, then, to claim that money given for missionary purposes to the work in the Indian Territory will go further, so far as Indian civilization is concerned, than elsewhere? Then, too, Indian children who are removed from reservations to schools remote are not always benefited. The true mission of our Hamptons and Carlises is to educate our own people to a proper conception of duty toward the Indians. This is done by the presence and progress of Indian youth; but for the forty thousand Indian children of the country, schools must be established where the old as well as young can be reached. A school in the Indian country, properly equipped, ably officered and thoroughly supported, will educate not the children only who attend, but all the tribe; hence we plead for more and better schools in the whole Indian country. Let us plant day-schools in every neighborhood, and here and

there in proper centres the industrial training-schools which teach the hands skill with tools, and send forth their graduates thoroughly equipped for life-work.

The government has just granted permission to open an industrial school on the Comanche reservation. The site has been selected; now the buildings must be erected. This will take at least ten thousand dollars. Oh that some one would take this and erect it as a memorial school, or in grateful recognition of God's mercy! Who will do this "in his name"? For 1889 we will want to establish at least ten new day-schools; each school will cost on an average a thousand dollars, but when established will be an agency for good whose influence cannot be represented by figures. When the hosts of the redeemed shall gather around the throne, many will be there who were led to Christ in these schools, and thus will prove "stars in the crown." Who will equip a school and start it on its blessed mission?

HOME MISSION LETTERS.

WEST SUPERIOR, WIS.

GROWTH AND GRIT.

REV. PUTNAM CADY.

The population of West Superior has increased of late beyond expectation. Houses are rented before the foundations are completed, and the demand does not seem to be diminishing. Among the new comers we have found a large proportion of Presbyterians. Many of them are Canadians of Scotch descent. The trustees of the church have furnished the building with oak pews, which increase the seating capacity about one hundred. This, however, is not much more than sufficient to comfortably seat our growing congregation. If Presbyterians come into town next summer as they have come during the past season, we shall be obliged to enlarge the audience-room. There is also a steady growth in our Sabbath-school. A teachers' meeting was commenced on Wednesday

evening and a young people's meeting will be started next week. We are about to make a special effort to reach the young men of the town. They are here in great numbers, away from home influences, and the temptations are many. I have secured sufficient material for a young men's Bible-class and expect to organize it in a week or two.

On November 4 we dedicated our church, Rev. Dr. Ringland, of Duluth, preaching the sermon. Five hundred dollars were raised at that time, leaving a debt on the church of only three hundred and fifty. The greater part of this amount is expected from outside friends, so that the church is practically out of debt. The pews are free to all, the running expenses of the church being met by the "envelope system." A live treasurer pushes this system and the treasury is in a good condition.

Five years ago the place now occupied by West Superior was a wilderness. Since that time nearly

six thousand people have made their homes here. Five wheat elevators have been built, aggregating seven million tons capacity, all of which are now nearly full. We have a \$125,000 hotel, a \$50,000 bank building, brick business blocks, a \$25,000 school-house, electric lights, water-works, etc. Four lines of railroad now enter the place, and two more will be in during next summer. The steel plant will open up in the spring with a force of two hundred men. The docks are extensive, but additional ones will be built next season.

Altogether the outlook for the future is promising. It seems to be certain that this city and Duluth, situated as they are at the head of the chain of great lakes, will be distributing centres for the Northwest. All this means that the church must keep pace with the rapidly-increasing population.

AMERICAN FORK, UTAH.

THE "PEN" MIGHTIER THAN THE SWORD.

REV. T. F. DAY.

Both departments of our school are now open, with excellent prospects for the new year. Miss Pierce will have several young ladies in school for the first time, from Mormon families, and possibly some young men too. The principal of the Mormon school is now serving a term in the penitentiary. Church attendance has been fair, with a marked increase of attentiveness. I have just completed a series of expository discourses in Isaiah. That kind of work gives me great satisfaction in the preparation, and it gives the people a better acquaintance with the Scriptures. Whilst some of our members do not yet adequately realize the necessity of giving of their substance, yet I am gratified at the advance which others are making.

The animus of Mormonism showed itself this summer in the desperate attempt made by the brothers of one of our young members to induce her to renounce her Christian faith. From all that I have been told I judge that she was "troubled on every side," but she was enabled to stand firm in the midst of it all. The effect has been to strengthen her faith and Christian purpose.

We have lost our Mormon bishop! He is reported to be "off on a mission." Arrested lately for a second violation of the law (having served one term in the "pen"), he jumped his bail and disappeared. The bishopric has been taken from him, I hear. But some think he is hiding in the

neighborhood, and the deputies are still on his track.

Dr. Irvin is doubtless at home by this time. He will ever be esteemed by the Utah mission as a man of valor, for did he not spy out the land from Logan even unto Spanish Fork? He spent a week and more in Utah, and I hope his report will be like unto that of Caleb. Let him come again, making Utah the *terminus ad quem* of his journey, and let him view the land from Bear Lake to Dixie.

Pleasant Grove rejoices over the good news from New York. Miss Work is exulting in expectation of the new chapel. It has been a long time to wait. The ladies of the Fifth Avenue church are receiving unspoken benedictions for their swift response to our need. May the Lord, above all, receive praise!

If some one would now give us a reading-room! Six or eight saloons, supplied with billiard tables, etc., here in this town of eighteen hundred people. A prohibition town too! I notice in the July number of the *Home Mission Monthly*, among the items calling for expenditure, "\$100 for American Fork." I take this to be for the new fence so long needed. Am I right? What is the prospect of our getting it? Now is a good time, while work is slack, to build it.

LITTLE VALLEY, PENNA.

AN OLD EASTERN CHURCH.

REV. E. M. WALLACE.

The church of Little Valley is an old and has been a very useful one. At one time its membership amounted to two hundred; but by death and removals it has been reduced to about seventy at the present time. It has given to the church at large no less than seven Presbyterian ministers, some of whom are dead and some still living; and it has sent out to fill up the churches in the West quite a large number of people. The congregation occupies two beautiful and fertile valleys, viz., Little Valley proper and Dry Valley adjacent. The population is mainly engaged in agricultural pursuits, and some few in mining. Many of the farms, once occupied by Presbyterians, have in the changes of years passed into other hands, mostly Germans, either as owners or renters; and these are either Lutherans, Arnish or Dunkards, etc. This, of course, has tended to weaken the Presbyterians; but still they are a people who have

faith in their doctrines, mode of government, worship, etc., and are now united and harmonious and are striving to "hold the fort" and to glorify the Master.

We have preaching regularly every other Sabbath at Little Valley, and every four weeks, in the afternoon, at Lilleyville, four miles distant. The congregations at both places are good and very attentive, and we cannot but hope that the good seed sown will sooner or later bear fruit. We have a good Sabbath-school at Little Valley, whose superintendent is Mr. Alexander, one of the ruling elders. He is a model superintendent, and has served in this capacity for over forty years.

PHOENIX, ARIZ.

A NEW PRESBYTERY.

REV. S. D. FULTON.

Having stayed in Arizona till its first presbytery had convened, I have had that great privilege. The work of our church can now be pushed vigorously. A college was established; and though it is a day of small things for it, we must remember that Yale and Harvard and Princeton were babes once in the literary world.

There are important fields in Arizona which we should occupy at once. Flagstaff, on the Atlantic and Pacific Railroad, is one, and Kingman, the county seat of Mohave county, is another. There is no church in that county, just as it was before we got Brother Whittemore at Florence, only worse, for Mohave has not even a Catholic church, as far as I can learn. The most important field, however, to be occupied at once is the eastern side of Salt river in this valley, nine miles from Phoenix. It is the garden spot of Arizona and settling with fine people. One town is Mormon—Mesa City—but their young people are very approachable and the leaders friendly, while among them some Gentiles from Pennsylvania and New York are settling. A church on that side of the river, in a rich agricultural place, amid fruit trees and vines, ought soon to become self-supporting. Rev. John Creath is now preaching on the Tempe and Mesa City side of the river. The Mormon elder at Mesa has invited him to use the Mormon meeting-house. It would be a mistake to fail to push the work there at once. Colonies are beginning to come in for settlement in the Salt river valley and along the Gila river.

I think the Board ought to act. After long years of waiting, the time has now come for our work in Arizona and parts of New Mexico to be pushed vigorously.

ELIZABETHTON, TENN.

A MOUNTAIN SCHOOL.

REV. E. B. WALLER.

Our school has seventy-five scholars and three teachers. There is urgent need of a new building upon land already obtained. Our school as yet has had no aid from the church at large. We wish to make our academy a training-school for the colleges and theological seminaries. Already our brightest pupil has decided to study for our ministry. Although of a Baptist family, he will unite with our church at its next communion, and in the course of another year be ready for college. Our desire to have girls brought into our school from the mountains cannot be fulfilled unless the Woman's Executive Committee grant us scholarships. Let me call attention to the accessibility of the recesses of the mountains of North Carolina and Tennessee from this place. Our service is the only one in a town of five hundred people.

RICEVILLE, N. C.

CHURCH AND SCHOOL.

REV. HERMAN A. GOFF.

I want to say so much about our work here that it is difficult to abridge narration into report. The church in general hears very little of our school and the three congregations in this out-of-the-way corner of Holston Presbytery. The Home Industrial School at Asheville is about nine miles from here. Without means to erect suitable buildings, we have been using the old church property for the uses of the academy. The building is not sufficient, for we need dormitories. With rooms for students, I think our attendance would be doubled. In the two years that I have been here the school attendance, mainly from this community, has been large. Last year, with the free school, the enrollment was 121. So far this year I have enrolled 109. There is one assistant teacher to share my labors. Two churches depend upon me as stated supply, and calls for preaching in destitute neighborhoods come so often that I long to be free from the school so that I can respond to them.

Here in the mountains, in a healthful location, surrounded by the beauties of nature, we have a delightful and promising field. I should like to persuade men with a small capital to come here and invest their means, where \$500 will buy a farm which, with industry, will support a family; where good health is almost assured, and Presbyterians can bring up their children in the enjoyment of church and school privileges such as they prefer.

We have in the congregation a large number of young people; many are members of the church by baptism. It is the duty of the presbytery to see that they are provided with such religious instruction as shall prepare them for reception into full communion. This duty rests upon the presbytery, especially since the congregation is not now able to support pastor and teacher. But from such consecrated homes as may be found here we look for recruits to the ranks of the ministry. Some little Presbyterians have been received into full communion since I came to this parish, College Hill. A few weeks ago I received three new members at Reems Creek. Eleven infants have been baptized there within three or four months.

More ministers are needed here, and it is our hope that the presbytery will soon be able to locate them.

CASTELLAR ST. CHURCH, OMAHA, NEB.

A BRIGHT OUTLOOK.

REV. JAMES MARQUIS WILSON.

We have received during the quarter two by profession and seven by letter. The Sabbath-school and prayer-meeting have been pushed with vigor. Our mission Sabbath-school is blessed in excellent officers and teachers. But our greatest joy is the new building, 24 by 30, which is now completed, all but the finishing by the carpenters, and will be occupied next Sabbath. I had hoped on my vacation to get some money for it, but had little success. When I returned, the officers, teachers and older scholars held a meeting, and we decided to go ahead and build. A lot worth \$700 had been donated on condition that we would build. At that little meeting we subscribed over \$60 and have since raised about \$150. We began the latter part of September, and have done all the work ourselves and by donation, except part of the carpenter work and tending the plasterer. The building is worth \$500. The cost to us in money

will be about \$400. We have \$225 of this certainly provided for, and will manage the rest during the fall and winter. It does our hearts good to see the hearty responses of all who have been asked to help us.

Omaha is not booming now as two years ago, and our trustees are taxed a good deal to keep abreast of the expenses, but they are faithful and try hard. The outlook is as bright as any time in our history, and we look for large ingathering this winter.

ORANGE BEND, FLA.

COMING OUT ALL RIGHT.

REV. J. H. WYCKOFF.

The church at Centre Hill is finished and the prospect is encouraging. The people are mostly poor, but have worked hard to build the church. They are now engaged in raising funds for furniture. If we could have a bell given to us, it would be a great help. Sometimes we hear of churches in the North purchasing larger bells and disposing of their old ones. Possibly such a church would be willing to send their old bell to us.

Our work goes on notwithstanding the temporary depression. Florida has borne much, but will come out all right, I am sure. We shall use the Board's money as carefully as we can. A good beginning has been made and we must not take a backward step. We have made some mistakes, but not more than our shrewdest business men have made.

OQUAWKA, ILL.

CHEERFUL GIVING.

REV. H. HANSON.

We were greatly gratified at the last meeting of presbytery by hearing from the report of our Committee on Systematic Benevolence that our church was amongst the churches that ranked first in contributing per member to the support of the gospel and to the different boards. To me this was specially gratifying, as we have none amongst us who are wealthy. But I am glad to be able to say of my people, that whilst not able of themselves to support the gospel, they are always ready to do the best they can, and in all the years I have been with them, I have never made an appeal to them for anything that they did not liberally respond to. I have always instructed them to give liberally and

cheerfully. We have never resorted to what I regard questionable methods for obtaining money for the Lord's cause. I simply ask for the money and they give what they can, and I have never been disappointed. I am very sure, too, that no church has any better record for peace and harmony than ours. In the midst of the discouraging things growing out of death and removals, I have been greatly encouraged in being able, through God's blessing, to see our little church maintain her position well.

CHICAGO, ILL.

A NEW SANCTUARY.

REV. E. BENZING.

Our nice house of worship will be dedicated to the service of God to-morrow. The people in this vicinity are surprised to see the neglected corner so nicely improved. Now we need not be ashamed to invite the people to attend our service. The new church building and all the improvements cost about \$6500.

LAKE VIEW, CHICAGO.

SELF-SUSTAINING.

REV. E. F. HOKE.

This month closes the last quarter of my year's work as pastor of this church and missionary under the direction of your Board. It is our purpose to relieve the Board, after this quarter, from any further burden in the matter of salary. We hope during the coming year not only to be self-sustaining, but to make satisfactory provision for our indebtedness on church building, and at the same time make a good contribution to the Home Board. I have to report that since last April our membership has increased from 57 to 90, and our Sabbath-school from 157 to 220. The congregations are gradually increasing, composed for the most part of intelligent and thrifty people. We will receive several new members next Sabbath.

ENSENADA, LOWER CALIFORNIA.

OVER THE LINE.

REV. ISAAC WHITE.

It is pretty well known that a church with eighteen members and two elders was organized by Rev. Dr. Noble and myself, September 2, on

the anniversary of the first permanent Protestant services in this new colony, which covers some 31,000 square miles. It was no ordinary day to the colonists, and no ordinary day to the Presbyterian Church.

In some senses we have lost, in others we have gained, for in spite of the fact that Ensenada has dwindled to half its size, our audiences have increased all the while, and during the past two months we are able to say that we have a respectable morning and evening service.

I purchased the lease of the lot on which the church stood, none of my members being financially able to do this. I bought also the two buildings on the lot. One I use as a parsonage, and the other I rent for \$8 per month, and a small house, formerly my own home, on the back part of the lot, for \$5. The International Company gave me cloth and paper sufficient for the two houses, as they did for the church.

In assuming the lease I promise, in case of failure to pay the rental, that my houses may be held for the same; and as they are worth more than the lease rental; until it expires in January, 1891, the church building is safe. As it is now the way seems clear to pay the rental as we go, and indemnify me in the end for a lot of buildings that I did not need and would not have purchased but to protect my church. Rev. Dr. Noble understands the whole business, and agreed that it was all right as regards the church, but rather severe on myself.

I believe in holding on still longer; and as the general manager, Captain Scott, and General Webb, land commissioner of the company, and also Major Worfield are regular in their attendance, and fast friends of mine, and encourage me to continue, I therefore believe it my duty to do so whether my commission is extended or declined. My regular audiences are double what the Methodists have, and yet they do not hesitate or talk failure; while on the other hand I not only have to work hard and make sacrifices, but also to overcome objections. Every member of presbytery voted for all that was asked for me, and in other ways manifested their sympathy and expressed their hearty praise. Still the fact that I am in Mexico seems to some almost as bad as if I were where Dives was and almost as hopeless. This hurts me, and in a sense hinders me. But I believe Jesus will yet win the whole world, and that this perfect land, with its unequalled beauty and

climate, will in time have people and pure Christian churches. I need, if I can have it, that my brethren here on the coast and at New York shall feel that this is not an uncertain venture, but a grand and glorious fact full of the providence of God. If I can feel this, I can do more than I have done.

To review briefly, at the close of my fourteen months labor, that was begun a short time before the boom burst, we have now a church with eight-

teen members and two elders; two lots (nominal value), \$500; one church building, \$461; sixty-two chairs (value and duty), \$91; one organ (value and duty), \$105; hymn-books, pulpit, etc., \$22; total, \$1179.

I do not call this great, but looked at in the light of the time in which it was done, I am certain that the dear Lord has said to my people, who until lately were mainly poor, "Well done, good and faithful servants."

HOME MISSION APPOINTMENTS FOR DECEMBER, 1888.

Rev. Frederick C. Saure, Lawrence, German,	Mass.	Rev. T. S. Bailey, Synodical Missionary,	Iowa.
Rev. S. N. Robinson, Conewango,	N. Y.	Rev. G. N. Luccock, Des Moines, Westminster,	"
Rev. G. H. Chatterton, Peru,	"	Rev. D. B. Eells, St. Charles,	"
Rev. George Le Fevre, Ancram Lead Mines,	"	Rev. Daniel Russell, Oelwein and Hazleton,	"
Rev. Edwin Hall, Canoga,	"	Rev. C. M. Allen, Burt and Bancroft,	"
Rev. F. H. Coffran, Westford,	"	Rev. J. R. Brown, Sioux City, 3d,	"
Rev. David J. Hull, Oxford, 2d,	Pa.	Rev. T. A. Hamilton, Republican City and stations,	Neb.
Rev. Emil Lowry, Lost Creek,	"	Rev. T. L. Sexton, Synodical Missionary,	"
Rev. Frank E. Bessey, Rome and Orwell,	"	Rev. John K. Harris, Scotia and Greeley Centre,	"
Rev. John A. Boyden, Wilkesbarre, Church of the	"	Rev. W. E. Kimball, Madison,	"
Covenant,	"	Rev. J. P. Black, Loup City,	"
Rev. E. M. Bell, Gettysburg and Fletcher,	Ohio.	Rev. H. M. Goodell, Salem,	"
Rev. William H. Webb, Crescent City,	Fla.	Rev. George Williams, Niobrara, Sparta and stations,	"
Rev. A. W. Sproull, Synodical Missionary,	"	Rev. T. F. Boyd, Knob Noster and Salem,	Mo.
Rev. J. K. Wight, Green Cove Springs,	"	Rev. T. M. Hillman, Stanberry and Albany,	"
Rev. N. F. Tuck, Spring Place,	Tenn.	Rev. Joseph H. Byers, Emporia, Arundel Avenue,	Kan.
Rev. J. M. Davies, Synodical Missionary,	"	Rev. J. B. Combs, Mt. Pleasant and Poheta,	"
Rev. C. E. Jones, Saquatchie Valley and vicinity,	"	Rev. S. G. Fisher, Ashland,	"
Rev. J. R. Riley, Indianapolis, 9th,	Ind.	Rev. W. T. Scott, Bennington, Union Grove, Coal	"
Rev. W. J. Hughes, Poland,	"	Creek and Beaula,	"
Rev. Charles W. Rice, Bruceville,	"	Rev. S. B. Fleming, Synodical Missionary,	"
Rev. John B. Logan, Oakland City,	"	Rev. E. N. Sawtell, Dillon and Union,	"
Rev. D. M. Hazlett, Upper Alton and North Alton,	Ill.	Rev. Thos. H. Dinsmore, Wakarusa and Auburn,	"
Rev. A. T. Stone, Old Du Quoin,	"	Rev. Silas V. Tait, Missionary to Kiowa and	"
Rev. B. C. Swan, D.D., Metropolis,	"	Comanche Indians,	Ind. Ter.
Rev. George A. Fulcher, Chicago, Bethany,	"	Rev. William Kendrick, Puroell,	"
Rev. W. G. Clark, Chicago, Campbell Park,	"	Rev. W. H. Reid, Caddo,	"
Rev. Robert D. Scott, Chicago, Belden Avenue,	"	Rev. R. W. Hill, D.D., Synodical Missionary,	"
Rev. Oliver C. Weller, Moreland,	"	Rev. W. K. Marshall, Wascom,	Tex.
Rev. Benj. F. Worrell, Glenwood and Homewood,	"	Rev. H. S. Little, D.D., Synodical Missionary,	"
Rev. J. W. McGregor, Milan,	Mich.	Rev. F. M. Collier, Grand Junction,	Col.
Rev. A. Boyd, Frazer and North Burns,	"	Rev. J. G. Condit, Table Rock and station,	"
Rev. J. V. N. Hartness, Marine City,	"	Rev. John McLean, Sagnache and station,	"
Rev. C. Harrower, Caseville, Hayes, Chandler,	"	Rev. R. M. Stevenson, Synodical Missionary,	Utah.
Soleville and Mud Creek,	"	Rev. W. R. Campbell, Provo and Mendon,	"
Rev. M. Fraser, Mt. Pleasant,	"	Rev. R. T. Armstrong, Rosebud, Forsyth and sta-	"
Rev. H. M. Tyndall, Iron Mountain,	"	tions,	Mont.
Rev. R. N. Adams, D.D., Synodical Missionary,	Minn.	Rev. George Edwards, White Sulphur Springs,	"
Rev. S. Hazlett, Glasgow and Harmony,	"	Rev. T. M. Gunn, Synodical Missionary,	Wash. Ter.
Rev. Jay Henry Long, Currie, Mason and station,	"	Rev. A. G. Boyd, La Camas, St. Johns, Fourth	"
Rev. T. Ross Paden, Buffalo and Rockford,	"	Plains and station,	"
Rev. W. C. Whissand, Colgate and Pickert,	Dak.	Rev. P. Jamieson, Waitsburg,	"
Rev. E. L. Davies, Wilmont and stations,	"	Rev. M. A. Williams, Eagle Point,	Oregon.
Rev. D. J. McKenzie, Milnor, Rutland and station,	"	Rev. William Clyde, Zena and McCoy,	"
Rev. Neil McKay, Uniontown,	"	Rev. H. B. McBride, Healdsburg and station,	Cal.
Rev. W. O. Tobey, Sheldon,	"	Rev. J. S. McDonald, Synodical Missionary,	"
Rev. H. P. Carson, Synodical Missionary,	"	Rev. Duncan Munro, Point Arena, Manchester,	"
Rev. Geo. H. Hemingway, Mapleton and Durbin,	"	Bridgeport and station,	"
Rev. W. S. Peterson, Synodical Missionary for	"	Rev. R. Messenger, Navarro and station,	"
Black Hills,	"	Rev. E. E. Clark, Salina,	"
Rev. George Furniss, Hunter and Blanchard,	"	Rev. F. D. Seward, Synodical Missionary,	"
Rev. J. F. Berry, Milton and Osnabrock,	"	Rev. H. Magill, Phoenix,	Ariz.
Rev. Henry P. Wilber, Rapid City,	"	Rev. John Creath, Tempé, Mesa City and sta-	"
Rev. Robert Beer, Garden Grove,	Iowa.	tions,	"

FOREIGN MISSION LETTERS.

CHINA.

A TOWN OF THOM-SONS.

NA TUK TEMPLE.

J. C. THOMSON, M.D.:—Leaving Yeung Kong with Mr. Colman, now of our mission, after a rather hot walk of some ten miles we reach "Seagull's Town." As it happens, we meet at the gateway a former patient, a native physician, and are escorted by him through the town of some one thousand Thom-sons and daughters, for that is the name of them all except some twenty individuals. and is also our name in Chinese, a fact of which more or less was made on our first visit.

Lodged in the clan school-house, we soon have many listeners, to whom Mr. Colman specially preaches, and a number of patients are treated. After a supper of rice, chicken, shrimps, melon and various mixed dishes, our callers stay on till some plain hints about midnight induce them to leave us, to return at daylight.

Going to the top of a pawn shop, the highest building in town, we get a fine view of the sea, islands and surrounding country, and see the grandeur of an approaching storm, which with its high winds and rain soon drives us below. On this trip we often get glimpses of old ocean, and do not wish for the time when "there shall be no more sea," for it is suggestive of home, civilization and better things.

Next morning, after breakfast with the head of the house, who, though seventy-one years of age, still teaches school, and is a most genial and friendly old gentleman, we set out on a short walk of some ten miles, thinking to spend Sunday at the town of the "Great Inlet" with a friend of a large pawn shop, where I had previously lodged; but his absence and a lack of hospitality on the part of the others induced us, after giving out some medicines and taking a cent bowl of macaroni, to continue our ramble over rice fields and barren sands some dozen and more miles. The mountain scenery is interesting. We must now look below as we wade through mud and water to our ferry-boat. Hereabouts Chinese often carry their shoes in their hands. We sometimes mount the coolie's back or his shoulders as the water deepens.

THREE TEMPLES IN ONE.

It being market day at Na Tuk, we meet many returning, and are agreeably surprised to be once called "Sin-shang" (Mr.), and find we have met an interesting young fellow, whose uncle Mr. Hayes had baptized in the district beyond. But reaching "Ridge-end," we look in at a temple, Buddhist, Taoist and Confucianist all in one, as is often the case, and call for a friend of the shaven-head order, where, though the priest known to us is away, we find a welcome and enjoy a quieter Sabbath than at an inn. Though we are requested not to sleep before the gods, who, we are told, get down and walk about at night, we arrange our boards—"hard wood" ones left over probably in the making of the temple—by the great temple bell, which is itself an object of worship. The priest suggests to our boy that he buy a duck with other provisions, and then, on his bringing it, hopes he will not eat it lest it might be his *grandfather*. The Buddhist priests are seemingly not much more than temple keepers, and Buddhism with other *western* religions is not most kindly accepted. This temple is comparatively new, and the big gods came from our city of Yeung Kong, only costing ten dollars each, it was said.

The three gods, representative of the three religions, are the goddess of mercy, seated on the lotus; god of war, and the north god, standing on a snake and turtle, with the usual attendant gods, the aged doorkeeper with a lump of gold in his hand, the fierce hostler holding the pony which died of grief when his master Mars died. Some of this god's kinfolds live about Canton, which may account for the warlike tendencies of this province. We have also a barefooted god with a bell, a black fellow on a tiger, etc., to the number of fifteen or so. Beside me are the oracular answers to prayers, one hundred of them, one of which fits the number on one of a hundred strips of bamboo, which in worship are jerked out of a large dice box as it were. We have seen no one worship since coming here, and the priest only in lighting joss-sticks and the lantern. He complains that most of his duties are nightly, and I know how he hammered the bell under which I was

sleeping awhile before daylight. He wants to go with us as "preacher." Most of these men are illiterate, immoral, opium-smoking fellows, and have no faith in their profession.

ADAM'S TEMPLE.

Adjoining our temple, part of the same building as it were, is *Adam's temple*, that is, that of the Creator, the "first man," who with his hatchet chopped out the world. Eve is also found in Chinese mythology, I believe, as the "repairer" of the heavens. Womanly it is to mend, but a pity she had not more of an eye to the cleanliness of this and temples generally in this province. It is said god Adam originally wore an aboriginal garment of leaves about his loins, but now the generosity of worshippers has clothed him in gilt robes like his fellow gods. We are told that in Hainan the aborigines do not worship idols, only this "Adam," the creator, one god, who was also the first emperor, however.

Would that we were in the South allowed the use of the temples as in the North, and, better, that they might always resound with the praises of the one only and true God, the Creator of all! Our journey led us through much of the section from which the Chinese go to America; but we only remark further our interest as we reached the famous St. John's Island, where died that great "apostle of the East" and first Jesuit missionary to China in 1552, Francis Xavier, who heroically in loneliness and suffering went to his reward, pleading, "In te Domine speravi!"

PERSIA.

MOSQUE AT SENNEH.

HAMADAN.

MRS. JAMES W. HAWKES:—Leaving Hamadan, four days travelling brought us to the Koordish city of Senneh, where we spent seventeen days. A prettily-situated place it is, and this Sunni people seem more light-hearted and pleasure-loving than their Shiah countrymen in other parts of the land. They do not object to "infidels" entering their mosque, which is an interesting building, having a facade of ornamented tiles. The residence of the governor has been an imposing structure in days gone by, with its beautiful gardens, fine large trees, water-tanks and fountains. Although high on a hill, water is brought to it by means of what is called a "camel-throat," an arti-

ficial underground channel where by a siphon arrangement water can be raised to the desired height. Although the great building is falling into decay, it is still resplendent with paintings, inlaid tiles and a dado of alabaster ornamented by hand-painting around several of the rooms, giving one an idea of former Persian glories.

One day we were invited by a wealthy woman whose acquaintance I had made in Hamadan, as she passed through on a journey, to visit her and meet some friends at a pretty summer place. We were much pleased at being able to establish friendly relations with such families, as they have great influence in the place, and may be an important factor in future work in the city. I was delighted also at the request that I should correspond with the lady above mentioned.

At this place I met and had a good deal of talk with the relatives of a merchant who has been reading English with me more than a year. He himself was in Senneh at the time of our visit, and showed us great kindness.

SCULPTURE OF DARIUS.

Our road to Kermanshah was extremely interesting, running across what must have been an ancient lake basin, then continuing through the gorge and valley where the outlet evidently flowed. As the valley broadened we came to the great rock of Behistun, on which are the famous sculpture and inscription of Darius. The stony figures standing there from ancient time form a strong contrast to the tide of human life and passion in the little village below. From here an excellent road took us into Kermanshah, where we were guests of the Vakeel-i-Doulah, who holds the position of English agent there. The way in which we were entertained, the princely hospitality and generosity of our host, tends to restore one's somewhat faded belief in Lalla Rookh and the Arabian Nights. Nor were we the only guests. A Belgian officer travelling in the interest of science and a Persian officer in charge of the frontier were for the time under the same hospitable roof. Horses and carriages were at our service at any hour, and excursions were planned to several villas outside the city. One day we went to Takibestān, where two arches containing sculptures of interest are cut in the face of a mountain. From beneath the mountain comes gushing a stream of wonderfully pure, clear water.

The wife and daughter-in-law of our host were

very gracious, and one day when the latter was calling on me she asked the loan of a New Testament, which she returned a few days after; but on leaving I gave her a copy for a keepsake. She also requested me to write to her. Her sister came to call, and was much interested in seeing our book, telling me that when she was a child she had a dream in which Moses appeared to her saying, "You read the Koran, why don't you read the Five Books also?" I left a Bible with her.

On the way we had as usual opportunities for a word here and there at the places where we stopped for the night. One day a number of women gathered in our little room, and in the course of the talk I asked them if they were sinners. An old woman with a hardened face said she had never sinned. How about telling lies and swearing? I asked. She laughed and confessed to these, but again asserted that she had never sinned. Her companions, however, seemed greatly amused, and showed that they considered she was making out a bad case. At Sungur I was one day reading from the New Testament and hoping I had an attentive listener in a woman who sat just outside the door; but as I paused a moment she held up her foot to display a ragged shoe, and begged that I would get her a new pair.

CHILI.

The Rev. J. M. Allis writes of a missionary journey recently made to the south by himself and two of our native ministers, Messrs. Vidaurre and Jorquera. A number of important points were visited, among them Chillan. Concerning their experience in that place, Mr. Allis says:

At the first meeting there were about seventy-five or eighty in the room and around the door. The second night the room was packed full. Had it been larger, we would have had many more who by reason of the jam could not get in and went away. After service, we had a long talk with a young man who wanted to air his skeptical views. We gave him the best counsel possible, but found that he had not read the Bible, and that all his difficulties were gathered from books written against it. He wanted the matter of inspiration made clear, and asked us to explain how God, who was perfect, could repent, and also how about Joshua's commanding the sun and moon to stand still. He proved to be not an earnest seeker, but

one who wanted to hear himself talk. Quite a good many remained to hear the conversation, and had the benefit of our suggestions. This person came next morning to renew the conversation, but he confessed not to have studied or even read the Scriptures, whose truth he did not hesitate to deny.

A CROWDED ROOM.

Thursday night the room was again crowded. All seemed to enjoy the services, judging from the quiet with which so many stood, and others bore the heat and air of the room. Mr. Allis preached, followed by Mr. Vidaurre, who, after an earnest address, presented the plan we have devised for the organization of societies, or local centres of study, and of activity as preparative to organizing churches. At the close of the meeting a gentleman asked leave to put a few questions. This was granted; but the individual at once avowed himself an atheist, propounding the question, "How can we prove that there is a God?" and, without waiting for a reply, proceeded to harangue the company in support of his views. When the torrent of his words ceased, Mr. Vidaurre asked who in that company believed in God, and nearly every hand went up. Mr. Vidaurre remarked, "The majority believe in God, and therefore it remains with the gentleman to prove that there is no God."

Mrs. E. Wachter, in writing of her school work in Bangkok, Siam, says:

The children here are wonderfully quick at memorizing, but their thinking powers are very limited, and some are so dull it seems impossible to train them to reason or think for themselves. Perhaps you have heard the story of our oldest missionary's experience here in trying to make a man think. It ran thus: *Missionary*.—"How many children have you?" *Native*.—"I don't know." *Missionary*.—"Well, count them; begin with your oldest child and count them down to the youngest." After waiting a sufficient length of time the native answered, "I think I have many children." Then the missionary asked, "How old are you?" The same reply, "I don't know." *Missionary*.—"Well, reckon it up; you know in what year you were born." After a long time the missionary turned to him to receive the reply, "I think I have lived many years." On being asked why he did not think, he said he

could not, *because it hurt*. So I think sometimes our boys do not try to think for the same reason. However, on the whole I think them, or the majority of them, comparatively smart, and perhaps do as well as boys at home would with the same advantages.

We have asked the privilege of inserting the following letter addressed to Rev. Chalmers Martin, late of the Laos mission, by a native convert. The affection and gratitude which it breathes are refreshing:

I, Nan Tah, with Khum Moon, my wife, and Toon, Yohan, Duang Dee and Khum Pun, my children, salute Teacher Martin, with Lady Martin and Lady Ruth. I love Teacher Martin much, love him just like a younger brother, love him just like my father and mother. I made a letter and sent you once already to say that I pray God to lead you with your wife and child to come again without fail. Another thing, you are one who loved me much and taught me the Scriptures of the Old Testament and the New Testament, and charged me, saying, Let Nan Tah be diligent in study so that he may become a teacher of religion (*i. e.*, a minister). I have heeded your word and am studying every day; I study with the Father-Teacher (*i. e.*, Dr. McGilvary) and with Teacher Dodd, study the world (*i. e.*, geography), and study the Old Testament and New Testament every day. As to becoming a teacher of religion, let that be as God will, for I am a man who has no knowledge, has no wisdom; I truly desire to teach, but my wisdom is very small. I beg God to help me.

I beg that you and the disciples in America, every church, every company, will pray for me and ask that I may be a good man, be a patient man, be a humble man, be a man of merciful heart, be a man not covetous, be a man not contentious, be a man who loves God, be a man used in God's work.

I am praying for you, Teacher, every day without ceasing, and ask that God will lead you to come (again) without fail. I beg that you will urge the son of the Father-Teacher to come to Chieng Mai, for I truly wish to see my teacher's child. Another thing, in the church of Chieng Mai the religion of God flourishes greatly; in Chieng Hai and Chieng San the disciples prosper and increase by the grace of Jesus the Lord. May you come in safety.

LAOS.

OFFICIAL RECOGNITION AND AID.

LAKAWN, June 26, 1888.

REV. S. C. PEOPLES, M.D.:—On Saturday, June 16, we had the pleasure of welcoming Mr. Wilson and his niece Miss Fleason. Three days after we called on the Second Governor, the First Governor not being at home; to see about a location for a house. There was a place near to our house which we proposed securing if possible. When Mr. Wilson was introduced, after the exchange of two or three remarks, the governor asked him if he had come to stay. When he learned that he had, he wanted to know where he expected to live. We told him that the purpose of our call was to see him about a place. He at once proposed the very place we had in mind; told him to take it with the house that was on it, and do as he chose with it. He said, "I suppose you will be wanting to build a new house. Tear that down and set it where you wish. I am glad to have you come. It would be a shame, when you come to live in our country, if the government did not do something to make you comfortable." The old gentleman was surprisingly cordial. I knew him pretty well and had served his family some in a professional way, but I had no idea he had such generous feelings toward us and our cause.

SCHOOLS GREATLY NEEDED.

There are no native schools in the Laos land. Perhaps fifty per cent. of the boys go into the temples for a longer or a shorter term—from three months to two or three years—at some period in their youth; but learning to read is not one of the requirements of these places. The only requirement is to be able to recite certain portions of the native scriptures, and this does not necessitate being able to read. I knew of a head priest in a large temple in one of the best districts of the province of Chieng Mai who, on being questioned about the Laos alphabet, had to confess that he did not know one character from another. On being asked what characters he did know, he replied that he knew a buffalo when he saw it. Most of the boys who enter the temples have an opportunity to learn to read if they wish to; but only a small per cent. of them are disposed to take advantage of the chance. Prince Pejib, brother of the king, when up in the Laos country three years ago, told me that while in Lakawn he inquired for the temple most famous for learning in the land, and

on visiting that temple he called the priests up, one by one, and examined them on reading and writing, and out of the thirty-five priests in that famous temple he found only five that could read or write with any facility. This statement of fact is an argument in itself for the establishment of a school for boys forthwith.

CHINESE IN CALIFORNIA.

STONING CHINESE CHRISTIANS.

SAN FRANCISCO, November 1.

REV. A. J. KERR:—On Sabbath evening, October 14, two young men were baptized and received into the membership of our San Francisco church. They had been members of our evening mission school for some months. As they are cooks in families, their duties do not usually permit their reaching the school until after eight o'clock; nevertheless they have made good progress in their studies, and especially in learning the truth. They met the session for examination on the previous Wednesday evening, and at the close of the meeting started for their homes. One of them had gone only a few blocks when he was set upon by three hoodlums, who stoned and cut him about the head and face. Wounded and bleeding, with difficulty he reached the house where he lives, and his injuries rendered him unfit for work for some days. That was the reception given him in Christian America as he came from a meeting where he had for the first time confessed Christ as his Saviour! The matter was reported at police headquarters, but "the assailants could not be identified," etc., and nothing was done. He was only a poor, inoffensive Chinaman anyway!

On Sabbath evening, October 21, three young men were baptized and received into the membership of the Oakland Chinese church. Bright, hopeful, promising young men they are. Like the two in San Francisco, they had been members of the school for some time. The session carefully examined them as to their Christian experience and knowledge, and their daily conduct was commended by several members of the church.

Our San Francisco and Oakland churches are rejoicing in these and other recent additions, and are going hopefully forward.

JAPANESE CONVERTS.

Last night the session of the Japanese church met and, after an examination which lasted almost two hours, received four young men. They are to be baptized next Sabbath evening. One of them

had received his first impressions of the truth in his native village from a native evangelist whom he heard preach in the street. This was a good while ago, but the nail was fixed in a sure place. Another related how he had been until six months ago an ardent Buddhist, and how in our mission school the scales fell from his eyes so that now he sees clearly.

THE EXCLUSION LAW.

One might suppose that the new exclusion law would have an immediate and baneful effect upon our work. We have not as yet experienced any evil results from it. Our schools have not been so well attended during the past two years as they are at present, and our Sabbath congregations are also encouraging. This is owing in part to the fact that the Chinese for some time have been expecting a more vigorous restrictive law, and hundreds of young men and boys have flocked into the country during the past year.

The new law is a total exclusion act, but it affects *laborers* only. Merchants, students and travellers may come as before. But before leaving China or Japan they must provide themselves with a certificate, signed by a Chinese governmental official and vised by an American consul, setting forth that they are known to those officials to be what they declare themselves to be. It has been decided by the United States Circuit Court here that the proprietor of a laundry is not a merchant, nor is a man who has an interest in a store but who works as a cook. Strange as it may seem, a good many of the Christian Chinese here do not appear to be displeased with the new law. Servants' wages have advanced fully twenty-five per cent. within six months.

Under the present law the number of Chinese in the country must of course diminish more or less rapidly. There are about 1100 deaths a year among the Chinese in California, and the yearly number of deaths among this people in the country at large is probably not less than 1600. Many from various causes will continue to return to Canton, and, as no laborers may come back, the number of residents must steadily decrease.

About fifteen of the members of our San Francisco and Oakland churches are now in China, none of whom may re-enter the United States. We shall feel their loss keenly, but we have good reasons for believing that they will be earnest and useful Christians in their native villages.

CHILDREN'S CHURCH AT HOME AND ABROAD.

My little Presbyterians will remember my asking them, two years ago, "which they would like best—to have a few 'children's pages' in *THE CHURCH AT HOME AND ABROAD*, or to have the editor try to put good things for the children on any of its pages, just as it happens, and let the children find them with the help of their mothers and teachers and older brothers and sisters."

In answer to this a good many children wrote to me, but, just like grown-up people, they were not agreed; some liked it best one way and some the other, but they all seemed to be willing to let it be either way, just as the editor should think best. This was very manly and womanly, just like *some* grown-up people.

The editor, that is I, decided not to have one separate place for the little Presbyterians, but to keep them in company with the older folks. I am just a little afraid that this was partly because I did not feel sure whether I could find enough children's things to keep up a separate department.

Now, after trying that way for two full years, I am going to try the other way, and you may look over here toward the end

of each number for some pieces for children. The index on the second page of the cover will tell you just where to find them. But you must not think that this *CHILDREN'S CHURCH* is going to have all that will be interesting to you. If you look through the other pages of this very number, you will find some other pictures as pretty as the one on the next page, which is for you especially, and your mothers or sisters will be able to tell you very interesting things about them, and about many things that are printed in all parts of the magazine.

Shall I tell you a secret? I have found out that some of the older people do not let you have the things that are printed for you all to yourselves. They say that they like them as well as anything that they find. Now I expect this to work both ways. Some of the older people will read these children's pages, and you children may read anything you like in the other pages. But unless a good many of you or your mothers write to me, I am afraid I shall not think of enough things to fill up these pages. You cannot think how it encourages and helps me to get letters from you.

H. A. N.

In the article on "The Syrian Mission," in the December number, addressed especially to children, this request was printed:

Will not some of you write to me and tell me what you and your mothers would like to have me do about putting Syria stories and pictures into our magazine for 1889?

One young friend writes as follows:

I remember the day you stopped at our house on your way to Shimlan, in Mount Lebanon, and just before starting, as we all stood out on the steps, you said you hoped we should see each other in America. So the articles on Syria are doubly interesting to me, and I hope you will continue to publish them as well as the photographs from Syria.

MACAO.

This picture is made from one of several photographs sent to us from China. I have

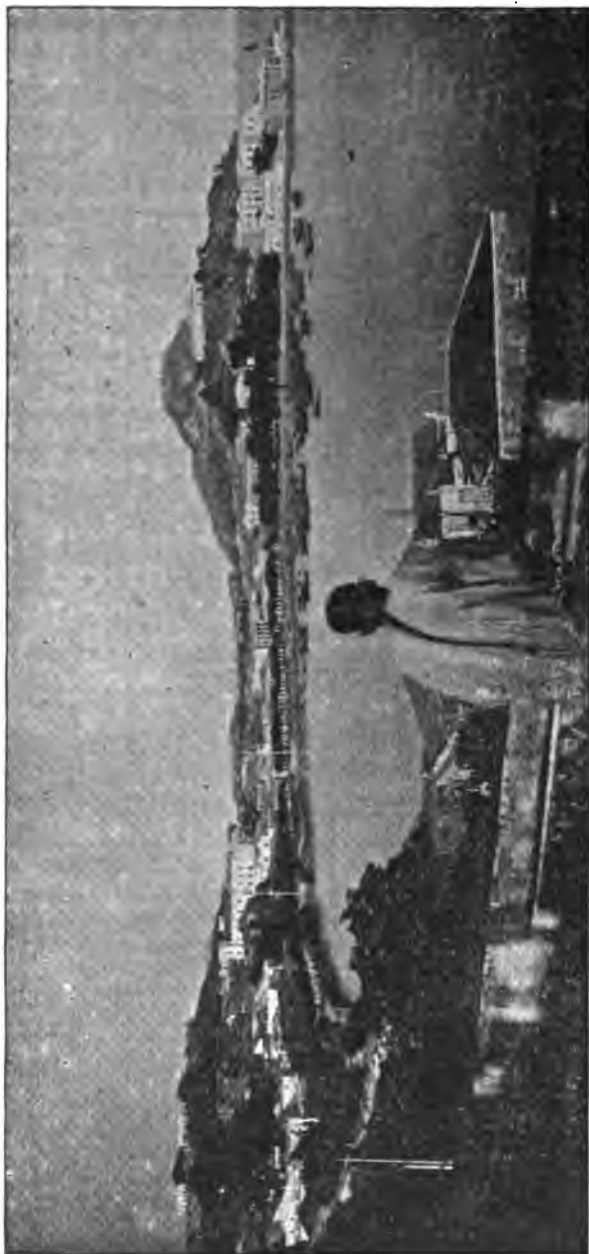
another way of spelling Canton. It is situated on a peninsula at the mouth of the Canton river. If you look on the map of China in this number you can find it not very far from Hong Kong. The last report of the Board of Foreign Missions mentions only one missionary stationed there, Miss Hattie Lewis. You see, there are some places in which one lady alone can do useful work as a missionary, but I should think that she would be lonesome and perhaps homesick sometimes. Would not some of you like to write to her and tell her that you have seen the picture of Macao in *THE CHURCH AT HOME AND ABROAD*? I am sure that she would be glad to get letters from any of you, and if she cannot find time to answer them all separately, perhaps she will write and tell you more about Macao and send it to us here at 1334 Chestnut Street, to be printed in the "Children's Church at Home and Abroad."

Would not you like to stand beside that Chinaman in the picture, and look, as he is looking, across that beautiful harbor to the beautiful town on the other shore?

Would some of you be so busy looking at his queue that you would not notice the harbor and town? Take care. Don't give it a mischievous twitch, as you are tempted to do. He has as good a right to his queue as you have to your short

chosen it for the children because I think it so pretty. Macao is a seaport in the province of Quang-Tong. That seems to be

hair. Be kind to him. Do not make him think that our religion makes us rude. Show him that Americans are not "barbarians."



A TALK ABOUT WOMAN'S BOARDS.

During the past year we published some articles in which we tried to make plain to the children in our Presbyterian homes what the different boards of our church are doing. In one of these articles we said that the women of the church had their boards and societies and committees to help in the work of home and foreign missions. This month we would like to talk with the children again about this work in which their mothers are engaged.

When the first Foreign Missionary Board was formed in America and the first little band of missionaries sailed from Boston for India, our grandmothers and great-grandmothers were just as much interested as any one. They had their mite societies too, and saved their penny a week for the missionary offering, if they could give no more; and oh, how earnestly they prayed that the doors might be opened into the heathen world! Do you know what they meant by that? They meant to ask God that everything that could hinder the gospel from being preached in heathen lands might be removed, that the governments of those nations might be willing to let the missionaries live among them, and that the people might be willing to listen to their teaching. One little company of women became so interested in thinking about Japan that they began to pray for that land and to save their money to send the gospel there long before the Japanese allowed any one from other countries to come into their islands; and when, after forty years of waiting, missionaries could be sent, they had four thousand dollars ready for the work.

For the prayers offered by so many earnest men and women were answered, and as the years went by, in one after another of the heathen lands the doors were opened, and from every one of them came the call

for missionaries and schools and churches and Bibles, which must all come from Christian lands. As the missionaries who left their homes to answer these calls sent back their reports and letters, the women in America learned that in all these lands there was work that only women could do. Into the zenanas of India, the homes of the women, only a woman could carry the story of Jesus' love. Only a woman could gather the women and girls of Mohammedan lands around her and teach them to read the Bible. Only a woman could go into the sick-rooms of these women of Turkey and China and India to learn what they needed to heal their suffering bodies and to tell the dying about Jesus. In Persia and Japan and in all these lands women were needed to teach in the schools, to train the girls for Christian work, to go from house to house with words of loving sympathy and instruction. And so the work grew. Women must be found who could go as missionaries; money must be raised, more and more each year; and the missionaries who went out must be made to feel that the women at home love them and care for them, are ready to help them, and above all are praying for them.

It is for just these reasons that we have these women's societies in the Presbyterian and Congregational and Baptist and Methodist churches. Whether we call them boards or societies or committees makes little difference, so long as they are doing this work faithfully, patiently and wisely.

In the Presbyterian Church we now have several of these societies or boards. One has its office at Philadelphia, another at New York, another at Chicago, another at St. Louis and another at Albany. Last fall the women of Oregon decided that it was best for them to have a board of their own, because they were so far away from any of

these cities. The women of California have a society which is called the Occidental Board, but it is still connected with the society that has its office at Philadelphia.

Each of these boards has charge of the work in the states nearest it. It tries to have societies and mission bands organized in all the churches that all the women and children may understand about the work and be interested in it. With the help of its societies and bands it pays the salaries of the ladies who go out as missionaries from those states; it builds schools and supports them, and it sends loving letters of sympathy and encouragement and advice to the missionaries.

Last year these societies raised over \$335,000 for foreign missions, besides all that was given through the churches; and during the eighteen years since the first woman's board was organized they have raised more than \$2,900,000.

But the Christian women of the Presbyterian Church are not so busy thinking of the women who need their help in China and Syria and Africa that they forget that there is missionary work to be done in our own land. When you call on Dr. Kendall at 53 Fifth Avenue, New York, he will be glad to show you the pleasant rooms of the Woman's Executive Committee of Home Missions, and the ladies there can tell you a great deal that is interesting about their work among the Indians and the Mormons and the freedmen. Perhaps they will show you some pretty baskets made by the Indian women of Alaska. Lady teachers under the care of this committee are working all through the western territories, teaching the women and girls what true Christian homes should be and how to live pure Christian lives. A branch committee at Pittsburgh has charge of the work of women among the colored people, and a grand work it is in Scotia Seminary, North Carolina, and

Mary Allen Seminary in Texas, and many other smaller schools in the South.

Some of the boards mentioned before work for both home and foreign missions, while in other parts of the country the ladies think it is better to have a society for each.

You must not think that this *woman's work for woman* is a separate work from that of the boards of home and foreign missions. It is only the work that the women of America, seeing the needs of women in foreign lands and in the newer parts of our own land, are doing to help these boards; work planned and directed by the boards, but done with loving, tender hearts by women. In all this work the children may have their share.

Think of the lonely, sad lives of the children in heathen lands. Think of a Chinese woman, almost thirty years old, who never had a doll, and who hopes that there will be one for her in the Christmas box coming from America, so that she can show it to her little nieces. Think of the sorrowful words of the little girl in India who said, "The smallest thing in all the world is not so small as the joy in my father's heart when I was born." Think of the Indian boys and girls walking weary miles to ask admission to the mission-school, and sent the long journey home again with disappointed hearts because there is no room for them. Think of the colored girls at Scotia Seminary offering to sleep three in a bed so that there may be room for all who want to come. Then think of our own happy homes, our schools, our books, our friends. What shall we do about it? Can there be a better use for the money God has given us than to help in this work? For men and women, for boys and girls, for young and old, of Christian lands and Christian homes, there can be no greater privilege than to send into sad lives and lonely hearts the sweet message, "Jesus loves you."

MISCELLANY.

BEING AND DOING

A man of remarkable blamelessness, not distinguished for public or conspicuous activity, had died. A member of the same session, who was equally blameless, and also remarkable for the energy and abundance of his labor, thus wrote of him :

I am more and more impressed with the power and impressiveness of Christian life, as well as Christian works—the influence of what we are, as well as what we do. Is there not nowadays too large a proportionate stress laid upon work? The emphatic ejaculation, “a good man,” “an honest man,” “a sincere Christian,” “a harmless man,” “a guileless man,” etc., etc., which I have so frequently heard to-day, and the reverent and respectful attendance at Brother B.’s funeral, and expressed sympathy of so many of his long-known friends, both religious and irreligious, add to my already

deep conviction that what we are, by the grace of God, lies at the foundation of our Christian influence.

Another, on the same occasion, wrote :

It is a happy thing to be, by the grace of God, such a man or woman that simply to be in sight of other men and women and children will always help them, will always cheer them, will always enable them more easily and more surely to find their way. It is a happy thing for a Christian’s life to shine with such a mild and steady light that no one is dazzled, that he attracts little attention to himself; but when he dies, he is missed, even as the light of a candle is missed when it is carried out of the room. Even then it is not extinguished. It is a glass door that separates this room from the other—ground glass which we cannot look through; but the light beyond shines back to us softer, purer, more beautiful than ever.

THOUGHTS ON CHRISTIAN GIVING.

Christian men and women are thinking, perhaps, more seriously now than formerly about the scriptural principles which should regulate the giving of money for benevolent uses. They are consulting about it through the newspapers, in pulpit addresses, in committees, in conversation. This is a good sign.

Although “the tithe” is not a prescription under the New Testament dispensation, the fact that it was so under the Old seems to many Christians to show that it is not an excessive proportion of income to be voluntarily devoted to sacred uses. Many have made it their rule. The writer is acquainted with a goodly number of men and women and children who do so. He believes that thousands of men and women and children

are conscientiously and joyfully tithing their income to the Lord who do not imagine themselves doing “anything to speak of,” and whose views of that “left-hand” and “right-hand” text restrain them from speaking of it.

“Let not thy left hand know what thy right hand doeth” may not be a rule that is to be absolutely and literally enforced, yet doubtless it has some good meaning. The faithful study and prayerful application of it will surely affect the whole manner and spirit of our giving. This will not move the left hand to say, “I will give just so much, and only just so much, as my neighbor the right hand gives, if I can possibly watch him closely enough to find out.” Neither does it sound well to hear the right hand

shout around the body to the left hand, saying, "Halloo, neighbor! I will give as much as I am able, if you will make the same figures."

It is not uncommon for persons making liberal donations for good objects to condition them upon other persons giving similar sums or a specified amount. Is this the best way? No doubt it is right for us to desire our own good examples to be followed by others; but there is room for the question whether they are most apt to follow them when we stipulate beforehand that they shall. It may do for "children sitting in the market-place" to say one to another, "I will be good and generous *if you will*"; but is this the way for full-grown Christian men?

A home missionary of large experience, now an old man but vigorous and bringing forth fruit in old age on a home mission field in one of the old states, writes:

I believe a home missionary church in old fields will never rise to self-sustenance except by divine rewards for benevolent giving.

This is quite contrary to an impression sometimes prevailing in such a church, that so long as it needs any help it must not be asked to give any help—must not allow itself the privilege of giving any help—to others. But it is quite in accordance with the scriptural saying, "He that watereth shall be watered also himself."

The *Brazilian Missions* reports a most brotherly address of Rev. John C. Granberry, a bishop of the Methodist Episcopal Church South, who was present at the formation of the Synod of Brazil at Rio de Janeiro, September 6. After other earnest and brotherly words, he closes thus:

Not only in my own name, but in the name of the Methodist ministers and churches in Brazil, and in the name of the whole Methodist Episcopal Church South, and, I will venture to add, of all Methodism everywhere, I congratulate our Presbyterian brethren, and wish you God-speed! We claim to be one with you in Christ Jesus our Lord; branches of the one Vine, sheep of the one Shepherd, supporting columns in the one great fight of faith. "The Lord God of your fathers make you a thousand times so many more as ye are, and bless you as he has promised you."

Elsewhere, in the same number, Bishop Granberry reports the work of his own church as he found it recently in his second visit to Brazil. He says:

The reports were encouraging: 288 members, 339 Sunday-school scholars. In addition, there were 155 candidates for membership. Probably one half of the whole number, or more, will be admitted within the next six months.

Our Woman's Board is doing well for Brazil. They have a flourishing school at Piracicaba; there were twenty boarders and eighty day-pupils the past session. In Rio they have recently bought a very desirable property, "beautiful for situation," and opened a school. There are now thirty-one pupils, about ten of them boarders. . . .

We have three church buildings: one in Rio, one in Piracicaba and one in Juiz de Fora. Elsewhere we worship in rented halls. We labor only in three provinces: Rio de Janeiro, Minas Geraes and Sao Paulo.

The warmest sympathy and brotherly love exist between the Presbyterian and Methodist laborers in this great field. We rejoice in your success, and are provoked by your example to love and good works. On both my visits I have been a debtor to the hospitality and kind offices of my Presbyterian brethren.

SUBJECTS FOR MONTHLY CONCERTS.

ABROAD.

JANUARY.—General summary in connection with week of prayer.

FEBRUARY.—China.

MARCH.—Mexico and Central America.

APRIL.—India.

MAY.—Siam and Laos.

JUNE.—Africa.

JULY.—Indians, Chinese and Japanese in America.

AUGUST.—Papal Europe.

SEPTEMBER.—Japan and Korea.

OCTOBER.—Persia.

NOVEMBER.—South America.

DECEMBER.—Syria.

AT HOME.

JANUARY.—The evangelization of the great West.

FEBRUARY.—The Indians of the United States.

MARCH.—Home Missions in the older States.

APRIL.—Woman's work.

MAY.—The Mormons.

JUNE.—The South.

JULY.—The Roman Catholics in our land.

AUGUST.—Our immigrant population.

SEPTEMBER.—The Mexicans.

OCTOBER.—The treasury of the board.

NOVEMBER.—Our missionaries and missionary teachers.

DECEMBER.—Spiritual condition of our country.

ANNUAL CONTRIBUTIONS.

For churches that have not yet adopted the scheme of weekly offerings set forth in the Directory for Worship, chapter vi., it is recommended by the General Assembly that the first Lord's day of the following months be set apart for contributions to the boards:

	MONTH.	SEND COLLECTION TO
1. Foreign Missions,	January,	G. K. Harroun, <i>Treasurer</i> .
2. Aid for Colleges,	February,	C. M. Charnley,
3. Sustentation,	March,	O. D. Eaton,
4. Sabbath-school Work,	May,	C. T. McMullin,
5. Church Erection,	July,	Adam Campbell,
6. Ministerial Relief,	September,	W. W. Heberton,
7. Education,	October,	Jacob Wilson,
8. Freedmen,	December,	James Allison,
9. Home Missions,	Whenever deemed advisable,	O. D. Eaton,

FOREIGN MISSION CALENDAR.

ARRIVAL.

FROM GUATEMALA CITY, GUATEMALA.—December 3, Miss Annie E. Ottaway.

FROM OROOMIAH, PERSIA.—December 3, Dr. J. H. and Mrs. Shedd and son.

FROM CORYTIBA, BRAZIL.—December 13, Rev. G. A. and Mrs. Landes and children.

FROM CHEUNG MAI, LAOS.—December 15, A. M. Cary, M.D.

DEPARTURE.

FROM NEW YORK.—For the **Brazil Mission**, December 19, Miss Ella Kuhl (returning).

FROM SAN FRANCISCO.—For the **Korean Mission**, January 5, Rev. William Gardner and Miss Sarah Gardner.

MINISTERIAL NECROLOGY.

[All notices, etc., with reference to deceased ministers should be sent to Rev. W. H. Roberts, D.D., Lane Theological Seminary, Cincinnati, O.]

BLAUVELT, WILLIAM WARREN—born, New Brunswick, N. J., June 23, 1800; graduated at Rutgers College, 1814; studied at New Brunswick Seminary (Reformed Dutch), 1820–21, 1824–25; tutor in Virginia, 1816–17; teacher in New Jersey, 1817–20; instructor Hampden Sidney College, Va., 1822–24; ordained, Newton Presbytery, Aug. 9, 1826; pastor, Lamington, N. J., 1826–82, pastor emeritus, 1882–88. Died, Lamington, N. J., July 16, 1888. Married, Sept. 12, 1826, Miss Anna M. Hutton, of New York city. Three sons and three daughters survive. Degree of S.T.D., University of New York, 1856.

BRISTOL, CYRUS BEECHER—born, Oxford, Conn., Sept. 14, 1798; teacher in New York, 1815–27; graduated, Princeton Theological Seminary, 1830; pastor, Middletown, and stated supply, Kingwood and Stewart's Run, Va., 1830–44; pastor, Warren and Boiling Springs, Pa., 1845–56; stated supply, Edwards, Doddsville and New Providence, Ill., 1857–60; evangelist, Viola, Ill., 1860–84; honorably retired, Schaller, Iowa, 1884–88. Died, of old age, Schaller, Iowa, Nov. 1, 1888. Married, Nov. 10, 1830, Miss Maria Henderson, Forks of Cheat, Va., who died Nov. 3, 1887. Out of eight children, three sons and one daughter survive.

NOTICES OF BOOKS.

The following are some of the new books recently issued by our Board of Publication and Sabbath-school Work :

THE SILENT MAN'S LEGACY. By Annette Lucile Noble, author of "The Professor's Girls," etc. Once before we have met the same family in the author's book "The Professor's Girls." Here we have the story of the household during times of anxiety and considerable distress, and learn many good lessons on the true way to endure such experiences so as to get from them the discipline and strength they are designed to give. The book is specially adapted to young girls, during and after school age. Its lessons are healthful and stimulating, and we think it one of the best Sabbath-school books we have seen for a long time. Price, \$1.25.

RUTHIE'S STORY. By Charles Steadman Newhall. This little book is written in a delightful way. It is the story of Jesus told by one child to other children. There are six chapters—Ruthie and the Baby Jesus, Ruthie and the Boy Jesus, Ruthie and the Dear Christ Jesus, Ruthie and the Sleeping Jesus, Ruthie and the Risen Jesus, Ruthie and Jesus Now. Thus the whole story of our blessed Lord is given, from his infancy to his ascension and his present work. The book is designed for little people. It contains more than forty illustrations which will help to make the story real to the children. It is particularly suitable as a gift to a child at Christmas time. Price, 85 cents.

MR. DARWING'S DAUGHTER. By Helen B. Williams. Miss Williams has already won for herself the character of a good writer. Her "Dorothy Dorchester," "The Hastings," "Dr. Trent's Cousin," etc., have been widely read and have done good to many lives. The present volume is at least no whit behind the former ones, and we believe it is the best Miss Williams has written. It depicts a life of struggle with difficult circumstances. Mr. Darwing's daughter is a young woman of no more than ordinary gifts. She is not brilliant; neither is she particularly good. When the story opens she is entirely without experience. Her circumstances are hard and trying for a young girl. We follow her in the story and find her life one of defeat and failure in a great measure. No wonderful things happen. She evinces no surpassing brilliancy in any way. Here is just such a life as thousands of motherless girls out of books are living these common days. But there is a perceptible growth in Bertha Darwing's character as she passes through her experiences of trial and defeat. That, we take it, is the lesson of the book—not how a girl may live a brilliant life, but how a girl in the hard conditions in which Bertha lived can make something of her life and grow continually in spiritual beauty and in moral strength and stature, emerging at last a noble woman from her long discipline. There is nothing else that girls need more to learn, and this book will help in teaching the lesson to those who are able to learn it.

There are other interesting characters in the book, but we have attempted only to give its main purpose. It is suited for Bible-class scholars and for young people generally. 12mo, pp. 365. Price, \$1.25.

BITS ABOUT INDIA. By Mrs. Helen H. Holcomb, of Allahabad, India, author of "Mabel's Summer in the Himalayas." This little book is full of interesting facts about India, its people, its customs, its worship, its private and social life—the very things that really tell most concerning a country, and yet the very things which most writers are apt to overlook. The writer has long been a missionary resident in India, and is thoroughly familiar with the things of which she writes so pleasantly. 16mo, fully illustrated; pp. 272. Price, \$1.

BY OTHER PUBLISHERS.

THE SPIRIT OF BEAUTY. Essays Scientific and Esthetic. By Henry W. Parker. New York, 1888. John B. Alden, publisher. This modest volume of 250 pages is full of interest. Small as it is, it takes a comprehensive range and discusses a variety of subjects. The three essays—I. Beauty and Beast, II. Mind in Animals, VI. The Divine in Art, cover 150 pages of the book. The remaining five essays, entitled The Moral in Nature; Lessons of Crystals; Ornament in Nature; Christ in the Rainbow; Life Transfigured, average about 20 pages each. Whatever may be said of their science or philosophy or theology, these essays are never dull; often they are very clever. The reasoning is sometimes abstruse and metaphysical, as in the first and second essays, but the discussion is relieved and illumined by illustrations varied and vivid. After a brief but searching examination, Professor Parker rejects the theorizing of sensationism and materialistic evolutionism as unsatisfactory, not to say unauthorized and unfounded either in cosmic fact or in human experience.

In these broad fields our author seems to be more at home than are most of the writers on the beautiful. He helps us to observe the human form and features and character instinct with spiritual beauty; to see new beauty in earth and sea and sky, revealing the glory of God and showing his handy work; to feel the charm of painting and sculpture and architecture and music and poetry as they express the high ideals of fine art, aglow with vitality and spirituality. Thus does our author not merely prove but show us *The Spirit of Beauty*.

The book throughout is instructive, entertaining, helpful. In some of the essays it may be questioned whether the writer is not fanciful at times, and does not somewhat overstrain comparisons and contrasts.

A calm review by the author would, we think, be serviceable in relieving these essays of the defects just suggested. A book so lofty in its aims, so pure in its spirit, so vigorous in its thought, so entertaining in its illustrations, so adaptive to our present needs, it were well to relieve from even minor faults.

R. B. W.

GLEANINGS AT HOME AND ABROAD.

Buddhist opposition in Ceylon is becoming more and more virulent; and one of the greatest hindrances to the gospel, writes a missionary, is "the coquetting with Buddhism which has become fashionable among many Europeans." Buddha's birthday is now a government holiday in this island of Queen Victoria.—*The Mission Field*.

"Fifty per cent. of the first thousand dollars that he collects!" This, we are told on good authority, is the actual arrangement for his own salary made with a solicitor for a certain object whose claims he has been pressing both publicly and privately. How is this for those who say that they like to give to special appeals outside our benevolent societies on the ground that the money is sure to go directly to the cause without helping pay the expense of any home department?—*Congregationalist*.

It would seem that the sort of unity which the Roman empire brought for a time to the peoples about the Mediterranean, and which secured such advantages to the early preaching of the gospel, had now been made more real, quick and vital, and, beyond all, world-wide. What is this but the making ready of mankind for the universal kingdom of Christ? Nothing less than this has the church come to regard it. God is deliberate, and conditions great spiritual results on great preparations. He waits till all things are ready; he never forces the world's developments. But he leaves his church to see and to interpret and improve his providential opportunities. What we call foreign missions have risen to be the chief moral fact of our time. Their development and conquests outrank every spiritual event since the Reformation. No man giving his whole time to their study can keep abreast of their history.—*Dr. Barrows in the Independent*.

In Beirut the increase in extent and population during the last quarter of a century is said to be not less than fourfold. The city has been largely rebuilt on European models, and the European quarter in comfort and elegance will compare favorably with good sections of many western towns. It has been so far removed from Oriental traditions that it is well lighted, well paved and well drained. The old malodorous eastern seaport, with 15,000 inhabitants, has become a thriving town with a population of over 80,000. Although it still has no har-

bor, and vessels are obliged to anchor in the open roadstead, its shipping interests have increased from 30,000 tons to 400,000. It has been stated that Turkey remains entirely oblivious of this progress; but this is not quite true, for it ought to be added that the custom-house at Beirut has been enlarged.

In Jaffa, the southerly seaport of Syria, the old wall has been pulled down and the moat filled in for the sake of enlarging the building area, and a great number of new residences, stores and warehouses have extended the city limits and introduced the most marked changes into the old streets. A number of suburbs occupied by Arab immigrants from Egypt have grown up, and the environs of the city have become surpassingly beautiful by reason of orange groves, apple orchards and fruit gardens. The Jaffa oranges are said to be the perfection of that fruit. They are shipped to Alexandria and Smyrna, and have lately been carried to Liverpool, where they have commanded high prices. The orange production alone is said to exceed \$40,000,000. Land in the neighborhood of Jaffa has advanced in price, in some instances 1500 per cent., and is now held at such high prices that it is almost unpurchasable.—*Christian Union*.

A colored licentiate stated before the Synod of Mississippi that the interest of the colored people in Presbyterianism is very largely on the increase in Mississippi. Fifteen candidates are now on the roll of the training-school at Tuscaloosa, but these will not supply increasing demand if the representation made in the Synod of Mississippi is correct. We are glad to hear that the work of the southern Presbyterians among the freedmen is taking on larger proportions.—*Presbyterian*.

A number of states have a smaller population [than Dakota Territory, which is likely soon to be a state or two states]; twenty-five have fewer banks; only twelve have more miles of railroad; the schools outnumber those of California and of any southern state. There are more than twelve hundred churches. Only fourteen states have more newspapers. Besides its four thousand schools, Dakota has seventeen institutions devoted to educational, charitable, reformatory and similar purposes. Its people are law-abiding. It has but one criminal to every two thousand two hundred and fifty of its population.—*The Advance*.

Rev. Dr. Boggs, of Memphis, Tenn., in a recent sermon to his people made an appeal for help on behalf of a school for the higher education of the colored people. He referred to conversations he had had soon after the war with men in the North as to the policy of giving the vote to the emancipated Negro, and of what then seemed the extreme riskfulness of that great experiment. But, however that may have been, now, he declared with solemn and ringing emphasis, "they have the suffrage, and will have it; and the only thing for us to do is to educate them for it! If we refuse to do this, a more terrible state of things will take place in the South than ever happened in the wild insurrections of the Negroes in the West Indies." A wiser word could not have been spoken—"We must educate them!"—*The Advance*.

Something more than free pews is needed in order to fill the churches with the poor and the neglected. Any number of houses of worship with free seats may be erected, but this of itself will not draw the people to them. The intervention of the regular and persevering work of the pastor is absolutely demanded. He must go from house to house, become personally acquainted with the people, feel interested in them and lead them to feel an interest in him, enter into their trials and sorrows, comfort them in sickness and in bereavement, and invite them to the house of God, where he must preach to them with all the tenderness, earnestness and force that he can command. No slouchy preaching will meet the case; it must be the best that can be given.—*Presbyterian Banner*.

RECEIPTS.

Synods in SMALL CAPITALS; Presbyteries in *italic*; Churches in Roman.

It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e. g.*, Pastor, Treasurer, Miss or Mrs., as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, NOVEMBER, 1888.

BALTIMORE.—*Baltimore*—Baltimore Boundary Ave., 46 10; Baltimore Broadway, 8. *Washington City*—Washington 1st, 15 31. 69 41
COLORADO.—*Boulder*—Valmont, 24 cts. *Denver*—Black Hawk, 3; Denver Capitol Ave., 22. *Pueblo*—Table Rock, 11. 86 24
COLUMBIA.—*Idaho*—Rathdrum, 6. *Oregon*—McCoy, 7. 13 00
ILLINOIS.—*Chiro*—Cobden, 8 23. *Chicago*—Austin, 4 92. *Mattoon*—Charleston, 7 28. *Ottawa*—Plato 1st, 3; Troy Grove, 6 25. *Peoria*—French Grove, 2 48. *Rock River*—Aledo sab-sch., 2. *Schuyler*—Macomb, 16; Perry, 5. *Springfield*—Farmington, 8; Greenview 1st, 4; Plagah, 8 80; Unity, 1 14. 72 10
INDIANA.—*Crawfordsville*—Kirklin, 2; Sugar Creek, 1 50; Terhune, 1. *Muncie*—Wabash, 4. 8 50
IOWA.—*Cedar Rapids*—Garrison, 5. *Council Bluffs*—Bedford 1st, 9 50. *Des Moines*—Charlton 1st English, 2 28; Dallas Centre, 1; Des Moines Central, 37 23; Plymouth, 6. *Dubuque*—Independence 1st, 19 86. *Fort Dodge*—Battle Creek, 4 75; Cherokee, 10. *Iowa*—Medapolis, 1 60; New London, 56 cts. *Iowa City*—Muscatine Ger., 2; Princeton, 7; Williamsburg, 4. *Waterloo*—Ackley, 2; Morrison, 7. 118 78
KANSAS.—*Emporia*—Elmendaro, 4. *Highland*—Hiawatha, 10; Highland, 3; Washington, 6 80. *Osborne*—Prairie View, 1 50. *Solomon*—Bennington, 1; Delphos, 2; Providence, 1 80. *Topeka*—Clay Centre 1st, 4 08. 34 13
KENTUCKY.—*Louisville*—Louisville 4th, 5 00
MICHIGAN.—*Detroit*—Ypsilanti, 25. *Grand Rapids*—Big Rapids Westminster, 14. *Lansing*—Concord, 2 66. *Monroe*—Raisin, 2 50. *Saginaw*—Lafayette 2d, 2; Saginaw City 1st, Mr. Bruske's Bible-class, 4 97. 51 03
MINNESOTA.—*Mankato*—Deihl (Incl. sab-sch., 2), 8; St. Peter's Union, 8 30. *St. Paul*—Duluth 1st, 21 60; Two Harbors, 16 20. *Winona*—Owatonna 1st, 7. 61 10
MISSOURI.—*Kansas City*—Kansas City 2d, 86 83. *Platte*—Bethel, 3 50; Craig, 4; Fairfax, 5; Fillmore, proceeds sale of old building, 213 05. 812 88
NEBRASKA.—*Hastings*—Culbertson, 3; Nelson, 52 cts. *Nebraska*—Oakdale, 4 50. *Omaha*—Fremont 1st, 14 03. 22 05
NEW JERSEY.—*Elizabeth*—Elizabeth Madison Ave., 12 05; Elizabeth Siloam sab-sch., 8 50; Rahway 1st Ger., 2. *Monmouth*—Beverly, 19 08; Farmingdale, 20; Forked River, 5; Hightstown, 25; Jamesburg, 20. *Morris and Orange*—Morristown 1st, 86 32; Orange Central, 200. *Newark*—Bloomfield 1st, 84 96. *New Brunswick*—Pennington 1st, 16; Trenton Prospect St., 41 72. *Newton*—Branchville, 19. 533 63
NEW YORK.—*Albany*—Amsterdam 2d, 46 40; Galway, 7. *Boston*—Boston 4th (South Boston), 22. *Buffalo*—Franklinville 1st, 8 25. *Chemung*—Elmira 1st, 40. *Cenese*—Castile, 23 54. *Hudson*—Good Will, 3 68; Goshen, 34; Greenbush, 11 84; Middletown 2d, 3 33. *Long Island*—Bridgehampton, 19 25. *Nassau*—Freeport, 18; Huntington 1st, 37. *New York*—New York 1st, 374 31; New York 4th, 92 58; New York Knox, 12 35. *North River*—Little Britain, 5; Pleasant Valley, 4; Poughkeepsie, 10 45. *Rochester*—Genesee 1st, 8; Groveland, 11; Honeoye Falls, 10. *St. Lawrence*—De Kalb Junction, 3; Watertown Stone St., 11. *Steuben*—Addison, 36 46; Almond, 5. *Syracuse*—Fayetteville, 3 50; Otisco, 7 25; Syracuse Park Central, 37 34. *Utica*—Augusta 1st, 2 53. *Westchester*—New Rochelle, 47 64; Thompsonville 1st, 30 75. 979 45
OHIO.—*Athens*—New Matamoras, 7. *Bellefontaine*—Bellefontaine 1st, 6 67; Bucyrus 1st, 2 64; Upper Sandusky, 5 05. *Chillicothe*—Bainbridge, 3. *Cincinnati*—Cincinnati 4th, 7; Clifton, 12; Pleasant Run, 1. *Mahoning*—Youngstown 1st, 87 55. *Marion*—Marion 1st, 17. *Maumee*—Toledo Westminster, 22 38. *Portsmouth*—Portsmouth 2d, 22 42. *St. Clairsville*—Antrim, 5; Coal Brook, 1 68; Mt. Pleasant, 10 75. *Steubenville*—New Harrisburg, 4. *Wooster*—Apple Creek, 10 25; Mt. Eaton, 4. *Zanesville*—Newark Salem Ger., 2 25; Zanesville 1st, 15. 246 64
PACIFIC.—*Los Angeles*—Hueneme, 15. *San José*—Cayucas, 7 20; Watsonville, 7. 29 20
PENNSYLVANIA.—*Allegheny*—Emsworth, 18 02; New Salem, 5. *Blairsville*—Manor Station, 4 99; Parnassus, 28 64; Plum Creek, 8 50. *Butler*—North Liberty, 3 39; Plain Grove, 9 50. *Carlisle*—Dauphin, 6. *Erie*—Tideoute, 8. *Huntingdon*—Altoona 2d, 23 97; Bald Eagle, 7 89; Buffalo Run, 4 08; Kertmoor, 3; Lower Tuscarora, 14; Peru, 4 40; Tyrone,

15 88; Williamsburg, 10. *Kittanning*—Washington, 11 40. *Lackawanna*—Honesdale, 250; New Milford, 3 88; Scranton 1st, 15; Towanda 1st, 41. *Lehigh*—Hazleton, 26 71; Mahanoy City, 11. *Northumberland*—Bloomsburg, 84 04; Derry, 6 23; Milton, 13; Mt. Carmel 1st, 7 75; Washingtonville, 7 63; Williamsport 2d, 4 05. *Philadelphia*—Philadelphia South, 10; Philadelphia Walnut St., 423 53. *Philadelphia Central*—Philadelphia Arch St., 34 73; Philadelphia Olivet, 38 15. *Philadelphia North*—Bristol, 13 29; Frankford, 12 73. *Pittsburgh*—Hebron, 10; Mansfield 1st, 17 91; Pittsburgh East Liberty, 27; Pittsburgh Shady Side, 21 38. *Shenango*—Beaver Falls, 16; Neshannock, 4 68; New Brighton 1st, 11 73; New Castle 1st, 21 57. *Washington*—Cross Creek, 10 11. *Westminster*—Chanceford, 15; Little Britain, 5 70; New Harmony, 2 86. *West Virginia*—Terra Alta, 10. 1813 37
TENNESSEE.—*Holston*—Oakland, 1. *Kingston*—Chattanooga Park Place, 4 50. 5 50
WISCONSIN.—*La Crosse*—Neillsville, 4. *Madison*—Fancy Creek, 5. 9 00

Total from churches and Sabbath-schools..... \$3,940 56

OTHER CONTRIBUTIONS.

Rev. W. L. Tarbet and wife, 2 49; Rev. Walter Mitchell and wife, thank-offering, 10 04; "C. Penna," 4; "J. E. S.," 10; J. S. Osborne, East Hampton, N. Y., 10; Rev. Rufus Taylor, D.D., Beverly, N. J., 25; Frank L. Janeway, New Brunswick, N. J., 579 40..... 640 98

\$4,581 49

MISCELLANEOUS.

Interest, 687 37; Partial loss recovered from insurance company, 10; Sale of church, 288; Premiums of insurance, 188 34..... 1,173 71

SPECIAL DONATIONS.

PENNSYLVANIA.—*Philadelphia North*—Abington, 31 20
 Ira M. King, Avilla, Ind., 50; Rev. W. H. Niles, Nelson, Neb., 5; Anon., per O. D. Eaton, Treas., 14 70; For chapters, 22..... 91 70
 Total..... 122 90
 \$5,578 10

Church collections and other contributions for 8 months, April–November, 1888..... \$30,912 01
 " " " " 1887..... 31,655 44

MANSE FUND.

MISCELLANEOUS.

Interest, 78 37; Installments on loans, 475; Premiums of insurance, 16 50; Return of unearned premiums, 22 58..... 592 45

SPECIAL DONATIONS.

Miss Charlotte E. Williams, Ithaca, N. Y., 35; Miss Mary E. Brown, New York, 50; Miss Anna M. Dale, Lancaster, Pa., 25; Anon., Pittsburgh, Pa., 10; "A friend," 5; "A. M. W.," Greenville, Pa., 5..... 180 00

WILSON MEMORIAL FUND.

NEW YORK.—*New York*—New York 1st..... 1 00
 Total..... \$723 45

ADAM CAMPBELL, Treasurer,
 53 Fifth Avenue, New York.

RECEIPTS FOR COLLEGES AND ACADEMIES, NOVEMBER, 1888.

BALTIMORE.—*Baltimore*—Baltimore Broadway, 5. *Washington City*—Washington 1st, 14 20. 19 20
COLORADO.—*Boulder*—Laramie Union, 5; Valmont, 19 cts. 5 19
DAKOTA.—*Southern Dakota*—Parker, 6 00
ILLINOIS.—*Rock River*—Aledo sab-sch., 1 50. *Springfield*—Farmington, 5; Pisgah, 3 79; Unity, 1 13. 12 42
INDIANA.—*Fort Wayne*—Fort Wayne 3d, 4 05. *Muncie*—Portland, 2 15; Wabash, 3 50. 9 70
IOWA.—*Cedar Rapids*—Clinton, 20 15. *Dubuque*—Dubuque 1st Ger., 12. *Fort Dodge*—Sioux City 2d, 6 50. *Iowa*—Mediapolis, 1 20; New London, 42 cts. *Waterloo*—East Friesland Ger., 3. 43 27
KANSAS.—*Emporia*—Wichita 1st. 91 08
MICHIGAN.—*Detroit*—Ypsilanti, 25. *Kalamazoo*—Richland, 9 75. *Lansing*—Concord, 1 32. 86 67
MINNESOTA.—*Mankato*—Delhi, 4. *St. Paul*—Duluth 1st, 24 50. 28 50
NEBRASKA.—*Hastings*—Nelson, 39 cts. *Kearney*—St. Edward's 1st, 4. *Nebraska City*—Tecumseh, 25. 29 39
NEW JERSEY.—*Elizabeth*—Elizabeth Marshall St., 20 89. *Monmouth*—Beverly, 13 30; Farmingdale, 10. *Morris and Orange*—Morris Plains, 10. *Newark*—Newark South Park, 11 68. *Newton*—Hackettstown, 25. *West Jersey*—Camden 1st, 50. 140 87
NEW YORK.—*Albany*—Galway, 5. *Boston*—Newburyport 1st, 16 77. *Chemung*—Elmira 1st, 30. *Hudson*—Good Will, 2 76. *Long Island*—East Hampton, 10. *Nassau*—Huntington 1st, 27 80. *New York*—Knox, 12. *North River*—Pleasant Valley, 4. *Rochester*—Brookport, 18 32. *St. Lawrence*—Sackett's Harbor, 4. *Westchester*—Poughkeepsie, 7 83. 208 44
NORTH DAKOTA.—*Pembina*—Emerado, 17 00
OHIO.—*Bellevue*—Bucyrus 1st, 1 98. *Cincinnati*—Cin-

cinnati 4th, 9. *Cleveland*—Cleveland 2d, 10. *Mahoning*—New Lisbon, 6 25; Youngstown 1st, 47 72. *Marton*—Chester-ville, 4 62. *St. Clairsville*—Caldwell, 1. *Steubenville*—New Harrisburg, 3. 83 87
PACIFIC.—*Benicia*—Two Rocks, 5. *San José*—Cayucas, 5 40. 89 27
PENNSYLVANIA.—*Allegheny*—Bridgeport, 15 50. *Butler*—Centerville, 5 30; New Hope, 4; Scrub Grass, 5. *Eric*—Gardner, 7; Miles Grove Branch, 4; Tideoute, 5. *Kittanning*—Washington, 14. *Lackawanna*—New Milford, 4 18. *Lehigh*—Hazleton, 37 53. *Philadelphia*—Philadelphia Walnut St., 177 41. *Philadelphia Central*—Philadelphia Olivet, 15 80. *Pittsburgh*—Pittsburgh 7th, 5; Pittsburgh East Liberty, 27; Pittsburgh Shady Side, 18 16. *Shenango*—New Brighton, 13. 357 90
 1099 58

PERSONAL.

Mr. Bruske's Bible class of 1st Pres. ch., Saginaw City, Mich., 4 97; Anonymous, Easton, Pa., 1; A lady friend of Scranton 1st ch., Pa., 5; Rev. W. L. Tarbet and wife, 2 50; Rev. Walter Mitchell and wife, thank-offering, 10 03; "C. Penna.," 8..... 26 50

Total receipts for November, 1888..... \$1,126 08
 Previously reported..... 9,248 13
 Total from May 1, 1888..... \$10,374 21

C. M. CHARNLEY, Treasurer,
 Lock Box 294, Chicago, Ill.

RECEIPTS FOR EDUCATION, NOVEMBER, 1888.

ATLANTIC.—*Ops Fear*—Ebeneser, 1. *Fairfield*—Carmel, 1 05; Cheraw, 1 50. 3 55
BALTIMORE.—*Baltimore*—Piney Creek, 10 42. *New Castle*—Dover, add'l, 25 cts.; Forest Middletown, 30 50; Head of Christiansa, 10; Port Penn, 3 05; Wilmington Central, 97 57. *Washington City*—Washington 1st, 17 58; Washington Covenant, 34 04; Washington Western, 35. 298 41
COLORADO.—*Boulder*—Valmont, 15 cts. *Denver*—Black Hawk, 3 25. *Gunnison*—Leadville, 12 65. *Pueblo*—Canon City, 61; Monte Vista, 7; Monument, 3 80; Trinidad 1st, 25 60. 113 45
COLUMBIA.—*Oregon*—Portland 4th, 16 75. *Puget Sound*—Olympia, 7 50. 24 25
DAKOTA.—*Central Dakota*—Brookings, 3 82; Woonsocket, 5. 8 82

ILLINOIS.—*Alton*—Carlinville, 16 50; Chester 1st, 3. *Bloomington*—Bloomington 2d, 100; Champaign 1st, 31 77; Wellington, 2. *Chiro*—Fairfield, 6; Golconda, 7. *Chicago*—Austin, 2 74; Bloom, 10; Lake Forest 1st, 208 54; Peotone, 36 40; Riverside, 17 80. *Freeport*—Freeport 1st, 17 29; Woodstock, 3. *Mattoon*—Charleston, 9 46; Hebron, 8 25; Vandalla, 6. *Peoria*—Elmira, 9 88. *Rock River*—Aledo sab-sch., 1 25; Alexis, 22; Millersburg, 4; Princeton, 24 02; Rock Island Broadway, 21 65. *Schuyler*—Elvaston, 6 50; Fountain Green, 7 49; Olive, 2 15; Plymouth, 2 06; Quincy 1st, 15 50; Wythe, 9. *Springfield*—Farmington, 5; Jacksonville Westminster, 22 72; Pisgah, 2 85; Springfield State St., 75; Springfield 2d Portuguese, 2 55; Unity, 83 cts. 720 21
INDIANA.—*Crawfordsville*—Alamo, 4; Eugene, 8 44; Lebanon, 3. *Fort Wayne*—Elkhart, 22; La Grange, 5; Lima,

5 22. *Indianapolis*—Indianapolis 2d, 62 76. *Logansport*—*Crown Point*, 4; *Union*, 3. *Muncie*—Wabash, 2 50; *Winchester*, 3. *New Albany*—Hanover, 7 14; *New Albany* 1st, 28. *Vincennes*—Carlisle, 3 20; *Ohio*, 1; *Salem*, 4 05; *Terre Haute* Central, 31 30; *Terre Haute* Moffatt St., 3; *Vincennes* sab-sch., 6. *White Water*—Greensburg, 44; *Knightsdown*, 4; *Shelbyville* 1st, 37 56. 297 17

INDIAN TERRITORY.—*Choctaw*—Wheelock ch., 7; *Forest* ch., per Mrs. B. Brashears, 1. 8 00

IOWA.—*Cedar Rapids*—Garrison, 3. *Council Bluffs*—Atlantic, 6 50; *Clarinda*, 15 75; *Emerson*, 6 50; *Yorktown*, 2 29. *Des Moines*—Dallas Centre, 8; *Des Moines* Central, 35 14; *Dexter*, 7; *Grimes*, 15; *Newton*, 14 21; *Plymouth*, 6. *Dubuque*—Dubuque 1st, 25; *Independence* 1st, 12 75; *Manchester*, 4 50. *Fort Dodge*—Boone, 14. *Iowa*—Kossuth 1st, 7 60; *Mediapolis*, 1; *New London*, 35 cts.; *Shunam*, 2 80. *Iowa City*—Marengo, 4 21; *Muscatine* Ger., 2; *Union*, 4 16. *Waterloo*—Salem, 8; *West Friesland*, 3 55. 209 31

KANSAS.—*Emporia*—Burlington, 5; *Cottonwood Falls*, 4 06; *Clements*, 2; *Cedar Point*, 5; *Eureka*, 4; *Marion* 1st, 18; *Peabody*, 9; *Walton*, 2; *White City*, 4. *Highland*—Clifton, 3 20; *Hiawatha*, 20; *Highland*, 11; *Horton*, 12 50. *Larned*—Burton, 4 40. *Neosho*—Fairview, 1 05; *Humboldt*, 5; *Marion*, 2 10; *Parsons*, 18 54. *Solomon*—Belleville, 5; *Bennington*, 1; *Cheever*, 4 38; *Culver*, 5. *Topeka*—Bethel, 6; *Manhattan* 1st, 25; *North Topeka*, 5; *Topeka* 1st, 106 62. 283 85

KENTUCKY.—*Ebenezer*—Covington 1st, 60 07; *Dayton*, 4 20; *Frankfort* 1st, 17 90. *Louisville*—Hopkinsville, 7 25; *Louisville* 4th, 7; *Louisville* Warren Memorial, 43 25; *Pewee Valley*, 7. *Transylvania*—Palmt Lick, 7. 153 67

MICHIGAN.—*Detroit*—Detroit Calvary, 2; *Plymouth* 2d, 4 60; *Pontiac* (sab-sch., 2 43), 19 96. *Grand Rapids*—Evert, 4. *Kalamazoo*—Schoolcraft, 4; *White Pigeon*, 7 50. *Lansing*—Concord, 1 60. *Monroe*—Tecumseh 1st, 44. *Saginaw*—Case City, 3 40; *Ithaca* 1st, 4 77; *St. Pleasant*, 8; *Saginaw City*, Mr. Bruske's Bible class, 4 95. 108 78

MINNESOTA.—*Marquette*—Windom, add'l, 50 cts. *St. Paul*—Howard, 3 50; *Merriam Park*, 3; *Minneapolis* Andrew, 16; *St. Paul* Central, 158 78. *Winona*—Austin, 1 50; *Oakland*, 2 25. 185 53

MISSOURI.—*Kansas City*—Creighton, 1 64; *Greenwood*, 1 36; *Hill Memorial*, 7. *Osark*—Carthage, 19 55; *Springfield* Calvary, 58 45. *St. Louis*—Salem Ger., 5. 93 00

NEBRASKA.—*Hastings*—Culbertson, 8; *Nelson*, 33 cts. *Kearney*—Fullerton, 2 40; *North Loup*, 4 65; *Wilson* Memorial, 4 80. *Omaha*—Ambler Place, 3; *Bellevue*, 31 50; *Omaha* 1st, 74; *Omaha* 2d, 9 20. 132 88

NEW JERSEY.—*Elizabeth*—Bethlehem, 10; *Elizabeth* 3d, 20 25; *Elizabeth* Marshall St., 18 37; *Lower Valley*, 5; *Plainfield* Crescent Ave., 248 38. *Jersey City*—Hackensack, 10; *Tenafly*, 12; *West Hoboken* 1st, 10 25. *Monmouth*—Crabtree 1st, 20; *Forked River*, 3; *Lakewood*, 10 69; *Manasquan*, 14 32; *Mount Holly*, 18 22; *Providence*, 3 50. *Morris and Orange*—Summit Central, 63 18. *New Brunswick*—Amwell 1st, 12; *Flemington*, 50; *Kirkpatrick Memorial*, 5; *Lambertville*, 47; *Stockton*, 4; *Trenton* Prospect St., 4 24. *Newton*—Bloomsbury 14; *Yellow Frame*, 13 41. *West Jersey*—Bridge-ton 2d, add'l, 50 cts. 617 31

NEW YORK.—*Binghamton*—Binghamton West, 28; *McGrawville*, 10 74. *Brooklyn*—Brooklyn Lafayette Ave., 472. *Buffalo*—Buffalo Breckenridge St., 7 50; *Buffalo* East, 4 54; *Portville*, 30. *Champlain*—Beekmantown, 4. *Chemung*—Elmira 1st, 25; *Watkins*, 30 37. *Columbia*—Greenville, 4. *Geneva*—Leroy 1st, 28 50. *Geneva*—Gorham, 4 55; *Seneca* Castle, 5. *Hudson*—Circleville, 8; *Florida* 1st, 18 65; *Good Will*, 2 30; *Goshen*, 35; *Hamptonburg*, 14; *Middletown* 2d, 2 09. *Long Island*—Middletown, 7 06; *Southampton* 1st, 34 20. *Lyons*—Palmyra, 13 64; *Wolcott* 1st, 5 91. *Nassau*—Huntington 2d, 13. *New York*—New York Madison Ave., 106 63; *New York* Madison Square, 372 41. *Niagara*—Somerset, 1 36. *North River*—Cornwall-on-Hudson, 6 04. *Oscego*—New Berlin, 6; *Richfield Springs*, 18. *Rochester*—Honeoye Falls, 10; *Sparta* 1st, 18; *Sparta* 2d, 8 24. *St. Lawrence*—De Kalb Junction, 3; *Sackett's Harbor*, 4; *Watertown* Stone St., 10. *Steuben*—Campbell, 20; *Canisteo* 1st, 21; *Jasper* 1st, 4 18. *Syracuse*—Syracuse Park Central, 33 15. *Troy*—Green Island, 8; *Troy* Second St., 144 15. *Ulster*—Booneville, 12 45; *Knoxboro*, 8 02. *Westchester*—Mahopac Falls, 34 91; *Poughkeepsie*, 6 53; *Yonkers* Westminster, 12 88. 1678 49

NORTH DAKOTA.—*Pembina*—Mekinkok (Emerado), 13 00

OHIO.—*Athens*—Amesville, 5 02; *Bristol*, 4; *New England*, 4 07; *Pomeroy*, 9 30. *Bellefontaine*—Bellefontaine, 9 68; *Bucyrus*, 1 65; *Upper Sandusky*, 8 05. *Chillicothe*—Bloomingsburg, 28. *Cincinnati*—New Richmond, 4. *Cleveland*—Akron, 3; *Guilford*, 10; *Rome*, 5 50. *Columbus*—Bethel, 1 80; *Bremen*, 1 30; *Central College*, 14; *Lithopolis* (sab-sch., 1), 4 10; *Midway*, 1 50; *Rush Creek*, 6 40. *Dayton*—Clifton, 38 81; *New Jersey*, 12; *Piqua*, 37 10; *Springfield* 2d, 49 69; *Troy* 1st, 31 54. *Huron*—Fostoria, 20; *Olena*, 5. *Lima*—Lima Main St., 5. *Mahoning*—Middle Sandy, 3; *Youngstown* 1st, 49. *Marion*—Berlin, 1; *Marion* 1st, 16; *Prospect*, 1 06; *Richwood*, 4; *York*, 2 20. *Maumee*—Toledo Westminster, 29 19. *Portsmouth*—Portsmouth 2d, 35 10. *St. Clairsville*—Barnes-

ville, 8 82; *Martin's Ferry*, 15 82. *Sembenville*—East Liverpool, 32 33; *Leesville*, 2 67; *Luna's Run*, 8 82. *Wooster*—Berlin, 2; *Fredericksburg*, 23; *Holmesville*, 2; *Mt. Eaton*, 3. *Zanesville*—Madison, 15 90; *Newark* Salem Ger., 2 38; *Zanesville* 1st, 14 91. 592 21

PACIFIC.—*Bentley*—Clear Lake 2d (Lakeport), 10; *Healdsburg*, 6 75. *Los Angeles*—Orange, 4 50; *San Bernardino*, 15. *Sacramento*—Vacaville, 7. *San Francisco*—North Temescal, 15; *San Francisco* Calvary, 34 25. *San Jose*—Cayucas, 4 50; *Milpitas*, 8. *Stockton*—Grayson, 8 75; *Woodbridge* Bethel, 5. 118 75

PENNSYLVANIA.—*Allegheny*—Evans City, 3; *Hoboken*, 6; *Plains*, 3; *Rochester*, 5. *Blairsville*—Braddock, 24 25; *Greensburg*, 46; *Livermore*, 5 35; *Plum Creek*, 12. *Butler*—Amity, 6. *Carlisle*—Carlisle 2d, 135 90; *Dauphin*, 6; *Harrisburg* 7th St., 2 54; *Harrisburg* Westminster, 10 50; *Monaghan*, 8; *New Bloomfield*, 12 05; *Petersburg*, 4 38; *Shermanskdale*, 2 31. *Chester*—Bryn Mawr, add'l, 10; *Fagg's Manor*, 19; *Honeybrook*, 28 22; *Oxford* 1st, 91 82; *Wayne*, 8. *Clarion*—Brookville, 18 98. *Erie*—Cool Spring, 3 11; *Corry*, 8 50; *Fairview*, 5; *Irvinton* sab-sch., 1 25; *Merzer* 2d, 20; *Tideoute*, 16; *Wattsburg*, 2 30. *Huntingdon*—Altoona 1st, 32 39; *Mifflintown* Westminster, 23 65; *Petersburg*, 7 38; *Pine Grove*, 6 53; *West Kishacoquillas*, 12. *Kittanning*—Apollo 1st, 13; *Appleby* Manor, 10; *Bethesda*, 8 50; *Elders* Ridge, 14; *Freeport*, 8; *Grant*, 8 39; *Glades* Run, 16; *Indiana*, 33; *Parker City* 1st, 7 57; *Snicksburg*, 1; *Washington*, 25; *West Glade* Run, 14; *Worthington*, 8. *Lackawanna*—Carbondale, 58 75; *Herrick*, 5; *Honesdale*, 23 31; *Scranton* 1st, add'l, from a lady friend, 10; *Shickshinny*, 3 75; *Susquehanna*, 3; *Wyalusing* 1st, 5. *Lehigh*—Easton Brainerd, 44 90; *Hazleton*, 24 40. *Northumberland*—Hartleton, 4; *Milton*, 15 74; *Williamsport* 2d, 55 89. *Philadelphia*—Philadelphia Southwestern, 8 06; *Philadelphia* West Spruce St., 242 72. *Philadelphia Central*—Philadelphia Columbia Ave., 9 51; *Philadelphia* Green Hill (D. 20), 72 08; *Philadelphia* Hebron Memorial, 6 40; *Philadelphia* Northminster, 112 63; *Philadelphia* Princeton, 241 29. *Philadelphia North*—Abington, 25; *Bristol*, 17 32; *Chestnut Hill*, 27 50; *Frankford*, 17 82; *Jenkintown* Grace, 10; *Macalester* Memorial, 3 72; *Tioga*, 18 63. *Pittsburgh*—Bethel, add'l, 40 85; *Crafton*, 11; *Hebron*, 10; *Homestead*, 11; *Manasfield*, 15 17; *Montours*, 12; *Mt. Pisgah*, 10; *Oakdale*, 47 91; *Pittsburgh* 3d, add'l, 25; *Pittsburgh* East Liberty, 27; *Pittsburgh* Shady Side, 25 05; *Raccoon*, 27; *Verona*, 7. *Redstone*—McKeesport, 96 97; *Mt. Pleasant* Reunion, 11 32; *Scottdale*, 5 50; *Sewickley*, 7; *Tent*, 4; *Tyrone*, 4. *Shenango*—Beaver Falls, 15; *Hopewell*, 6 67; *Leesburg*, 5; *New Castle* 1st, 35 17; *Rich Hill*, 4. *Washington*—Burgettstown, 18 39; *Cross Creek*, 16 50; *Frankfort*, add'l, 2; *Mill Creek*, 9 50; *Mt. Prospect*, 23 92. *Wellaboro*—Allegheny, 1; *Manasfield* 1st, 6. *Westminster*—Chanceford, 10. 2295 21

TENNESSEE.—*Holston*—Mt. Bethel, 4. *Kingston*—Chattanooga Park Place, 9 72. *Union*—Hebron, 7; *Hopewell*, 2; *New Market*, 14. 86 72

UTAH.—*Montana*—Butte, 17. *Utah*—American Fork, 15. 82 00

WISCONSIN.—*La Crosse*—Hixton, 3. *Milwaukee*—Beaver Dam Assembly, 11; *Cambridge*, Woman's Miss. Soc., 5; *Waukesha*, 10 30. *Winnebago*—Appleton Memorial, 16; *Oshkosh*, 17; *Shawano*, 6. 68 30

Receipts from churches in Nov., 1888..... \$8,178 94
Receipts from sab-schs. in Nov., 1888..... 11 93
\$8,190 87

REFUNDED.

63; "J. D. S.," 25; Rev. W. T. Findley, 5; Rev. D. R. Rodger, 5; H. B. McBride, 20; Rev. Homer Sheely, 85..... 206 00

INTEREST ON PERMANENT FUNDS.

29 75; 26 25; 28; 18 38; 21; 24 50; 17 50; 22 05; 21; 31 55; 225; 37 50; 130 70..... 633 18

SPECIAL SCHOLARSHIPS.

"Beginners at Jerusalem," Clinton St. Emanuel ch., 50; E. P. Gilbert, 27 60; C. H. K. Curtis, 37; Mrs. I. Russell, 50..... 164 50

MISCELLANEOUS.

J. R. Esselstyn, 8 27; Rev. and Mrs. Sherrard, 10; Rev. J. H. Dulles, 8; "From a friend," 5; From Hatch legacy, Rochester, N. Y., 50; Rev. D. R. Crockett, 1; Rev. D. H. Robeson, 5; Rev. W. L. Tarbet and wife, 1 87; Rev. Walter Mitchell and wife, "thank offering," 10 02; "C. Penna.," 2; H. T. Schall, 4..... 100 16

Total receipts in November, 1888..... \$9,294 71
Total receipts from April 15, 1888..... 46,574 55

JACOB WILSON, Treasurer,
1334 Chestnut St., Philadelphia, Pa.

RECEIPTS FOR THE BOARD OF FOREIGN MISSIONS, NOVEMBER, 1888.

ATLANTIC.—Fairfield—Mt. Tabor, 2. Yadkin—Winston, 1. 3 00	sab-ech, 40. Niagara—Medina 1st, 31 50; Tuscarora, 1 50.
BALTIMORE.—Baltimore—Baltimore Broadway, 2, sab-ech, 2 25; Baltimore Brown Memorial, 127 15; Baltimore Central, 10; Hampden, 24. Washington City—Washington 1st, 96 94. 262 35	North River—Newburg 1st, 158, sab-ech, 36; Newburg Calvary, 20 58; Pleasant Plains, 15 75; Poughkeepsie, 43 11. Osage—Stamford, 25. Rochester—Charlotte, 8; Rochester Westminster, 63. St. Lawrence—De Kalb Junction, 5; Oswegatchie 2d, 12, sab-ech, 2. Steuben—Belmont, 4 50. Syracuse—Fayetteville, 15 86; Otisco, 8; Syracuse Park Central sab-ech, 240 68. Troy—Salem, 66 66; Schaghticoke, 23 05. Westchester—Katonah, 1; New Rochelle, 87 24, sab-ech, 7 86; Stamford 1st, 328 71; Yonkers Westminster, 18 70. 3594 99
COLORADO.—Boulder—Cheyenne 1st, 41 10; Valmont, 1. Gunnison—Salida, 10. Pueblo—Canon City sab-ech, 5; Durango, 16 35. Santa Fe—Silver City, 14. 87 45	OHIO.—Bellefontaine—Bellefontaine 1st, 27 50; Bucyrus 1st, 17 89; De Graff, 4; Patterson, 10. Chillicothe—French, 2; Hamden, 6 55; Mt. Pleasant, 10 19. Cincinnati—Cincinnati 1st, 30 89; Cincinnati Poplar St., 16; Clifton, 65 22, sab-ech, 50; Pleasant Run, 2, sab-ech, 5 64; Reading, 2; Springdale, 10 58. Cleveland—Cleveland 2d, 650 25; Cleveland Case Ave., 25; Cleveland North, 25, for school Chefoo, China, sab-ech, 25; Guilford 1st, 84 65. Dayton—Franklin, 28; Greenville, 31 10. Huron—Elmore, 6 02. Lima—North Baltimore, 7 25; Rockport, 5; West Union, 8. Mahoning—Youngstown 1st, 63 77. Marion—Chester 1st, 11 70. Maumee—Weston, 13. Portsmouth—Eckmansville, 17. St. Clairsville—Bellairs 1st, 61; Concord sab-ech, 42; New Athens, 9 30; St. Clairsville, 106 07. Steubenville—Minerva, 8; Selo, 10. Wesley—Loudonville, 12 25, sab-ech, 1 81; Shreve, 7 80. Zanesville—Coshooton, 65. 1581 61
COLUMBIA.—Idaho—Walla Walla, 3 00	PACIFIC.—Benicia—San Rafael, 127 55, sab-ech, 119 75. Los Angeles—San Geronia, 4 40. San José—Milpitas, 7. 258 70
ILLINOIS.—Alton—Brighton, 5; Plainview, 4 35. Bloomington—Bloomington 1st, 55, sab-ech, 9; Minonk, 22. Castro—Golconda, 8; Harrisburg, 5 70, sab-ech, 4 89; Shawneetown, 29 35. Chicago—Austin, 20 58; Chicago 1st, 484 10; Chicago 8d, 25 87; Chicago 8th, 332 72; Chicago Scotch, 16 67; Du Page 1st, 18; Normal Park, 18 55; Oak Park 1st, 4 43. Freeport—Cedarville, 10; Freeport 1st, 123 21; Middle Creek sab-ech, 23 35; Willow Creek sab-ech, 10 20; Winnebago, 57. Mattoon—Assumption, 8 75; Chrisman, 160; Hebron, 10; Marshall, 2 65; Moweaqua, 5; Oakland, 4. Ottawa—Rochelle, 33 62. Peoria—Galesburg sab-ech, 40. Rock River—Aledo sab-ech, 8 25; Garden Plain, 14; Newton, 10; Woodhull, 15 78. Schuyler—Camp Point, 36 50, sab-ech, 3 50; Carthage, 32 82, sab-ech, 2 56; Chili, 4 25; Hamilton, 4 50; Lee, 4 50; Monmouth, 70; Rushville, 70; Walnut Grove and Shiloh, 8 50. Springfield—Farmington, 33; Jacksonville State St., 75; Piagah, 13 30; Unity, 3 33. 1803 93	PENNSYLVANIA.—Allegheny—Freedom, 10. Blairsville—Murrysville, 33; Pine Run, 15. Butler—North Liberty, 13. Chester—Unionville, 10. Clarion—Ridgway, 6 09; Troy, 3. Erie—East Greene, 5; Mt. Pleasant, 6; Northeast, 120. Huntingdon—Curwensville, 29 26; Little Valley, 7 25; Lost Creek, 24 66; Mifflintown Westminster, 122 45; Milroy, 18 60; Mt. Union, 30. Kittanning—Boiling Spring, 6; Rural Valley, 11; Tunnelton sab-ech, 5 19. Lackawanna—Harmony, 64; New Milford, 11 66; Rushville, 7; Stevensville, 8; Wilkesbarre 1st, 25; Wyalusing 2d, 10; Wyoming, 13. Lehigh—Allentown 1st sab-ech, 20; Easton Brainerd, 62 64; Hazleton, 78 43; Mahanoy City sab-ech, 7 67. Northumberland—Bald Eagle and Nittany, 45 53; Buffalo, 3 50; Lycoming, 77 78; Lycoming Centre, 9; Mifflinburg, 3 50; Mt. Carmel 1st, 12 76; Watsontown, 30; Williamsport 2d, 23 80. Philadelphia—Philadelphia 1st, for support of college, Orocmiah, 500; Philadelphia Southwark 1st, 3. Philadelphia Central—Philadelphia Beacon, 66; Philadelphia Central, to assist paying salary of Rev. Mr. Langhlin, China, 391 63; Philadelphia Cohocksink sab-ech, 13 70; Philadelphia Green Hill, 40; Philadelphia Kensington sab-ech, 61 38; Philadelphia Princeton sab-ech, 74 07; Philadelphia West Arch St., 657 44. Philadelphia North—Ablington, 60; Frankford, 43 29; Germantown 1st, 95 99; Hermon, 10; Norristown 1st, 250. Pittsburgh—Pittsburgh East Liberty, 133; Pittsburgh Shady Side, 95 63. Rodstone—Dunbar, 64, sab-ech, 4; Laurel Hill, 12; Mt. Washington, 5 34; New Providence, 17 50. Washington—Burgettstown, 23 15; Cross Creek, 62 26; Frankfort Springs sab-ech, 9 16; Waynesburg, 16; Wheeling 1st, 29 50. Westminster—Chancosford, 30. West Virginia—French Creek, 10; Long Beach, 3. 3763 80
INDIANA.—Fort Wayne—Albion, 5; Hopewell, 6. Logansport—Lake Prairie, 14; West Union, 4. Muncie—Elwood, 2; Shiloh, 3; Wabash, 16 50. New Albany—Lexington, 5 02; Salem, 1 55. White Water—Hopewell, 3. 60 07	TENNESSEE.—Kingson—South Pittsburgh 1st, 4 35
INDIAN TERRITORY.—Chocoma—Wheelock sab-ech, 3. Muscogee—Nuyaka, 7. 10 00	TEXAS.—Austin—Austin 1st, 58 40
IOWA.—Cedar Rapids—Clarence 1st, 4; Linn Grove, 14. Council Bluffs—Bedford, 7. Des Moines—Chariton, 14 73, sab-ech, 5; Garden Grove sab-ech, 2 10; Knoxville, 8; Leon, 16, sab-ech, 3. Dubuque—Dubuque Ger. 1st, 22; Prairie, 3; Rowley, 2 60. Fort Dodge—Alta 1st, 7 19; Spirit Lake, 5. Iowa—Mechanicsville, 17 41; Mediapolis, 6 60; New London, 2 31. Iowa City—Atalissa, 2; Davenport 2d, 5; Muscatine Ger., 5. 151 99	WISCONSIN.—Lake Superior—Escanaba, 14; Menominee, 36; Negaunee sab-ech, 5 18. Madison—Lodi, 19; Prairie du Sac, 40 70. Milwaukee—Barton, 4; Cedar Grove, 19 58. Winnebago—Crandon, 4 50. 142 91
KANSAS.—Emporia—Morris Co., 1; White City, 3. Highland—Maysville, 9; Maysville North, 4. Larned—Beaver, 3. Neosho—Humboldt, 17 30. Topeka—Clay Centre, 5 10; Gardner, 3; High Prairie, 10; Vineland, 10 26. 65 66	WOMAN'S BOARDS.
MICHIGAN.—Detroit—Saline, 5 06; Ypsilanti 1st, 25. Grand Rapids—Grand Rapids Mission Wood, 6; Grand Rapids Westminster, 24 96. Kalamazoo—Cassopolis, 8 28; Plainwell 1st, 10; Richmond, 26 31. Lansing—Battle Creek, 14; Concord, 10 56. Monroe—Erie, 7; Monroe 1st, 127 88. Saginaw—Alma, 25; Au Sable and Osceola, 8; Byron, 1 33; Emerson, 40; Flint 1st, 139 02, sab-ech, for Chinese boy, 25; Flushing, 13 50; Gaines, 2; Lafayette 2d, 2; Taymouth, 2. 522 36	Woman's Board of New York, 3165 77; Woman's Board of Northwest, 14,000; Woman's Board of Southwest, 621 41; Woman's Foreign Missionary Society, Philadelphia, 5499 80..... 23,286 96
MINNESOTA.—Mankato—Delhi 2d, 8; Luverne, 30; St. Peter's Union, 7 25. Red River—Crookston, 8; Maine, 3 33, sab-ech, 2 02. St. Paul—St. Paul Central, 43 16; Stillwater 1st sab-ech, 3 70; Winsted, 3. Winona—Oakland, 3 22; Winona 1st, 8 65. 115 33	LEGACIES.
MISSOURI.—Kansas City—Jefferson City, 22 65; Rich Hill 1st, 36. Palmyra—Brookfield sab-ech, for a scholarship in school at Bangkok, 25; La Grange, 7; Milan, 10; Sullivan 1st, 3 50. St. Louis—Salem 1st, 15; Webster Grove, 150 86, sab-ech, 5. 275 01	Legacy of Mrs. Charlotte B. Oakley, dec'd, 200; Legacy of Louisa Webb, dec'd, 500; Legacy of Katherine M. Worley, 45; Legacy of Diantha Smith, 475 25; Legacy of Harriet Garding, dec'd, 99 90; Legacy of John T. Kelso, 300..... 1,620 15
NEBRASKA.—Hastings—Nelson, 2 14. Kearney—Buffalo Grove Ger., 11 50. Nebraska City—Firth, 75 cts.; Lincoln, 100. Niobrara—Wayne, 6. Omaha—Webster, 3 03. 123 42	MISCELLANEOUS.
NEW JERSEY.—Elizabeth—Dunellen sab-ech, 18 59; Elizabeth 2d, 123 30; Elizabeth Westminster, for Geo. M. Adams scholarship, 150. Jersey City—Arlington, 15; Englewood (300 special), 1009 71. Monmouth—Cranbury 1st, 77 75; Farmingdale, 80; Lakewood, 11 06; Long Branch, 16; Tennent, 5 85. Morris and Orange—Dover, 56; East Orange, 5 10; Morristown 1st, 15; Morristown South St., 1234 76; Orange 2d, 661 76; Summit Central, 8 61. Newark—Newark 3d, 53 26; Newark Roseville, 389 64, sab-ech, 50. New Brunswick—Trenton Prospect St., 137 80. Newton—Belvidere 1st, 150, sab-ech, 30. West Jersey—Fairfield, 15. 4264 19	James Allison, Pittsburgh, 10; Family contribution, 5; * House of Hope, St. Paul, 100 27; Frank S. Lockwood, 4; W. T. Ray, 25; Stephen Torrey, 1000; Young People's Society of Christian Endeavor, Dauphin, Pa., 2 50; Paul Babcock, Jr., 50; An aged lady, 1; Sale of jug, 3; R. P. Wilder, 50; M. Collins, Peotone, Ill., for general work, 100; F. J. S., for salary of Rev. D. Rodriguez, 125; Emporia 1st Mission Band, for minister in India, 12; * Benevolent Fund of American
NEW YORK.—Albany—Amsterdam 2d, 106; Stephentown sab-ech, 5. Brooklyn—Brooklyn Lafayette Ave. sab-ech, 150; Brooklyn S. 3d St. E. D., 86 78; Brooklyn Throop Ave. 3d, 78. Buffalo—Alleghany and Cornplanter, 111; Buffalo Calvary, 50. Cayuga—Port Byron, 17; Champlain—Belmont, 24; Burke, 20; Chazy, 21 64. Chemung—Elmira 1st, 171 50; Elmira Lake St., 25; Horse Heads, 20; Southport, 14 50. Columbia—Ancram Lead Mines, 4 10. Genesee—Bergen 1st Cong., 32 13; North Bergen, 8. Hudson—Circleville, 8; Good Will, 15 18; Hamptonburg, 24; Middletown 2d, 13 75. Long Island—East Hampton, 50; Port Jefferson, 17 23. Lyons—Palmyra, 32 19; Wolcott 1st, 7 21. Nassau—Freeport, 24; Woodhaven, 9 50. New York—New York 1st, 1150 89; New York Covenant, 135 33; New York Covenant Chapel	

Pres. ch., Montreal, 400; Special missionary fund of students, Union Theo. Sem., N. Y., 67 25; C. A. S., 800; Sale of jug, 2 88; Defiance ch., Defiance, O., sale of jug, 6; N. L. Lord, Rochester, Ind., 5; J. R. Esselstyn, Lansing, Mich., 1 97; A friend in Princeton, to educate a boy at Sao Paulo, Brazil, 200; Soc. of Christian Endeavor of 2d Memorial ch. of Scranton, Pa., for support of John Watson, Persia, 146 80; N. W. Clark, Lima, N. Y., 10; C. W. Finlay, Gold Hill, Col., 10; Dunellen ch., for support of Bible reader in Canton, China, 54; X. Y. Z., 10; Wilson E. Wallace, life director, 100; D. D. Johnson, Romulus, N. Y., 5; Elwood (N. J.) Mission Chapel, 6; M. A. Buchanan, for Sao Paulo sch., 10; Portland Mission, for China, 445; * House of Hopesab-sch., St. Paul, 12 43; N. D. Glidden, Ithaca, 1; John McClintock, wife and daughter, 20; Mrs. M. T. H., 100; Chinese sch., San Francisco, 6; San Rafael mon. con., 18 40; J. A. Ranney, Kalama-zoo, 10; Misses F. and A. Masterton, N. Y., 2; Sale of barrels, 12 cts.; L. B. Rogers, Albion, N. Y., 10; S. K. Scott, Dayton, O., 30; J. J. Mc-

Whorter, South Lyon, Mich., 35; Students' For. and Home Miss. Soc. of McCormick Sem., 10; Synod of Atlantic, 13 40; W. A., for Brazil, 20; S. W. Pomeroy, Mill Hall, Pa., 15; Trinity Bible class, Phila., 20; Union Theo. Sem., N. Y., 105; People's Tabernacle ch., St. Louis, Mo., 20; Troy Christian Endeavor Soc., 2; C. M., Parsons, Kan., 10; M. G. M., Parsons, Kan., 15; Several friends, New California, O., for scholarship, 25; 1st ch., N. Y., 3000; W. L. Tarbet and wife, 8 72; Walter Mitchell and wife, 15 17; Rollin S. Adams, 5; C., Pa., 22; J. E. S., 10; Miss A. Montgomery, Hamadan, Persia, 6; Thank-off., per H. G. Hinsdale, Princeton, 15..... 6,609 36

Total amount received in November, 1888..... \$48,669 60
Total amount received from May 1, 1888..... 153,783 19

GILBERT K. HARBOUR, Treasurer,
53 Fifth Ave., cor. Twelfth St., New York, N. Y.

* Should have been acknowledged under Churches and Sabbath-schools.

RECEIPTS FOR FREEDMEN, NOVEMBER, 1888.

ATLANTIC.—Knox—Medway, add'l, 4; New Hope, 5; Riceboro, 12. *Yadkin*—Mt. Airy, 3 25. 24 25
BALTIMORE.—Baltimore—Baltimore Broadway, 5. *Washington*—Washington 1st, 20. 25 00
CATAWBA.—Cape Fear—Ebenezer, 3; Chadbourne, 1; Bethany, 1; Mt. Calvary, 1; Panthersford, 1. *Catawba*—Charlotte, 4 10. 11 10
COLORADO.—Boulder—Valmont, 15 cts. *Pueblo*—Alamosa 1st, 6 50. 6 50
ILLINOIS.—Chicago—Chicago 2d, 55 45; Oak Park sab-sch., 7 50. *Freeport*—Freeport 1st, 16; Hanover, 3 28; Middle Creek, 27. *Rock River*—Aledo sab-sch., 1 25; Alexis, 27; Edgington, 8 50. *Schuyler*—Augusta, 15. *Springfield*—Farmington, 5; Pisgah, 5 70; Unity, 1 68. 173 36
INDIANA.—Indianapolis—Bethany, 5. *Muncie*—Portland, 2 15; Wabash, 2 50. *White Water*—Greensburg, 25; Shelbyville 1st, 19 88. 54 53
IOWA.—Cedar Rapids—Mt. Vernon, 25 61. *Dubuque*—Dubuque 1st, 12. *Iowa*—Mediapolis, 1; New London, 85 cts. *Jowa City*—Muscatine Ger., 2; Scott, 3. *Waterloo*—Cedar Valley, 4; Kamrar Ger., 5. 62 96
KANSAS.—Neosho—Ottawa 1st, 17 05
MICHIGAN.—Lansing—Concord, 1 60; Marshall 1st, 8. *Saginaw*—Flint, 38 58; Mundy, 5. 41 13
MINNESOTA.—Mankato—Delhi, 4. *St. Paul*—St. Paul Goodrich Ave. by Mrs. T. E. Bryant, 45. *Winona*—Lake City, per Rev. R. J. Crosswell, 15; Owatonna 1st, 6 65; Preston, 4; Winona 1st, 7. 81 65
NEBRASKA.—Hastings—Nelson, 33 cts. *Nebraska City*—Pawnee City, 7; Tecumseh, 15. *Omaha*—Webster, 3. 25 33
NEW JERSEY.—Elizabeth—Elizabeth Westminster, 234, sab-sch., 48 10; Lower Valley, 5. *Monmouth*—Allentown, 20; Cranbury 1st, 20; Farmingdale, 20. *Morris and Orange*—Orange Central, 200. *Newark*—Newark Roseville sab-sch. Miss. Assn., 50. *Newton*—Belvidere 1st, 50. *West Jersey*—Camden 2d, 6. 652 10
NEW YORK.—Albany—Galway, 13; Schenectady East Ave., 22 65. *Binghamton*—Bainbridge, 6 69. *Boston*—Newburyport 1st, 24. *Cuyugn*—Genoa 1st, 15. *Chemung*—Elmira 1st, 25. *Geneva*—Geneva 1st, 33; Manchester 1st, 16; Romulus, 18 66. *Hudson*—Good Will, 2 30; Haverstraw 1st, 15 66; Hopewell sab-sch., 7 34; Middletown 2d, 2 11. *Lyons*—Newark sab-sch., 20; Palmyra, 50 cts.; Sodus 1st, 11 80; Newark, 35 62. *Nassau*—Freeport, 19. *New York*—New York University Plac., 412 84. *Niagara*—Lyndonville, 6 50. *North River*—Lloyd Highland, 5 27; Marlborough, 29 64; Poughkeepsie, 6 53. *Otego*—Cherry Valley, 17 88; New Berlin, 11. *Rochester*—Genesee 1st, per D. Bosley, 10; Groveland, 6 72. *Utica*—Augusta 1st, 2 60; Rome 1st, 17 40; Utica Bethany, 19 37. 838 98
OHIO.—Bellevue—Bellevue, 4 18; Bucyrus 1st, 27 65. *Cincinnati*—Cincinnati 3d, 20; Pleasant Run, 2. *Dayton*—Greenville, 16 63; Somerville, 2 78; Springfield 2d, 58 41; Xenia, 16. *Huron*—Elmore, 6. *Mahoning*—Youngstown 1st, 43 18. *Portsmouth*—Portsmouth 1st, 60 40; Portsmouth 2d, 22 35. *St. Clairsville*—Mt. Pleasant, 13 71. *Steubenville*—Corinth, 9. *Zanesville*—Granville 1st, 32 86. 835 15
PACIFIC.—Benicia—Napa, 43 25; Two Rocks, 8. *San Francisco*—Oakland 1st, 50 15. *San Jose*—Cayucas, 4 50. 105 90
PENNSYLVANIA.—Allegheny—Bridgewater, 26 57; Emsworth, 106 03; Tarentum, 14. *Butler*—Prospect, 3 50. *Curtis*—Mechanicsburg, 10 83; Silver Spring, 6. *Chester*—Wayne, 8. *Clarion*—Clarion, 14 63; New Rehoboth, 8 43; Shiloh, 1 53. *Erie*—Corry 1st, 6 60; Sugar Grove, 3. *Huntingdon*—Clearfield, 25 15; Westminster, 23 62. *Kittanning*—Kittanning 1st, 48 52. *Lackawanna*—Bernice, 1 50; New

Millford, 4 77; Scranton 1st, 59; Wilkesbarre 1st, Grant St. Chapel, 9. *Lehigh*—Hazleton, 39 87. *Northumberland*—Jersey Shore, 18; Muncy 1st, 4; Williamsport 2d, 10 60. *Philadelphia*—Philadelphia Mariner's, 5 50; Philadelphia Wylie Memorial, 55 25. *Philadelphia Central*—Philadelphia Cohock-stuk sab-sch., 12 65; Philadelphia Mantua 2d, 9. *Philadelphia North*—Conshohocken 1st, 8 50; Frankford, 9 79; Manayunk 1st, 20; Neshaminy Westminster, 6 18. *Pittsburgh*—Hazlewood, 34 84; Long Island, 5; Pittsburgh 1st, 1011 76; Pittsburgh East Liberty, 70; Pittsburgh Lawrenceville, 42 91; Pittsburgh Shady Side, 29 30. *Schenango*—Hopewell, 3; Rich Hill, 5 38. *Washington*—Holliday's Cove, 6 10. *Westminster*—Leacock, 8 50. 1751 21
SOUTHERN DAKOTA.—Pembina—Emerado, 13 00

MISCELLANEOUS.

Young Ladies of Pennsylvania Female College, Pittsburgh, Pa., 5 07; A friend, Pittsburgh 1st ch., 5; Miss Anna McNair, North Sparta, Pa., 45; Friends in East Liberty sab-sch., Pittsburgh, Pa., 2; E. C. Wikoff, Mt. Joy, Pa., 30; Woman's Executive Committee, 2106 22; Miss Liddell's colored class, Pres. ch., Clearfield, Pa., 4 35; Mr. Bruske's Bible class of 1st Pres. ch., Saginaw, Mich., 4 97; Legacy of John S. Newberry, Detroit, Mich., 1000; Mrs. A. J. C. Buffalo, Pa., 5; Mrs. Mary Montford, Buffalo, Pa., 15; Frank L. Janeway, New Brunswick, N. J., 579 40; A friend of the work among the freedmen, 10; Tuition, Good Will School, S. C., 80; Tuition, Wallingford Academy, Charleston, S. C., 106 37; W. Homer, Goodland, Ind. Ter., 1 50; (cash, 10; Friend at Mt. Jackson ch., Pa., 5; Rev. W. L. Tarbet and wife, Springfield, Ill., 8 74; Rev. Walter Mitchell and wife, thank-offering, 10 02; "C., Penna.," 8..... 4,036 64

Total receipts in November, 1888..... \$8,241 04

By Rev. D. J. Satterfield, for Scotia Seminary, from Blairstown, Iowa, 1 72; Champlain, N. Y., 14 20; Mrs. A. S. Moore, New Wilmington, Pa., 5; Lima, Ind., 3; Friends, Pulaski, 4; Marquette, Mich., H. M. S., 45; Allegheny 2d ch., H. M. S., 45; Rochester Central, 25; Mrs. S. L. Potter, Amsterdam, N. Y., 5; Montclair, N. J., sab-sch., 100; Rev. H. A. Nelson, 40; Sunbeam Circle, Delaware, O., 10; Central ch., Crawfordsville, Ind., 30; Estate of Wm. H. Childer, Niagara Falls, 5000; Mission Band, Georgetown, Col., 88; J. J. Francis, D.D., 10; Zanesville 2d ch., 2 50; Beaver Falls ch., 46 50; Pine St., Philadelphia, 5; J. Snyder, Morrison, Ill., 50; T. Chapman, 1000; E. A. Graves, Esq., South St. ch., Morristown, N. J., 200; Miss Lizzie Eddy, Troy, N. Y., 45; S. S. Yonkers, N. Y., 20; Mission Band 1st ch., Cedar Rapids, Ia., 22 50; Mrs. Julia Waller, Bloomsburg, Pa., 50; Rev. J. D. Hewett, Wichita, Kan., 10; Miss L. N. Davis, Wenoka, Ind. Ter., 5; Friends, Mt. Vernon, Iowa, 4 35; Lima, Ind., ch., 25 25; Lagrange, Ind. ch., 38; Miss Carolina Willard, Auburn, N. Y., 160; S. S., Deposit, N. Y., 22 50; Y. L. A. Soc. Bethany ch., Philadelphia, 100; D. J. S., 100. 7280 52

By Dr. Mattoon, for Biddle University, from H. R. Nichols, Butler, Pa., 25; A friend, 2; South Salem, O., sab-sch., 8; J. W. Mitchell, Washington, Pa., 15. 50 00

By Rev. C. McCurdy, for church at Rome, Ga., from 3d ch., Newark, N. J., 50; Woodland Ave. ch., Cleveland, O., 40; ch., Rome, Ga., 19 50. 109 50

By H. C. Mabry, for church at Chadbourn, N. C., from Ashmun ch., Lincoln University, Pa., 19 96; Ladies' H. M. Soc., Catasauqua, Pa., 114 19.
 By Rev. A. G. Davis, for school at Due West, S. C., from Westminster ch., Devil's Lake, Dak., 15 00
 By Rev. Lewis Johnston, for school building, Pine Bluff, Ark.—Russellville, Ark., 5; John P. Smith, Fort Smith, Ark., 5; Mr. Duncan, Fayetteville, Ark., 10; Bentonville, Ark., 8; Eureka, Ark., 10; J. E. Kenton, Springfield, Mo., 3; R. N. Sheppard, Springfield, Mo., 5; M. Sheppard, Springfield, Mo., 1; John D. Peers, Springfield, Mo., 3; James Abbott, Springfield, Mo., 3; J. H. Hawkins, Springfield, Mo., 1; Robert Fellows, Jr., Springfield, Mo., 50 cts.; Mr. Ross, Springfield, Mo., 1; G. H. Anthony, Springfield, Mo., 2; M. Fellows, Springfield, Mo., 2; Jos. E. Milner, Springfield, Mo., 5; Mrs. Mehl, Springfield, Mo., 2; D. L. Griffith, Springfield, Mo., 3; J. C. Cravens, Springfield, Mo., 5; L. S. Lord, Springfield, Mo., 2; J. L. Carson, Springfield, Mo., 2; H. A. Milligan, Springfield, Mo., 1; Mrs. Walter H. Williams, Springfield, Mo., 1; J. G. Russell, Springfield, Mo., 1 50; I. T. Hutton, Springfield, Mo., 1; John M. Cowan, Springfield, Mo., 2; J. S. Atkinson, Springfield, Mo., 3; W. G. Campbell, Springfield, Mo., 1; Mrs. R. A. Wilson, Springfield, Mo., 8; L. W. Hubbell, Springfield, Mo., 2; W. G. Porter, Jr., Springfield, Mo., 1; Estate of W. McMillan, Carthage, Mo., 12; Lamar, Mo., 10; Thomas Brown, Fort Scott, Kan., 5; Mrs. H. Clark, Fort Scott, Kan., 2 50; Capt. Phenicia, Fort Scott, Kan., 1; J. H. Mead, Fort Scott, Kan., 5; W. H. Van Sickler, Fort Scott, Kan., 5; Everson, Fort Scott, Kan., 1; James K. Smith, Fort Scott, Kan., 50 cts.; E. R. Chenant, Fort Scott, Kan., 2; C. H. Palmer, Fort Scott, Kan., 1; A. C. Penuman, Fort Scott, Kan., 5; W. J. Calhoun, Fort Scott, Kan., 1; W. C. Porter, Fort Scott, Kan., 1; R. M. Atchison, Olathe, Kan., 1; Jonathan Ford, Kansas City, Mo., 3; Thos. H. Hanna, Kansas City, Mo., 10; J. W. Byers, Kansas City, Mo., 5; T. F. Willis, Kansas City, Mo., 5; A. G. Trumbull, Kansas City, Mo., 5; Wm. Peak, Kansas City, Mo., 5; W. Duvall, Kansas

City, Mo., 5; B. F. Jones, Kansas City, Mo., 10; Joseph McCoy, Independence, Mo., 5; M. R. Wright, Independence, Mo., 5; John N. Southern, Independence, Mo., 5; John T. Smith, Independence, Mo., 5; J. G. Payton, Independence, Mo., 5; D. C. Entriaken, Independence, Mo., 5; A. W. Jones, Independence, Mo., 5; W. E. Hooser, St. Joseph, Mo., 10; K. M. Trittle, St. Joseph, Mo., 10; W. W. Wheeler, St. Joseph, Mo., 1; A. L. McDonald, St. Joseph, Mo., 10; C. B. Sanders, St. Joseph, Mo., 2; H. J. Campbell, St. Joseph, Mo., 2; J. S. Roberts, St. Joseph, Mo., 1; G. L. Hamm, St. Joseph, Mo., 1; D. M. Steel, St. Joseph, Mo., 10; Cash, St. Joseph, Mo., 5; C. B. France, St. Joseph, Mo., 5; John S. Emery, St. Joseph, Mo., 10; T. E. Tootle, St. Joseph, Mo., 10; Will N. Sherwood, St. Joseph, Mo., 2; Mrs. Weakley, St. Joseph, Mo., 2; Mrs. W. G. Fairleigh, St. Joseph, Mo., 5; Mrs. O'Neil, St. Joseph, Mo., 2; J. F. Iyer, St. Joseph, Mo., 2; W. Sanders, St. Joseph, Mo., 3 50; M. Montgomery, Jr., Sedalia, Mo., 5; J. T. White, Sedalia, Mo., 5; Rev. W. D. Morton, Boonville, Mo., 5; Prof. T. H. Johnston, Boonville, Mo., 10; Rev. Gauss, Jefferson City, Mo., 5; Fulton, Mo., 45; Rev. S. J. Nicolls, D.D., St. Louis, Mo., 10; H. N. Spencer, St. Louis, Mo., 5; John Barron, St. Louis, Mo., 5; Rev. J. R. Warner, Kirkwood, Mo., 2; Rev. R. G. Brank, St. Louis, Mo., 5; Grand Ave., St. Louis, Mo., 25; Ladies' Mission Soc., Independence, Mo., 13; G. Taylor, St. Louis, Mo., 5; Fordyce, Ark., 16; Arkadelphia, Ark., 23 65; Gurden, Ark., 14; Hope, Ark., 18; Fulton, Ark., 7; Hot Springs, Ark., 27. 580 15

Total received direct..... \$3,169 32

Total receipts in November, including directs..... \$16,410 36
 Previously reported..... 26,807 46

Total receipts from April 1, 1888, to Nov. 30, 1888. 43,217 82

JAMES ALLISON, Treasurer,
 Box 1024.
 Pittsburgh, Pa.

RECEIPTS FOR MINISTERIAL RELIEF, NOVEMBER, 1888.

ATLANTIC.—Knox—New Hope, 1 00
 BALTIMORE.—Baltimore—Baltimore Brown Memorial, 135 68; Deer Creek Harmony sub-sch., 10 15. *New Castle*—Pitt's Creek, 9 71. *Washington City*—Washington City, 27 60; Washington North, 5 64. 188 18
 COLORADO.—Boulder—Valmont, 28 cts. *Pueblo*—Mesa, 46; Monte Vista, 10. 56 28
 COLUMBIA.—East Oregon—Umatilla, 35. *Puget Sound*—Seattle 1st, 15. 50 00
 ILLINOIS.—Alton—Belleville, 7 50. *Bloomington*—Piper City, 6 24; Wollington, 2. *Quira*—Flora, 5. *Chicago*—Austin, 1 27; Bloom, 9 10; Chicago 8th, 101 40; Chicago Covenant, 93 61; Chicago 41st St., 27 13; Evanston 1st, 136 84; Normal Park, 17 19; Oak Park 1st (incl. 7 50 from sub-sch.), 121 45; Woodlawn Park, 83 67. *Freeport*—Galena South, 60 36; Middl. Creek, 21; Oregon, 7 83. *Rock River*—Aledo sub-sch., 2 25; Princeton, 19 27. *Springfield*—Farmington, 9; Jacksonville Westminster, 29; Pisgah, 1 91; Unity, 57 cts. 763 86
 INDIANA.—Crawfordsville—Attica, 8 40; Delphi, 27; Williamsport, 10 40. *Fort Wayne*—Elkhart 1st, 22 45; Kendallville, 11. *Indianapolis*—Indianapolis 2d, 58 07. *Muncie*—Hartford City, 6; Wabash, 4 51. *New Albany*—Jeffersonville 1st, 14 50. *Vincennes*—Upper Indiana, 5; Vincennes sub-sch., 5. *White Water*—Brookville, 6 62. 178 94
 INDIAN TERRITORY.—Chocoma—Caddo, 2. *Muscogee*—Red Fork, 2. 4 00
 IOWA.—Council Bluffs—Clarinda, 48 37; Yorktown, 5 30. *Des Moines*—Dallas Centre, 5; Grimes, 10. *Dubuque*—Dubuque 1st, 20; Dubuque Ger., 12. *Fort Dodge*—Calliope, 12 15. *Iowa*—Bonaparte, 3 11; Mediapolis, 1 80; Morning Sun, 10 60; New London, 63 cts.; Primrose, 3 75; Sharon, 1 75. *Iowa City*—Muscatine Ger., 2; Scott, 2 65. *Wassloo*—Eldora, 3; Point Pleasant, 3; Steamboat Rock, 4; West Friesland, 3. 154 11
 KANSAS.—Emporia—Eureka, 5; New Salem 1st, 3 50; Peabody, 15. *Highland*—Lancaster, 7 21. *Larned*—Burriton, 8 66. *Neosho*—Central City, 2 75; Fairview, 1 55; Princeton, 3 18; Richmond, 2 07; Thayer, 5. *Solomon*—Salina 1st, 29 53; Scandia, 2; Scotch Plains, 1 60; White Rock, 2 06. *Topeka*—Clinton, 5 13. 95 25
 KENTUCKY.—Ebenzer—Covington 1st, 80 22; Dayton, 4 20. *Louisville*—Pewee Valley, 12. 96 42
 MICHIGAN.—Detroit—Detroit Calvary, 5. *Kalamazoo*—Niles, 41 11. *Lansing*—Concord, 2 88. *Monroe*—Adrian 1st, 80. *Saginaw*—Flint, 70 73; Ithaca 1st, 4 3; Saginaw City 1st Bible class, 4 97. 159 02
 MINNESOTA.—Mankato—Delhi, 4. *St. Paul*—St. Paul Central, 133 55. 137 55
 MISSOURI.—Kansas City—Butler, 11; Clinton 1st, 5 65; Kansas City 2d, 25 88. *Palmira*—Moberly, 9. *Platte*—Craig, 4; Fairfax, 6. 61 53
 NEBRASKA.—Hastings—Nelson, 59 cts. *Omaha*—Fremont

1st, 17 87; Omaha Castellar St., 8 90; Schuyler, 5 49. 82 85
 NEW JERSEY.—Elizabeth—Cranford 1st sub-sch., 12 25; Lamington, 14. *Lower Valley*, 10; Perth Amboy, 28. *Jersey City*—Jersey City Westminster, 14 89. *Monmouth*—Barnegat, 2; Beverly, 34 15; Forked River, 3; Lakewood, 15 26; Mt. Holly, 19 08. *Morris and Orange*—Chatham, 50 80; Mendham 1st, 16 52; Morristown 1st, 86 59; Mt. Freedom, 9 96. *New Brunswick*—Amwell 1st, 9; Stockton, 4; Titusville, 12; Trenton Prospect St. sub-sch., 5 12. *Newton*—Belvidere 1st, 50. 401 88
 NEW YORK.—Albany—Ballston Centre, 2 75; Galway, 11. *Binghamton*—Coventry 2d, 20. *Brooklyn*—Brooklyn Bethany, 5 38; Brooklyn Throop Ave., 60. *Cayuga*—Ithaca 1st, add'l, 18. *Champlain*—Fort Covington, 8 01. *Chemung*—Burdett, 4 09; Elmira 1st, 45. *Genesee*—Ovid 1st, 11 06; Phelps, 11 46; Seneca, 51 58. *Hudson*—Chester, 14 33; Good Will, 4 14; Goshen, 40; Middletown 2d, 3 72. *Long Island*—Saukett, 25. *Lyons*—Newark 1st, 31 25; Palmyra, 25 38. *Nassau*—Freeport, 18; Islip, 27. *New York*—New York Harlem, 41 66; New York Phillips, 169 30; New York West, 520 56. *Niagara*—Niagara Falls, 22 03. *North River*—Poughkeepsie, 11 76. *Rochester*—Groveland, 86 63; Honeyoe Falls, 10; Lima, 25. *Rochester* 3d, 79 64; Rochester North, 27 10; Lawrence—De Kalb Junction, 5; Watertown Stone St., 10. *Steuben*—Pultney, 7. *Syracuse*—Cazenovia, 19 11; Skaneateles, 12 64. *Troy*—Lansburg 1st, 79 08; Salem, 18 49. *Utica*—Clayville, 3; Utica Memorial, 20. *Westchester*—Mt. Kisco, 21 20; New Rochelle, 108 92; Rye, 65 67. 2040 78
 OHIO.—Bellefontaine—Bellefontaine, 7 51; Bucyrus 1st, 3 97; Urbana 1st, 32 11. *Chillicothe*—Bainbridge, 4 35. *Cincinnati*—Madeira, 7 65; Pleasant Ridge, 13; Pleasant Run, 1. *Cleveland*—Cleveland 2d, 163; East Cleveland 1st, 5; Guilford 1st, 7 10. *Columbus*—Columbus 1st, 50. *Dayton*—Dayton 3d St., 282; Greenville, 16 63; Hamilton 1st, 36 26. *Huron*—Fremont 1st, 46. *Mahoning*—Youngstown 1st, 58 85. *Marion*—Berlin, 2 40. *Marion* 1st, 17. *Maumee*—Bowling Green 1st, 22; Toledo Westminster, 31 30. *Portsmouth*—Portsmouth, 10 64; 2d, 28 52; Red Oak, 5. *St. Clairsville*—Barnesville, 10 64; Coal Brook, 2 33. *Steubenville*—Toronto, 7. *Wooster*—Canal Fulton, 7; West Salem, 2. *Zanesville*—Newark Salem Ger., 8; Zanesville 1st, 19 76. 892 98
 PACIFIC.—Benicia—Two Rocks, 10. *Los Angeles*—San Pedro, 7 50. *San Jose*—Cayucas, 8 10. 25 60
 PENNSYLVANIA.—Allegheny—Allegheny 2d, 7 10. *Blairsville*—Conemaugh, 4; Cross Roads, 9; Greensburg, 37 20; Johnstown, 31; Livermore, 6; Plum Creek, 9. *Butler*—New Hope, 5. *Carlisle*—Dauphin, 6; Mercersburg, 15 05. *Chester*—Fairview, 14 75; Wayne, 9 78. *Clarion*—Beech Woods, 27 90; Brookville, 13 80. *Huntingdon*—Bald Eagle, 7 89; Buffalo Run, 4 08; Du Bois, 31; Lower Tuscarora, 16 25; West Kishacoquillas, 36 21. *Kittanning*—Freeport, 7 50; Indiana, 5; Parker City 1st, 9 79. *Lackawanna*—Athens 1st, 21; Bernice, 2; New Milford, 11 88; Towanda 1st, 38. *Le-*

ALBANY—Mahanoy City sab-sch., 9; South Easton, 2. **Northumberland**—Derry, 6; Hartleton, 4; Milton, 24 73; Mt. Carmel, 13 45; Washingtonville, 6; Williamsport 2d, 9 70. **PHILADELPHIA**—Philadelphia Calvary, 365 04; Philadelphia Tabernacle, 190 50; Philadelphia Westminster, 17 82. **PHILADELPHIA CENTRAL**—Philadelphia Bethesda, 33 25; Philadelphia Gaston, 61 03; Philadelphia Northern Liberties 1st, 57 66; Philadelphia Oxford, 91 91. **PHILADELPHIA NORTH**—Frankford, 17 82; Germantown 1st, 893 90; Manayunk 1st, 25. **PITTSBURGH**—Hibernia, 25; Long Island, 4; Mansfield 1st, 22 19; Pittsburgh 7th, 10; Pittsburgh East Liberty, 46; Pittsburgh Shady Side, 35 74; West Elizabeth, 6 50. **Schenango**—Hopedale, 6 88; Little Beaver, 3 09; New Brighton, 78 45; New Castle 1st, 44 85. **Washington**—Burgittstown, 5; Lower Buffalo, 8 50; Wheeling 2d, 27 22. **Westminster**—Chancellor, 22 25; New Harmony, 1 23; York 1st, 184 62. 2747 51
TENNESSEE—Holston—Mt. Bethel, 4; Timber Ridge, 1. 10 00
Union—New Market, 5. 10 00
UTAH—Utah—Pleasant Grove sab-sch., 1 00
WISCONSIN—La Crosse—Neillsville, 5. Lake Superior—Newberry, 4. Madison—Madison 1st, 41 29. Milwaukee—Cedar Grove W. M. Soc., 5; Juneau, 2 37; Manitowoc, 4 15. Winnebago—Marshfield 1st, 5; Shawano, 5. 71 81

From the churches..... \$6,170 23

FROM INDIVIDUALS.

Thank offering of a minister's widow, 10; Guest money at Perth Amboy, N. J., 10; William Wallace, N. J., 50; Rev. and Mrs. J. H. Sherrard, 5; J. R. Eschleyn, Mich., 3 27; "A friend," Dakota, 1; "Nellie C. Dickson Memorial," Pa., 10; Rev. E. B. Edgar, N. J., for Perth Amboy, 10; Mrs. J. McNair Wright, 5; Rev. W. J. Wright, L.L.D., 5;

"A friend," N. Y., 10; Anonymous, Louisville, Ky., 5; "Widow of a minister," Wis., 5; Mrs. H. J. Agnew, Pa., 25; Mrs. E. R. Norton, Ill., 1; Thank offering from Miss Martin, Pa., 5; Rev. G. W. Newell and wife, Neb., 10; "A friend," N. Y., 15; Anonymous, N. J., 50; "Montana," 20; D. H. Robinson, Ohio, 5; "H. D. M.," N. J., 50; Miss M. W. Lee, N. Y., 10; Rev. W. L. Tarbet and wife, 1 26; Rev. Walter Mitchell and wife, 16 04; "C. Penna.," 6..... 387 57
Interest from Permanent Fund..... 487 50
Interest on bank deposits..... 139 05
Total for current fund..... \$9,134 35

PERMANENT FUND.

(Interest only used.)

Legacy of Charlotte B. Oakley, late of Huntington, N. Y. (less tax)..... 285 00
Total receipts for November, 1888..... \$9,419 35
Total for current fund since April 1, 1888..... \$64,556 88
*Deduct Centenary Contribution of Cleveland 2d ch..... 1,222 47
\$63,335 91

W. W. HEBERTON, Treasurer.

* The \$1500 credited in the April receipts to the Cleveland 2d church should be \$286 53, as \$1222 47 of the contribution has, by the direction of the church, been turned into the Centenary Fund.

RECEIPTS FOR SABBATH-SCHOOL WORK, NOVEMBER, 1888.

ATLANTIC—Catawba—Ebenezer sab-sch., 2. Yadkin—Mt. Pleasant, 45 cts. 2 45
BALTIMORE—Baltimore—Baltimore Boundary Ave., 8 86; Baltimore Broadway, 5. New Castle—Hickory Grove sab-sch., 5 75. Washington City—Washington 1st, 16 38; Washington Assembly sab-sch., 15; Washington Metropolitan, 30. 80 97
COLORADO—Boulder—Longmont, 5; Valmont, 9 cts. Genesee—Leadville, 16 60. Pueblo—Monument, 1 90. Santa Fe—Las Vegas sab-sch., 3 70. 27 29
COLUMBIA—Oregon—Independence (sab-sch., 2), 3 00
DAKOTA—Central Dakota—Dell Rapids sab-sch., 2 25
ILLINOIS—Cairo—Cobden, 3 68. Chicago—Chicago 2d, 75; Maywood, 8 70; Oak Park sab-sch., 7 50. Freeport—Galena South sab-sch., 4. Mattoon—Vandalia, 4. Rock River—Aledo sab-sch., 75. Schuyler—Monmouth, 18. Springfield—Farmington, 3; Pisgah, 2 85; Unity, 84 cts. 128 32
INDIANA—Crawfordsville—Attica, 35 cts. Muncie—Wabash, 1 50. 1 85
IOWA—Cedar Rapids—Garrison, 2. Dubuque—Dubuque Ger., 6. Iowa—Kirkville, 7 64; Mediapolis, 60 cts.; New London, 21 cts. Iowa City—Muscatine Ger., 1 75. Waterloo—West Friesland, 1. 19 20
KANSAS—Highland—Clifton, 11 23. Solomon—Delphos sab-sch., 3. 14 23
MICHIGAN—Detroit—Detroit Calvary, 2; Detroit Central sab-sch., 10 50; Detroit Jefferson Ave., 148; Holly sab-sch., 5; Ypsilanti, 25. Kalamazoo—Niles, 21 58. Lansing—Concord, 96 cts. Saginaw—Saginaw City sab-sch. Bible class, 4 97. 218 01
MINNESOTA—Mankato—Delhi, 4; Westminster sab-sch., 25. St. Paul—St. Paul House of Hope sab-sch., 11 15. Winona—Owatonna sab-sch., 5; Winona 1st sab-sch., 25. 70 15
NEBRASKA—Hastings—Ayr, 2 21; Nelson, 20 cts.; Red Cloud, 3. 5 41
NEW JERSEY—Elizabeth—Elizabeth Westminster sab-sch., 57 81; Lower Valley, 5. Jersey City—Englewood, 34 59. Monmouth—Barnegat (sab-sch., 2), 6; Cranbury 1st, 7 25; Forked River, 7; Helmetta sab-sch., 3; Hightstown, 21 46. Morris and Orange—East Orange 1st Elenwood sab-sch., 40. Newark—Caldwell, 20 52; Newark 3d, 254 05. New Brunswick—Flemington, 32 17; Princeton 1st, 39 12. Newton—Branchville, 13; Yellow Frame, 7 21. West Jersey—Camden 1st, 25. 573 18
NEW YORK—Albany—Galway sab-sch., 3; Stephentown sab-sch., 5. Brooklyn—Brooklyn Lafayette Ave. sab-sch., 50. Buffalo—Portville, 20. Chemung—Elmira 1st, 15. Hudson—Good Will, 1 38; Haverstraw 1st, 13 95; Middletown 2d, 1 25. Nassau—Freeport, 32. North River—Poughkeepsie, 8 92. Rochester—Honeoye Falls, 3. Utica—Camden, 5; Waterville, 7 45. Westchester—Greenburg, 35 36. 196 31
OHIO—Bellevue—Bellefontaine, 2 51; Bucyrus, 99 cts. Cincinnati—Delhi sab-sch., 25; Pleasant Run, 1. Cleveland—Gullford, 6 27. Dayton—Hamilton, 23 45; Springfield 2d, 12 90. Mahoning—Canton sab-sch., 44 19; Middle Sandy, 2; Youngstown 1st, 50 25. Marion—Marion (sab-sch., 18), 30.

Portsmouth—Portsmouth 2d, 22 71. St. Clairsville—Coal Brook, 1 70; Crab Apple sab-sch., 1 60; Mt. Pleasant, 5 69. Zanesville—Newark Salem Ger., 2 35; Zanesville 1st, 13 05. 245 06
PACIFIC—San Francisco—Oakland 2d sab-sch., 15; San Francisco Calvary, 34 25. San Jose—Cayucas, 2 70. 51 95
PENNSYLVANIA—Allegheny—Bridgewater, 15 50; New Salem, 3. Blairsville—Harrison City sab-sch., 8 61; Laird sab-sch., 2. Butler—Westminster, 8 50. Carlisle—Dauphin, 6. Erie—Irvineton sab-sch., 65 cts.; Tideoute sab-sch., 21. Lehigh—Hazleton, 28 20. Northumberland—Chillisquaque sab-sch., 6 58; Milton, 12 71. Philadelphia—Philadelphia Atonement, 6 50; Philadelphia West Spruce St., 194 45. Philadelphia Central—Philadelphia Olivet sab-sch., 138 78; Philadelphia Princeton sab-sch., 39 18. Philadelphia North—Bristol, 14 14; Frankford, 17 82; Germantown Summit Chapel sab-sch., 25; Thompson Memorial sab-sch., 5. Pittsburgh—Long Island, 4; Pittsburgh 7th, 4; Pittsburgh East Liberty, 13; Pittsburgh Shady Side, 18 33; West Elizabeth, 7 50. Washington—Mt. Prospect (sab-sch., 9 33), 24 20. 609 65
TENNESSEE—Holston—Jeroldstown, 1; Oakland, 1. 2 00
UTAH—Utah—Mt. Pleasant sab-sch., 2 75
WISCONSIN—Lake Superior—Sault Ste. Marie sab-sch., 11 79. Madison—Portage sab-sch., 13 22. 25 01
From the churches, November, 1888..... \$1,598 58
From the Sabbath-schools, November, 1888..... 681 06
Total from churches and Sabbath-schools, November, 1888..... \$2,279 64

MISCELLANEOUS.

Dr. I. N. Lucas, Dell Rapids, Dak., 5; Mrs. S. C. Williams, Fort Wayne, Ind., 25; Goshenville sab-sch., Pa., 2 25; Charles E. McGinnis, Princeton, N. J., 6 80; "R.," 2; Rev. J. B. N. Smith, Shanghai, China, 1 66; E. E. Saunders, Fargo, Dak., 5; D. S. Baker, Maryville, Tenn., 15 cts.; Joseph Brown, Wis., 4 20; Lake Washington sab-sch., Minn., 2; Blue Vale sab-sch., Dak., 1 02; Mrs. R. S. Marsh, Byron Centre, Mich., 50 cts.; Frank L. Moore, Rawlins, Wyoming, 1; Whitehall Union sab-sch., Pa., 1 50; Agnes Roger, Roger City, Mich., 1; Interest from Trustees, 126 12; Rev. W. L. Tarbet and wife, Ill., 1 87; Rev. Walter Mitchell and wife, Ohio, 10 02; "C. Penna.," 1..... 197 59
Total receipts November, 1888..... \$2,477 23
Previously acknowledged..... 50,546 06
Total contributions since April 1, 1888..... \$53,023 29

C. T. McMULLIN, Treasurer,
1334 Chestnut St., Philadelphia, Pa.

THE CHURCH

AT HOME AND ABROAD.

MARCH, 1889.

Instead of any statements concerning the present needs or successes or opportunities of that important cause which our church has committed to its Board of Aid for Colleges and Academies, its secretary, Dr. Ganse, sends us the following lucid discussion of the principles which underlie that cause and commend it to the favorable regard of all thoughtful and patriotic Americans. We gladly give it all possible prominence in these pages.

We have also thought that interest in that work may be deepened and the hearts of those laboring for it strengthened by considering a good specimen of the work now committed to that Board, as it was bravely accomplished in a past generation, before the whole church was awakened to the necessity of organizing the work and

carrying it forward on a larger scale and in a more systematic way. We have therefore obtained from the president of Wabash College the history of that institution from his own graphic pen. See page 248. This clear and unexaggerated account of what was done in Indiana, when it was the far West—done so largely by home missionaries—ought to make us more hopeful and more earnest in the work now needing to be done, and for which our vastly augmented resources make us responsible, in Dakota, Montana, Oregon—in all the great West, and not less in the reviving South. The work is too broad and too important to be left to sporadic and spasmodic efforts. It is a work for the whole church. The whole church has undertaken it, and God's manifest blessing is upon it.

MIND IN AMERICA.

Disciplined mind, commanded by motive and backed with resources, is, next to God, the master of events; and therefore any intelligent interest in the coming career of this nation should put foremost this question: Is there any prospect that mind in America will have special development and use? Four things, at least, tell upon the answer.

1. BLOOD.—Here the discussion may be very brief. About half a century ago Dr. Bethune made his fine adaptation of Paul's words to that "one new man" which God was developing here out of the best ethnic

elements on earth. The same thing, said in effect many times before him, is since reiterated in careful philosophic terms by distant and scientific observers. Herbert Spencer did not misrepresent the expectation of the civilized world when he said of this nation, "From biological truths it is to be inferred that the eventual mixture of the allied varieties of the Aryan race, forming the population, will produce a more powerful type of man than has hitherto existed, and a type of man more plastic, more adaptable, more capable of undergoing the modifications needful for complete social life. . . .

The Americans may reasonably look forward to a time when they will have produced a civilization grander than any the world has known." Already the "American type" has long been well enough known to be the object of ridicule and lampoon, just and unjust. Perhaps the praise which it is beginning to receive is also just and unjust; but the best features of the national type are likely to grow more distinct with every generation, especially if the remarkable American movement for curbing by law the trade in destructive vices shall fulfill its promise.

But mind requires for its best development something more than even the best strain of blood. It must have—

2. SCOPE.—Here too discussion may be brief. Whatever immense breadth of territory, the largest resources of fields and mines, excellence of climate, with every other natural provision for pleasant and hopeful industry, can supply, is supplied here; and the political conditions allow to every man's activities just such elevation and range as they are competent to reach. We become so familiar with the instances of rapid emergence from obscurity to power and from poverty to great riches that we make little of them; but in what other land do such transitions belong so normally to the national life? In more than one sense is America the antipodes of India. Birth under caste and birth in America are as different as being planted like a sponge is from being fledged in an eyrie. You can fix the place of the nest to a square yard; but who can tell where an eagle will go? Who can foretell the birth-places of the coming Clays, Lincolns, Grants, Astors, Vanderbilts, with the rest of the catalogue of new-made men—professors, inventors, divines?

But development presupposes not only germ and scope. In good part it comes also from—

3. STIMULATION.—Though a plant should have an acre to itself, it will not grow without warmth. In the supply of this stimulating warmth our American atmosphere excels all others. If a mind be already awake, the mere sense of opportunity is a

great stimulus; but there are special ways in which an American is incited to make the most of himself.

First, by domestic hope. To an American youth entering upon actual life, home with its inmates looks very large. The zeal of providing for one's own, which even under the hardest despotisms is the widest and strongest inspiration of thought and energy, gets more general encouragement here than in any other land, and the future development of the nation is likely to heighten it. The instances of cottages exchanged for mansions, early rudeness for cultivation, early association with the ignorant and narrow for intimacies with the wisest and the strongest, will multiply with every generation. Of the brides that go to the altar in calico, the grooms in fustian will be saying with more and more confidence, "I'll make a place for her and her children."

But, second, nowhere else is patriotism so direct a stimulant of thought and study. There is, indeed, a bad adulteration of self-seeking by politics to which patriotic feeling is easily subject. Just so a great many American streams run muddy. Even those, however, are streams and make movement. But a great many streams run pure. Our young nation has more than its proportion of names which stand at once for high ability, disciplined statesmanship and the purest patriotism. Meanwhile ability and integrity, with no small share of discipline, are found in all the grades of honest citizenship. No fairly good man goes to the polls except under a mental development which without that function of voting he might not have had. Moreover, the active minds are not limited to the men. Political intelligence is more and more the characteristic of American women—and not only with an outlook toward woman suffrage. American politics is inseparable from the most practical interests of life; so that while there may at any time be half a score of party questions about which only partisan men are much concerned, there is well-nigh sure to be some predominant issue that shall be as near to the hearts of women as of men, and on which mothers shall talk to their

children in the name of morality and of God.

And this touches another characteristic spring of mental activity in America—conscience and religion. In no other country does the general belief in God and immortality carry with it so diffused a sense of personal responsibility. That sense ought to be immeasurably wider and keener than it is; but there is enough proof of it to claim place for it as a national trait. Such signs as the support of the churches purely on the voluntary system, the contributions steadily made to every form of charitable work, the yearly outlay on the distribution of the gospel, printed and preached, to countrymen and heathen, the interest of great commonwealths in the arrest of intemperance, and of the nation in the restriction of slavery and afterward in its abolition—these, with many kindred signs of varying magnitude, show just such a shaping of national character as was to be expected in a land sought out and colonized as this was. Conscience and religion are the greatest of all quickeners of thought. Let patriotism and home love take part with them, and there is nothing excellent in the man that they do not set on fire.

The foregoing are mere hints, but they are as decisive of national drift as flying clouds are of wind. This race is appointed not to drowse, but to think things out and to do them. One Rip Van Winkle, and he a conceit, completes the national roll in that direction for all time to come.

Such a discovery of our national traits and promise ought to interest us greatly, though we made it alone. It deserves double attention when it is shared by competent strangers. Probably no foreigner has ever spoken about America who deserves more respect than will be accorded to James Bryce, M.P. and Regius Professor of Law in Oxford University. His recent work, "The American Commonwealth," gives proof of the best trained powers of observation and statement and of the most candid use of them. Very notable confirmation of much that has been said upon the foregoing points could be culled from

his volumes. Of the educating power of our political system, of the enlargement of the influence of women in matters of intellect and morals, of the religious earnestness of the nation, he speaks in words so free from extravagance as to double their strength; but his testimony as a representative of the highest forms of scholastic learning and instruction is especially interesting and valuable where it deals with the point that remains to be touched.

The best development of mind requires particular conditions as well as general. Every soul, like every seed, is an individual. All the prairies in Dakota will not develop a head of wheat out of the berry that gets between the millstones; but let it be started with its root going downward and its blade upward, and then soil and season tell. We put emphasis then upon what we may call—

4. THE START.—In a land like this, every bright mind that keeps free from vices is sure to get some start and to make some headway sooner or later. Yet it is not sure ever to reach its highest function. The highest function of mind is to lead and mould other minds; and life is so short that the rule is that the destined leaders, in any department of thought and work, set out early. Genius has no rules. It may come by apparition as the angels do, and it comes about as seldom. Nine hundred and ninety-nine thousandths of all useful human greatness has been trained greatness. But who knows greatness *a priori*, so as to give it special development? Fond predictions are common enough, but they commonly fail; and if some sign were set by God on the foreheads of the coming guides of men, is it certain that such a mark would help them either to make ready for their office or to attain to it? Joseph's brethren are not fond of the portents of his advancement. So that the world over opportunity of training is the discoverer of capacity. Where capacity is to be common and is not to be wasted, opportunity must be common too. Where the lamps are to be so many, the torches must be allowed to find and to kindle them. Darwin, in concurrence with Spencer, already quoted, pronounces it no exaggerated

view that considers "all other series of events—as that which resulted in the culture of mind in Greece, and that which resulted in the empire of Rome"—to have been "subsidiary to the great stream of Anglo-Saxon emigration to the West." American Christians, recognizing the headship of Christ, may dare to follow the Christian writer whom Darwin so quotes, and to believe as much. Then what a subordinate part of our American career is to be made up of mere agriculture and mines, of manufactures and commerce, even of statesmanship and its best results of liberty and national thrift and happiness! Providence has ordered that long and mighty flow of the past ages. Let piety maintain the stream! Or if, it having reached its western limit, it can *flow* no farther, then let the head of waters lift itself! Let mind be elevated into power, by making it the very first office of American Christianity to train her own offspring for their world-wide work. That is a broad and comprehensive task. The development which even history, and still more Christian faith, predicts for mind in America can no more be brought about by means of the established seats of learning than can all the hungry children in New York get food at Delmonico's.

At this point it is that Mr. Bryce's words demand very thoughtful attention. He is offering not incidental but formal answer to that American disparagement of the more modest colleges, which is often made in supposed loyalty to the larger and more famous ones, when he tells what his British eyes have seen among us. First, he explains the marvel that men as competent as are many of the teachers in our smaller institutions accept such meagre support. "The reason is to be found," he says, "partly in the fondness for science and learning which has lately shown itself in America, and which makes men of intellectual tastes prefer a life of letters with poverty to success in business or at the bar." Added to which he very intelligently notes, especially in the smaller western colleges, the "religious motives" that hold the teachers to their work. Then of the colleges thus manned he says

what could not more effectually commend the present movement of our church for the judicious planting and aiding of colleges if he had written it in the office of the Board and at the request of the officers that are interested in that work. These smaller colleges, he says, "get hold of a multitude of poor men, who might never resort to a distant place of education. They set learning in a visible form, plain indeed, and humble, but dignified even in her humility, before the eyes of a rustic people, in whom the love of knowledge, naturally strong, might never break from the bud into the flower but for the care of some zealous gardener.

"They give the chance of rising in some intellectual walk of life to many a strong and earnest nature, who might otherwise have remained an artisan or storekeeper, and perhaps failed in those avocations. They light up in many a country town what is at first only a farthing rushlight, but which, when the town swells to a city or when endowments flow in or when some able teacher is placed in charge, becomes a lamp of growing flame, which may finally throw its rays over the whole state in which it stands. In some of these smaller western colleges one finds to-day men of great ability and great attainments; one finds students who are receiving an education quite as thorough, though not always as wide, as the best eastern universities can give.

"I do not at all deny that the time for more concentration has come, and that restriction on the power of granting degrees would be useful. But one who recalls the history of the West during the last fifty years, and bears in mind the tremendous rush of ability and energy toward a purely material development which has marked its people, will feel that this uncontrolled freedom of teaching, this multiplication of small institutions, have done for the country a work which a few state-regulated universities might have failed to do. The higher learning is in no danger. The great universities of the East, as well as one or two in the West, are already beginning to rival the ancient universities of Europe."

Of exactly similar tenor are the words of

Dr. McCosh printed in the *New York Tribune* of December 20. Speaking with no less weight of general knowledge and with much larger observation of American things, he emphasizes the importance of an education brought near by the smaller colleges to "parents and their sons," the cheapness at which it is afforded, and the attention which it gives to morals and religion. He says, "The instruction given has commonly been solid, though not varied or advanced. It has fitted many men for high positions in the country, as, for example, the President-elect of the United States."

There are two theories of the way in which the gospel age is to end. Some devout and earnest students of the Scripture expect no general triumph of Christ over the world's wickedness and unbelief till he shall come in his avenging power. The commoner view anticipates an increase of zeal and fidelity in the church, the steadfast working of the Holy Ghost with the growing number of his witnesses, till the largest hope that has been built upon prophecy or parable shall be fulfilled. The lump shall be wholly leavened; the fowls shall lodge in the branches that have grown from the mustard-seed. The nations shall be Christ's inheritance, and the uttermost parts of the earth his possession. If this is to be, the things which have now been spoken of have

an importance that cannot be overstated. What natural endowment could Christ's last army of victory be thought to need that cannot be looked for in this newest and composite race? What most favorable conditions of its training that cannot be present in this atmosphere of religion and liberty? What power of motive that is not already developing in the churches where a pure gospel is so widely preached, and in the homes and close by the cradles where American women blend with their cradle songs and hymns of faith their pity for a dying world and their triumph in the vision of Christ's coming kingdom? That a land so new should already have such a record in the work of Christian missions; that American students in such growing numbers should give themselves to this work; that farms and shops should witness the kindling of young souls which, when a few years of training have developed and furnished them, enter with power at the van of Christ's army of conquest—what does it all show but that there is in current Christian history a place larger than any mortal can measure to be filled by the educated mind of America? The filling of that place depends on three things, two of which God has largely assured to us—Christian preaching, Christian parentage, diffused Christian education.

Dr. Ganse, having spent the day of prayer for colleges with the faculty and students of the new college at Hastings, Neb., writes:

If there were any way of transferring to that portion of our church which is most intent on knowing and doing the will of God the impressions made on myself while president and professors and students prayed and spoke, with the freedom of a family, at the highest range of sympathy with the Redeemer's world-wide work, no further appeal in behalf of this work would be needed where that scene was understood. Old men from the home mission work were there—one of them the first missionary of our church to the white settlers of Nebraska. Their voices trembled and their eyes were

wet as they compared their hopes with the fulfillment which they were witnessing. Two candidates from that college are at McCormick Seminary now. Every succeeding class, for the next five years, already gives visible promise of maintaining the succession. A large proportion of these intended ministers are setting out distinctly for the foreign work. The outcome of that day of prayer is said to have been three students added to the number of Christ's followers, and a like number of former converts committed to the work of foreign missions. No wonder that Father Giltner, the pioneer missionary whom I have referred to, looking on such a scene in a college in Nebraska, quoted Simeon's words and declared himself ready to depart in peace.

Our little symposium on the question "*Am I called to the ministry?*" in the February number, is calling out valuable responses. Rev. Prof. T. H. Robinson, D.D., of the Western Theological Seminary, calls attention to a phase of the question not dwelt upon by the other writers, and which he is able to illustrate from happy recollections of his own experience as a pastor. He says:

The case considered is that of a ruling elder seeking the ministry of the word. Why, he has a ministry of the word open to him now, dignified and supported by his office, that any man might envy. In the visitation of God's people, in the places of social prayer, in the Sabbath-school, in church courts, in promiscuous meetings, wayside assemblies, street preaching, gathered companies anywhere, he may preach Christ, explain the word, guide sinners, comfort saints, warn and rebuke the hardened. I had elders in Harrisburg who preached at my weekly services, assisted me in revivals, conducted prayer-meetings, etc., etc., and found work so varied and important that all their spare time was in demand. And to it they added the secular work—baptized and devoted to Christ. The addition of Sabbath *official* sermons, administration of sacrament and the "Rev." to their names would have added very little more than it took away from their power and influence. We have our "schools of the prophets." I wish it were possible to have "schools of the elders," where they might be trained and taught how large things the Lord expects of them. Our young Christian men should be in training, under all our pastors, for the eldership and its share in the teaching work of the church. A church that has elders should never be "vacant." It has a divine ministry.

And now comes a pleasant letter from the man himself whose seeking of advice occasioned the correspondence which we published. He writes:

I have recognized in the February number of THE CHURCH AT HOME AND ABROAD

an abstract of the letter written to you, and I have read with interest the answers it has called forth. I may perhaps add that Rev. — [one of those writers] was for years my pastor, and to his influence as much as that of any other man is due the active interest I have taken in religious matters. The church in which I am working is one which has grown out of a mission Sabbath-school established by his old church—although my active work dates from a time considerably after he left this city.

I desire to thank you for your kindly interest in me, and to tell you that your correspondence aided me materially in finding, as I believe I have done, the solution to the question asked you.

That solution he sets forth as follows:

After careful and prayerful thought I have been able to see but one course open for me at the present,—which is to remain where I am and make my time, my work, my money, count as much for the Lord's service as my abilities will permit.

It has not seemed to me that the call has been imperative to give up a line of life in which my success seems assured, for another the outcome of which must be more or less of a doubtful nature. On the contrary, the call has come, so imperative that I could not disregard it, to remain and add my strength to build up God's church here.

This recognition of the opportunity to apply his strength and resources "to build up God's kingdom *here*"—that is, in the very place in which God has called him into his kingdom—is a most important and instructive part of his experience. Perhaps this may be deepened and enlarged to him and to other elders by what is so forcibly written in the letter of the experienced pastor and teacher, Dr. Robinson.

From Dakota comes a letter adverting to this topic, in which the writer, a minister, expresses the opinion that "one point has been omitted," nothing being said about

speaking power, which he rightly regards as "a vital point." He says:

A man must be able to hold an audience; and this power is not given by seminaries [but should be shown at an earlier stage.—ED.]. In all our fields we can point to men who, while doing fair work, would have been better out of the ministry. I have been among miners, etc., this summer, and you would be amused to hear the criticisms made on ministers who have entered the work by the short route.

The heroism of foreign missions was made very manifest when Bishop Thoburn spoke of a missionary, then present, who on the morrow would leave a wife and five children, and not see them again for years.

And the heroism of home missions was made just as manifest when Bishop Fitzgerald told of preachers in the South and West living on the most meagre salaries, and not able to pay their railroad fare to the place of their annual conference.—*Zion's Herald*.

Is there not danger of our making too much of the "heroism" of self-denial for Christ's sake? We knew a good man who in early life was the captain of a whale-ship and went on long voyages. His oldest child was four years old before he saw him, and several of his children were two years old or older before he could see them. He was a good father and husband, and he and his wife endured that great privation of each other's company without murmuring, because it was incident to his calling. They did not doubt that God called him to that work, and both of them to that self-denial.

We know a man yet living, an unostentatious, devout man, whose business, honestly and patiently pursued but without pecuniary success, kept him near the Gulf of Mexico, while his family were in New York for seven weary years. He and they hoped that each year would be the last, and he

could not afford the expense of the long journey for a visit. He lived it through and never murmured. He had no doubt that his heavenly Father appointed him that trial, nor that his Father's love for his family was stronger than his own.

The opportunities for Christian heroism are not all in the ministry. Is there any calling in which it would sound worse to boast of it?

It is authoritatively stated that the Synod of New Jersey has relatively a larger mission field than any other eastern synod. In the Synod of New York one church in seven needs aid; in Pennsylvania, one in thirteen; and in Ohio, one in fourteen, while in New Jersey one church in four needs assistance. The overflow of New York and Philadelphia brings to New Jersey an increasing number of people whose spiritual welfare must be provided for by the evangelical churches.

A missionary in Valparaiso, Chili, sends to Mr. Black ten dollars for five copies of *THE CHURCH AT HOME AND ABROAD*, which he desires to distribute among foreign residents in that city. We are very grateful for this evidence of appreciation of our magazine by a missionary, and by the intelligent Americans or Europeans whom he finds in that South American city.

Knowing the desire of our readers to be informed of the mission work of the church of Christ in its other branches, as well as in our own, we requested Rev. W. H. Black, auditor of the Board of Missions of the Cumberland Presbyterian Church, to give us an account of the work of that church. He has kindly done so in the contribution to our pages bearing his signature.

FOREIGN MISSION NOTES.

BY THE SECRETARIES OF THE FOREIGN MISSION BOARD.

We recommend any who have been troubled by the late attacks of Canon Taylor on the mission work to read the speech of Lord Northbrook, delivered in the Missionary Conference in London in June last. It is found in the Conference Reports now on sale by Fleming, Revel & Co., Bible House, New York. The testimony which he gives, both for himself and for a long array of distinguished men who have held high positions in India, and have been enabled to judge of the missionary work, not with any prejudice in its favor but from the standpoint of statesmen carefully considering influences and agencies, should be deemed sufficient by all sensible men. If testimony is worth anything, then here is a mass of evidence which both from its character and its extent should be sufficient to rest the case. It should constitute such a bulwark as should be able in all the future to resist the periodical and superficial criticisms which a certain class of men are so fond of making.

When men object to the work of missions on account of its cost, and undertake to parade figures giving the exact amount which is paid for the conversion of each human soul, they should consider not merely the results gaited year by year, for it is only the seed time yet in most mission fields. The vines which we believe to be of God's own right-hand planting may not yield anything the first year, and for a considerable period they will hardly have come to bearing: there will of course be a scanty fruitage. But once planted at a given expense, the fruit-bearing will go on for many years. If, for example, missionary work in Japan should cease with the close of the year 1900, and yet the work should continue thereafter to be carried on, as we believe it will be, by the Japanese church even for generations to come, would it be fair to measure the cost

by the results up to that point only, or should there be placed to the credit side the whole future of Christianity in the Island Empire? Through all these years the eastern and middle states of our own country have been carrying on mission work in the great West. Countless congregations which were established with missionary aid have long been self-supporting, and not only that, are now joining heartily in the work of further and ever further extension. Would it have been fair to contrast the annual missionary appropriations for those churches year by year with the results attained in those years merely, or should there be put upon the credit side the whole past and future of those churches with their own aggressive missionary work, carried on, we trust, until the whole earth shall be filled with the knowledge of the Lord, as the waters cover the sea? When will the doubting and faltering among our Christian people—we speak not of those outsiders who love cavils and carping and religious pessimism—when will our own church people apply a little of the arithmetic of common sense to the objections that are so often raised in our secular press and which have become in fact a sort of fashion of the day?

Rev. Nundo Lall Doss, an educated native Christian minister of Calcutta, has given in the *Chronicle of the London Missionary Society* a very clear classification of the people of India upon whom missionaries are to work.

The first class is the great uneducated mass whose religion is simply a veneration for old custom, an unbounded admiration for the popular Hindu books, strict regard for heathen rites, and the superstitious worship of any text of Sanscrit, whether they understand it or not. "Most Indian missionaries," says Mr. Doss, "are engaged in work among this class.

These are the people whom the missionary meets in the bazars or in his visits to outlying villages. They are approachable but unimpressible. Any man deeply imbued with the spirit of Christ and yearning with an earnest desire for the conversion of souls, by the clear presentation of the simple truth of the gospel may hope, with the Spirit's aid, to accomplish good results. There is, however, no such readiness, even among these plain people, to receive the truth as is found in some other fields, for example Siam or Japan."

The second class are the priests and those learned in Hindu literature. This embraces not only Brahmans but professors and teachers of the ancient religion and philosophy of the Hindus, all of which is in Sanscrit. This class embraces the doctors and monks who are conducting Sanscrit schools in Benares. Many of these men claim to be very religious. Some are very astute and keen-witted. They adopt some one of the six schools of Hindu philosophy and make it a specialty. They are staunch upholders of the old Hindu religion. Their influence is very great, though it is daily decreasing. They present a rather discouraging sphere of labor for the missionary. They are fixed in their resistance to anything but Hinduism, and their livelihood depends upon their professional labor. "Yet," says Mr. Doss, "I would like to see a few missionaries here and there, well acquainted with Sanscrit literature and philosophy, and thoroughly competent to fight with these learned Brahmans on their own ground. This should be the work of a few, and these should be men who would take up the work from pure choice and taste, encouraged and helped by their societies to carry on that particular work."

Since the formation of the Independent Synod of Brazil, in accordance with the action of the General Assembly at Omaha in reference to union and co-operation on the mission field, it will be well to bear in mind the fifth resolution which the Assembly then adopted. It is here subjoined. The brethren in Brazil should be made to

feel that they are not entirely cut off from the sympathies and fellowship of their brethren in this country. The provision made by the General Assembly seems admirably designed to meet the case.

5. That each home presbytery shall from year to year, in its statistical report, place on a supplementary roll, to be published with the remainder of the report in the Minutes of the General Assembly, the names of all ordained missionaries who, having been sent out by it, are still engaged in our foreign missionary work, but who by joining union presbyteries in harmony with the reformed doctrine and Presbyterian polity, have severed their former membership with the home presbytery.

The recent failure of the Chilian congress to pass the constitutional reform bill was a sore disappointment to the friends of Protestant Christianity in that little republic. The bill provided for annulling that article in the constitution which recognizes the Roman Catholic Church as the state church, and declares the worship as conducted by that church to be the only legalized form of worship.

The failure of the bill seemed to render it next to impossible for our mission there to secure, what had long been desired, a charter which would enable it to hold property and give it legal standing before the public. The effort, however, to become incorporated was not abandoned, and we are gratified to learn, from a letter just received, that a charter was granted to the mission on October 31, under the name of *La Union Evangelica de Chile*. It provides that "those who profess the Reformed Church religion according to the doctrines of the Holy Scriptures may promote primary and superior instruction according to modern methods and practice and propagate the worship of their belief, obedient to the laws of the land." It provides also that "this corporation may acquire and hold lands and buildings necessary for the expressed object, and retain possession of the same by act of the legislature," etc. This legal recognition is believed to be a long step in the direction of the evangelization of Chile, and the mission is anxious to take advantage of it with-

out delay. A growing conviction on the part of our brethren there is that one of the most effective methods of planting the gospel in that field is to foster Christian education—an education “saturated with the Bible,” as Dr. Duff was wont to express it. They are especially desirous that our “Instituto Internacional” of Santiago, a large and flourishing boys’ school, already almost self-supporting, should be established on a permanent basis. It occupies at present a rented building wholly inadequate to the increasing demands of the institution, and in strong contrast with the fine structure owned and occupied by the Jesuits for school purposes. In a recent number of the *Record*, published in Valparaiso, an earnest appeal is made to the friends of Christian education in Chili, and the request comes to us that it be repeated in the ears of the Christian people in this great republic. It runs thus:

A gift of land or buildings, or a contribution of funds to erect generous and adequate school accommodations now, would accomplish what the benefactions of Elihu Yale did a hundred and sixty years ago, for Yale in New England. Six hundred pounds were given by that thoughtful merchant, which placed that “Collegiate School,” then in its infancy, on such high vantage ground that it was enabled to commence a work of education that has sent forth into all the earth eleven thousand men, who have carried the impulse of good learning into every portion of North America, and even to distant regions and shores.

As property is high in Santiago, it is estimated that \$25,000 or \$30,000 will be required to give the school a permanent home and fairly equip it for work. The mission is of opinion that \$10,000 secured now would warrant beginning the enterprise and virtually assure its success. The importance of the undertaking can scarcely be overestimated.

The late Missionary Conference was considered a centennial way-mark in the work of missions, a point for review and for wise prospecting of the future. The best judges who have spoken upon the subject, all earnest friends of the cause, are far from as-

suming that the old lines of work are necessarily to be pursued indefinitely. Their minds are open to the question of any changes of method that may promise good. A fellow of the University of Bombay, writing in the *Mission Record* of the Church of Scotland, and in an apparently friendly spirit, speaks as follows:

No one can forecast the future of Christianity, or define the exact methods of its development among the great races of mankind now being brought under the influence of the gospel; and to try to mould the great churches which will doubtless arise among these millions on millions of the human race, say on the lines of the Episcopal Church of England, or of the Calvinistic Church, or of the Methodists or Independents, is to try to limit the progress of thought and to force living freemen back into fetters, or to palm off upon the new converts a cabinet of theological fossils as living things. We must not give up old vitalities because they are old, neither must we try to slay the new vitalities because they are new. The missionaries must stand watching, ready to meet circumstances as they spring up around them, and must be free to adopt any method which will bring saving spiritual truth into contact with the great streams of spiritual thought which are ever coursing up and down in the minds of nations just waking to know that they are men, and that there is a God and a Redeemer of men.

Rev. J. Shillidy, in an address at Duncairn, Ireland, recently, packed very closely some telling statistics of progress in India. First, as to contributions. We have risen from Carey’s collection of \$65 in 1792, to \$10,250,000 as a recent total. Second, as to societies. In 1813 there were at work in India two societies. In 1830 they had increased to 9; in 1887 they had increased to 57 separate missions. In 1851 the mission stations in India and Burmah were 220. In 1881, after thirty years, they had grown to 601. During the same period the native churches had increased fifteenfold, the number of native ordained pastors twenty-sevenfold, and the number of lay agents from 493 to 2856. The Roman Catholic Church has 93 native priests in the whole of India, but there were in 1881, 461 ordained Protestant

native ministers. With all the boasted success of Roman Catholic missions, the number of their churches in India is 2677, while that of Protestant churches is 4180.

"In the life of Robert and Mary Moffat, just edited by their son, we are reminded that for ten years the early mission in Bechuana Land was carried on without one ray of encouragement for the faithful workers. No convert was made. The directors at home, to the great grief of the devoted missionaries, began to question the wisdom of continuing the mission. A year or two longer the darkness reigned. A friend from England sent word to Mrs. Moffat asking what gift she should send out to her. And the brave woman wrote back, 'Send a communion service; it will be sure to be needed.' At last the breath of the Lord moved on the hearts of the Bechuanas. A little group of six were united into the first Christian church, and that communion service from England, singularly delayed, reached Kuruman just one day before the appointed time for the first administration of the Lord's Supper."

If the accounts given of the princely gift made by Baron Hirsch, of Paris, for the education of the lower classes in Russia are authentic, they indicate a very significant movement. This beneficent baron, who is a gentleman of immense wealth and a Hebrew, has conceived the idea that the very best thing for the Jewish race and for the interest of mankind generally would be the amalgamation of all Hebrew populations with those bearing the Christian name. He maintains that the Jews have long ago ceased to look for a literal incarnation of the Messiah. He himself appears to have no religious faith of any kind, but moved by philanthropy, and especially by a desire to benefit his Hebrew brethren, he seeks by his gift to obliterate those barriers and distinctions which hedge his race. He has ascertained that there are over four millions of Jewish children in Russia who are in a state of great ignorance and degradation. He seeks their

education, but not separately. It is his wish that his large gift, said to amount to some millions of dollars, shall be devoted to the education of Jewish and Christian children together. He is quoted as saying:

In San Antonio and Belleville mixed Christian and Jewish marriages take place every week. The Jewish race is now disappearing. There are numerous instances of conversion of Jews to Christianity, but I cannot recall a solitary instance of a Christian becoming converted to Judaism. The salvation of the Jews is in assimilation. Let them be amalgamated and merged into Christianity. Let the fusion be complete. Let Jewish isolation be broken down. Let Jews as a distinct race disappear. This will be a solution of the Jewish question and a blessing to civilization.

A "Hand-book of Missions" was published in connection with the World's Missionary Conference in London, in June, 1888. The volume was deemed an admirable one, but incomplete in its reference to American missions. A "Missionary Year-book" is now in contemplation, the American and Canadian portions thereof to be written and edited by Rev. J. T. Gracey, D.D. This will be united to a somewhat larger department relating to European missions, and the whole will be published on both sides of the Atlantic. It is proposed to give in this work a full presentation of the work of the American societies. There is now on the part of earnest and aggressive Christians everywhere a demand for systematized and accurate missionary information. In the midst of all the indifference which paralyzes the energies of thousands even in the church, there are other thousands who seem awake to the vastness and importance of the world's conquest for Christ.

This Missionary Year-book will be published by Fleming H. Revell, 150 Madison Street, Chicago, Ill., and 12 Bible House, New York.

Let it not be forgotten that the two large and handsome volumes of the reports of the London Missionary Conference are now ready for sale. They should be found in

every pastor's study and Sabbath-school library, and in fact in every Christian home. Rev. S. J. Humphrey, one of the secretaries of the American Board, who was not present at the Conference, has recently issued a personal circular, in which he says:

I am delighted and amazed at the amount of information condensed in these two volumes. In this Conference Nineteenth Century evangelization seems to have touched its highest water mark. It is doubtful if any convocation since the councils of the early fathers has excelled it in the great Christian forces represented, in the range of the topics discussed, and in the amount and value of the information brought out. These volumes are in some sort a phonograph, in turning the leaves of which one hears again, in substance, the discussions of that remarkable gathering. If I had a million, I would like to lay a copy of them on the table of every pastor and of every intelligent layman in this (western) district. I have not a million, but I will do the next best thing. By special arrangement with the publisher, I will furnish these two volumes at these rooms for \$1.50 a set. If you order them by mail, they will go to you for \$1.80, postage prepaid. This arrangement is made for the single purpose of giving these books the widest possible circulation.

The same arrangement will be made by the Presbyterian Board of Foreign Missions. Any person calling at the rooms of the Board can obtain copies for \$1.50 per set, and any one at a distance may order them by mail by sending \$1.80.

The way is open at last for the establishment of a boarding-school among the Nez Perce Indians, on the Umatilla reservation. For two years efforts have been made by the Board of Foreign Missions to secure a grant of land for such an institution from the government. All efforts have been in vain until recently, when the consent seems to have been cheerfully given, and the Umatilla Indians have most heartily voted a grant of one hundred and sixty acres on their reservation for this purpose, the Catholics receiving a like grant. Their reservation is near the scene of the Whitman massacre, and the germs of the Nez Perce mis-

sion may be said to have been planted by that distinguished martyr and those associated with him. The Umatillas, who have been reared under Presbyterian influences, are of a high type of Indians. They have no school privileges for their children, of whom there are over seventy who would be likely to attend. A boarding-school there established would also make provision to some extent for the children of the other fragments of the Nez Perce race, and of all Indians within the bounds of the Synod of the Columbia. A deep interest is felt in the institution and in all that concerns the Indians by the synod and by the presbyteries of Oregon and Idaho Territory. It is a time to act and to act promptly.

An elder who lives near the reservation and is deeply interested in its work suggests that at an early day a theological department be attached, and that the work of Miss Sue McBeth in training young preachers be transferred from Mt. Idaho.

Just as we go to press, cheering news comes to us from our work among the Indians on the Omaha reservation. Services have recently been conducted in the Black-bird Hills for two consecutive weeks by Rev. R. M. L. Braden, the evangelist of the Presbytery of Omaha. At the close of the services thirty-three persons gave good evidence of conversion. Five of these were white people connected with the government agency or the mission, but twenty-eight were Indians, and some of them "the most hopeless cases of heathenism in the tribe." Bible readings were given in the day-time, which were largely attended, and preaching services were held in the evening. An additional evidence of their interest in the work is found in the fact that, out of their deep poverty, they contributed largely toward meeting the expense of the work, as a thank-offering for what the Lord had done for them.

All the indications are that an unusually large number of men from our theological seminaries might be commissioned to the

foreign field this year were the state of the treasury such as to warrant an earnest and unequivocal call. Evidently the cultivation of a missionary spirit in our colleges during the last two or three years has produced results; and if there are any who are skeptical on this point, possibly by way of pretext or excuse for inaction or stinted giving, that skepticism may be laid aside. Very plainly the pinch now is on the part of the churches. The great and emphatic want is for means to send. There are preachers, but how shall they preach except they be sent?

Of Korea it is not necessary to speak specifically, and perhaps not wise, for the situation is not altogether assured; but it is enough to say that our missionaries are enthusiastic in their feeling of encouragement at the success which has been granted them in their work. The manifest interpretation of God's providence is, "Speak to the people that they go forward." Korea is afraid of Russia and afraid of China, shrinking like a timid hare between the bear and the dragon, but her hands are outstretched to America in confidence and in hope of help. American influence is sought after; American teaching is desired; the American faith, except for prudential reasons, is not feared.

Dr. Heron, of Korea, in a recent letter urges the importance of a fresh vaccination of missionaries going to any of the Asiatic mission fields. Those with whom a long interval has passed since a successful operation are not wholly safe, and to depend upon being vaccinated on arriving at the field is more or less precarious on account of the difficulty of securing active virus. A New York pastor some years since gave an amusing account of a Lutheran church member who came to New York bringing a letter of dismissal and recommendation from her pastor for church membership in America, the substantial facts of the letter being

that the bearer had been "baptized, catechized and vaccinated." The last of these commendations as well as the others might very properly enter into the necessary qualifications of all missionary candidates, and to them should be added another, namely the securing of a passport.

READ THE REPORTS. They are the most carefully-prepared and complete sources of information concerning the missionary work of the Board. One of the members of the New York Woman's Board of Foreign Missions, at a very large meeting held in the Mission House recently, gave a most carefully-prepared and interesting resumé of the work in China. It was listened to with deep attention as an instructive and stimulating paper. At the close she modestly stated that all the material of her paper had been drawn from the annual report, a copy of which she held in her hand, and which was obtainable by all who desired it, free of expense.

The chief difficulty with reference to missionary intelligence is that people are in haste and do not feel like devoting the necessary time to a thorough study of the subject. Or they imagine that the current literature, reports and monthly magazines are so generally read by everybody that anything taken from their pages will seem very trite. Something is desired that is entirely fresh, that nobody else has seen, that is specially attractive and specially adapted to the occasion. Now missionary intelligence in just that form is exceedingly scarce, but on the plan above named there are rich mines which might be worked in the back as well as in the current numbers of *THE CHURCH AT HOME AND ABROAD*, and in the annual reports.

Presbyterian missionaries in Canton, China, waited ten years for their first convert, ten years further for ten more converts, ten years further for the first hundred; but during the last ten have received 700.—*Rev. B. C. Henry, D.D.*

HOME MISSION NOTES.

BY THE SECRETARIES OF THE HOME MISSION BOARD.

Rev. George C. Noyes, D.D., who had been more than twenty years pastor of the Presbyterian church at Evanston, Ill., died at home January 14, 1889. He was an active man and was widely known, and all the newspapers of our church have already given just and discriminating obituary notices.

It is pertinent to these pages to say that he was deeply interested in the work of home missions and thoroughly familiar with it. He had travelled much in the West, and was a careful observer of all that had a bearing on the development of the western states and territories and the increase and distribution of the population.

For several years past, by the choice of his brethren, he had been chairman of the Committee of Home Missions in the Presbytery of Chicago and the Synod of Illinois.

Dr. Noyes wrote me a very cheerful letter January 7, "bolstered up in bed," as he said, because of a "severe and painful attack of pneumonia;" but he added, "The disease seems to be broken, and I expect to be out again and at my work in ten days." But alas, the tenth day saw him laid in his grave!

H. K.

The five thousand New York Indians occupy nine reservations in that state. Last winter the legislature appointed a committee to visit all these reservations and take testimony as to the social, moral and industrial condition of the several tribes, look to the title of their lands and the treaties made with them by the general government and by the state of New York. The committee has done its work and prepared its report. Missionary work and school work has been done in all the tribes, native churches have been found in most of them; but in most of them paganism is still strong, in some of them still predominant. Heathenish rites still prevail, tribal laws and government

are still observed, and laziness, licentiousness and general degradation still abound.

The committee propose to strike at the root of the difficulty, and recommend that a compulsory school law be enacted, and that the lands of the reservations be allotted in severalty among the several members of the tribe—a law which shall prove a radical uprooting of the whole tribal system. Give every Indian his farm and his home inalienable for twenty-five years, clothe him with the prerogatives of citizenship, compel his children to attend school—the time has come for the enforcement of such measures with a firm hand. Neglect of them is not clemency any longer; it is cruelty.

We are glad to find in our correspondence an increasing number of reports of revivals. They are not confined to any particular part of the country, but they are specially notable in the range of states this side of the Rocky Mountains, as Dakota, Iowa, Nebraska and Kansas.

They are also very noticeable on the Pacific side, especially in the Northwest. Mr. Moody, who is moving southward, was in the cities and large towns of the Northwest, as Portland, Seattle, Tacoma and Walla Walla, the first of the winter. Rev. A. H. Lackey, D.D., of Kansas, is doing evangelistic work in Oregon. We hear of 135 additions to the First Church of Seattle, Wash. Ter., in the last nine months. The news from Tacoma is equally encouraging; 58 additions to the church the last seven weeks are reported. Good news comes from Kelso, Union Ridge and La Camas. The First Church, Portland, received 84 members in one day, and the Fourth Church 20. From these and other causes new churches have been organized and new church edifices have become necessary. We hope to hear of equally good or even better news as the weeks and months of 1889 go forward.

Lay preachers or more preachers to supply the feeble churches and waste places are matters very much in the thoughts of the church at the present time.

All our readers will read with interest a letter on another page, written at our request by Stephen Torrey, of Honesdale, Pa., now eighty years of age. Mr. Torrey fears he will be accused of egotism for writing his own experience. Let him dismiss all such fears. His experience was what we wanted. *He has told us how to do it!* What he has done in one presbytery or needy section of the country, other men can do in other presbyteries and other sections of the country. The letter of Rev. A. L. Kelly, immediately following that of Mr. Torrey, is of the same import and equally instructive. The light begins to dawn on this dark subject.

DEAR BROTHER:—The enclosed collection is from the brethren in the territorial penitentiary located here. There are only eleven of them who belong to our church, and the only way they have of making money is by selling fancy work, riding whips, bridles, watch guards, etc. So you see that this is a sort of *widow's mite* collection. They said send it where it will do most good. Thinking that money can be raised more easily for foreign missions than for home, I send to you.

Very truly, SAM. F. MOORE.

Lest our readers should suppose that it is common to have Presbyterians in state prisons, we wish to say that as we understand, there is a Presbyterian church and its pastor and another minister, who is a teacher in the town where this penitentiary is located, and that through their labors a considerable number of convicts have been converted since they went to prison and have been received into the Presbyterian church of the place. We hope such labors will continue till all the inmates are converted and received into the Presbyterian Church!

We gratefully receive the contribution raised with so much difficulty, and shall try to use it where it will keep men from crime and imprisonment. What better use can we put it to?

Last month we called the attention of people of large wealth to the great opportunity now before them to extend the kingdom of God by giving to his cause all they possessed in excess of \$1,000,000. Since then, in talking of this matter a gentleman related the following incident: "I remember hearing a number of years ago a prominent minister in one of the largest of the New York city churches announce from his pulpit that \$30,000 was as much as any Christian man ought to possess; the interest on that sum was ample to meet all his wants, and all over that amount should be given to the Lord's cause." In walking home after the sermon with a young man then receiving \$1200 salary, he said, "The Doctor placed the amount at too small a figure; if he had said \$50,000 he would have been about right." At that time that young man was giving a tenth of all his income to God's cause. He went into business, gained his \$50,000, still giving his tenth, gained his \$100,000, then his \$500,000, until he reached a million or more. After gaining a hundred thousand he ceased to give his tenth, because, he said, he was giving more than others. How differently the story of Andrew Ferguson reads, on page 271!

Our synodical missionary of North Dakota is out with a strong appeal in behalf of Jamestown College. He says:

It is my deliberate judgment that no means can be contributed toward the educational institutions of our church which will go further in God's providence toward effecting lasting and beneficial results for the cause of Christ and Presbyterianism than contributions, at the present time, to Jamestown College.

The good work often done by seminary students in summer vacations is exemplified by the experience of Oak Street Church, Wichita, Kan. An edifice was built in 1886. Rev. A. E. Garrison held services for a year and gathered a considerable congregation and a fair Sabbath-school. After him Rev. S. L. Hamilton labored two months and managed to effect an organization with

twenty-one members. For the next six months or so services were maintained and the ground held under the care of members of the Young Men's Christian Association, but with little or no gain. Mr. Edward E. Weaver, middler in Princeton Seminary, came last May and was enabled to build on the foundations thus laid. For four months he held regular morning and evening services, with some special evangelistic and other meetings and a good deal of visiting and personal effort. The results of the summer's work may be thus summed up: attendance on church services and Sabbath-school doubled; a marked increase of church interest and fellowship; prayer-meetings, young people's meetings and ladies' aid society organized and maintained; and nineteen persons received on confession and seven by letter, making forty-seven on the church roll. In all this work the young ladies of the First Presbyterian Church were very active and helpful. The people are now anxiously looking for a pastor to carry on the work so happily begun.

Wichita's boom has measurably subsided. But it is a city of thrift and promise, with beautiful homes, stately business blocks, fine streets, large manufactories, street cars, electric lights, ample water-works, strong churches, thriving schools and universities. There are five hearty and growing Presbyterian churches in the city.

SUSTENTATION.

The month of March is the one designated by the General Assembly for collections for sustentation. Two statements on this subject need to be emphasized.

1. The synods of New York, New Jersey and Pennsylvania having undertaken to do all the missionary work in their own bounds by contributions other than the regular contributions to home missions, were allowed by act of the General Assembly to turn their sustentation collections to that purpose.

2. Much the larger part of sustentation funds having come from these three synods

hitherto, our sustentation treasury has been without funds most of the past year.

But all the old arguments for sustentation remain in full force; and as to these three synods they have additional force. The synodical aid fund in the Synod of New York is thousands of dollars in debt. This is the month to lift that debt. If the churches will promptly come forward now and take the prescribed collection—prescribed by the General Assembly—that debt can be wiped out of existence, and the treasury be replenished for the work to be done till the month of March comes round again.

Then what shall be done for the cause in other synods? Applications come in continually for sustentation aid in other states, and now for months past we have been compelled to say, We have no funds to draw from, and we see no prospect for any till the month of March arrives.

We beg of the pastors and churches not to forget or neglect this cause.

Here is a vivid and somewhat serio-comic sketch of the trials of a missionary teacher—no matter who or where:

To say that we have been very busy since coming here does not begin to express it. We have worked day and night, and we are still doing so. Everything is terribly "down at the heel," and it seems to require all of a woman's intuitions, a man's strength and a knowledge of all the arts and sciences to get them up again. Mr. — means to be helpful, and is very kind indeed; but he *out-natives* the natives in the slowness of both mental and manual processes. Sometimes, after a season of trial with both, I fall to wondering if I was not sent here in order to "let patience have her perfect work." You can imagine a house that has had no woman's hand in it for nearly two years must present a fine field for operations in any locality; but plant it where sand-storms, flies, Indians and (begging pardon) bed-bugs abound—where there is a scarcity of paint, whitewash and female help—and you have a citadel which would have left Alexander the Great nothing to sigh for. The school-house was in much the same condition, only there was so little light that the dirt was not so apparent.

CONCERT OF PRAYER.

HOME MISSIONS IN THE OLDER STATES.

This is the subject of prayer which the secretaries of the Board of Home Missions propose for the monthly concert in March. There are many aspects of this subject which render it interesting and important, deserving to be remembered not only in the one hour of social prayer and conference to which the phrase *monthly concert* is usually applied, but in continuous thought and prayer, in private and in public.

Our attention is most easily secured to home missions in the new states, and in territories yet to become states. The appeals for them are most stirring to our patriotic and Christian hope and zeal. But the life and thrift and hope of these new communities largely come of an immigration which depletes and enfeebles older communities, churches, households. The growth of cities, as rapid east as west though attracting less attention, withdraws the vigorous and enterprising young men from many rural communities in which their fathers found full occupation for hands and brains. Country stores and shops are made useless by the easy accessibility of the city emporiums, and agricultural machines enable one man and a pair of horses to do the farm work which used to employ a dozen men. These and kindred causes diminish the number of people in the vicinity of many a country church whose pews used to be filled with families in which a larger proportion than now were sturdy men. Many such churches reared the men who are now managing banks and railroads and factories in cities, and working the mines of the West and the South. Shall such churches be left to die out and such rural regions be given up to popery or to atheism?

The Board of Home Missions and its secretaries have never thought so. They are right in asking us to remember home missions in the older states—to remember them in our prayers and in our consecration of money to holy uses.

The church has lately shown signs of awaking to this aspect of its home mission work and forming a more worthy estimate of its importance. In several of the older states this awakening has notably synchronized with the movement for making synods larger bodies and for assigning to synods work worthy of their size, their resources and their power.

The Presbyterians of New York, New Jersey and Pennsylvania have recognized home missions within those states as a work which belongs to themselves, for the fulfillment of which they need neither outside help nor outside control. They have released the Board of Home Missions from all further care of their respective fields, and have courageously assumed the responsibility for their thorough evangelization.

As was confidently predicted by those who earliest advocated this movement, it has not diminished the interest of these synods in the general home mission work of the church, administered by the Board of Home Missions in the regions in which synods are not yet mature enough and strong enough to assume it. On the contrary, while ceasing to draw money from the general treasury, they have even increased the contributions which they send into it.

The Synod of New York, at its meeting in October last, received from its Committee

on Synodical Aid—which means synodical home missions—the encouraging report that, while upwards of \$15,000 was contributed to its treasury during the year ending May 1, 1888, the contributions to the treasury of the Board of Home Missions were more than \$15,000 in excess of those for the former year. Here is an advance of \$30,000 in the contributions for home missions, by the New York Presbyterians.

It is true that in the working of a new plan there was some confusion of thought and action, whereby not enough of this \$30,000 went into the synodical committee's treasury for its work, and the Board of Home Missions, recognizing this, first loaned the synod \$10,000, and afterwards made the loan an appropriation in the confident hope that when the people and sessions get the matter clear in their minds, and their methods of contribution rightly adjusted, there will be no further need of such loans or appropriations. The Presbyterians of New York are going to occupy for the Lord all the ground of their own state, securing gospel privileges to all its people; and they are going to send more money and more men and women than ever before beyond their borders, to help occupy for him all the wide land.

The Synod of New Jersey has had as encouraging success. At its meeting in October last its treasurer reported receipts for the year exceeding \$10,000, and its Committee on Synodical Home Missions reported that the contributions to the treasury of the Board of Home Missions had not fallen below those of the previous year. Thus the synod's care of its own churches wrought a net gain to the General Assembly's Board of Home Missions of the full amount previously drawn from its treasury for the help of New Jersey churches. Thus the Board is a gainer to the extent of nearly \$10,000.

In the Synod of Pennsylvania, convened at Erie in October, we listened with no ordinary interest to the report of its Committee on Synodical Sustentation, announcing its experienced and assured happy relations with the Board of Home Missions and its confident looking forward to the "not distant day when, through increased interest and augmented contributions, we [the synod] may be able to still more completely relieve this great Board of the church."

The synod subsequently adopted the cheerful report of its Standing Committee, from which we quote the following paragraphs:

With this labor of love, which must commend itself to every man's heart and conscience, the Sustentation Committee commences its work in confident assurance that it will soon have the means at its disposal to extend its helping hand to every dependent church and discouraged pastor within the bounds of our great synod.

In this connection your committee refer with much satisfaction to the pleasant relations existing between the Home Mission Board and the synod's Committee on Sustentation. In recognition of the fact that this twofold work has a common motive and aim, these agencies have co-operated in active service, to the manifest advantage of both, during the past year.

Thus in these three older states, embracing more than one third of all the ministers and more than one half of all the communicants in the entire church, the synods which are responsible for the direct care of the field are pleasantly and expeditiously assuming the entire home mission work within those states, and at the same time generously enlarging their contributions to the general treasury of the church for the prosecution of the work which its Board of Home Missions is so wisely conducting and so bravely pushing to the utmost borders of our continental land.

The secretaries of the Board of Home Missions send our readers these interesting statements for the monthly concert:

Our last Annual Report shows that we had last year 20 missionaries in New England, 122 in New York, 23 in New Jersey and 75 in Pennsylvania, or a total of 240 in states bordering on the Atlantic, without counting any other of the older states. This number of missionaries is certainly no inconsiderable portion of our whole number, and make them and their work a fit subject for concerted prayer, and their presence and their labors show that whatever may be done for home missions at the West, there still remains much to be done at the East. Indeed interest in the work in these eastern states has undergone enlargement the last half dozen years. New Jersey continues to add to her number of churches every year. A letter in these pages shows parts of Pennsylvania undergoing development, by new railroads and new industries, that seem like the newest West. The amount of work to be done in redeeming waste places and supplying feeble churches in their bounds have constrained the synods of New York, New Jersey and Pennsylvania to undertake for themselves a more thorough exploration and evangelization of their respective fields. It is the advanced work of home missions, and no part of the country promises better results or speedier returns.

HONESDALE, PA.

REV. STEPHEN TORREY.

Your letter of December 22 last, which was received in due time, calls up a subject which I am glad to learn is attracting the attention of observing men in the church. I have for many years entertained the opinion that under the judicious supervision of our presbyteries and church sessions much might be accomplished for the benefit of our feeble churches and of destitute mission fields fairly within our reach, by utilizing the available talents of men in the eldership and of laymen in our churches who are favored with gifts and attainments qualifying them for this service. But this suggestion has generally been met with the objection that the tendency would be to the introduc-

tion of another order in the ministry which is not contemplated in the polity of our church. To what extent men might be found who are fitted for this work and willing to engage in it can in my judgment only be ascertained by calling the attention of our presbyteries and church sessions to the subject and gradually putting the theory into practice. I should regard it as a favorable indication for our church work to see the experiment fairly tried. There have been several cases among the vacant churches in this presbytery where, in the absence of a minister, funeral services, as well as the ordinary church services on the Sabbath, have been very acceptably conducted by ruling elders. In one case an elder who had for several years been called upon to officiate on these occasions was subsequently taken under the care of the presbytery as a candidate for the ministry, and after a limited course of study under the tuition of a member of the presbytery, was licensed, and, in accordance with the request of the church he had served as a ruling elder, was assigned by the presbytery to the charge of that church; and he was subsequently ordained and installed over them as their pastor, where for several years, and until declining health rendered it necessary for him to change his location for a more healthful one, he rendered them an acceptable and successful service; after which he was assigned by the presbytery to a new mission field among our hills and coal fields, where he rendered effective service in the organization of a church and the erection of a commodious church edifice; till in consequence of the failure of his health he was obliged to retire from active service for a time. But he is now at work in an adjoining presbytery. In other cases the ruling elders who have been accustomed to officiate in these cases of emergency retain their position in the eldership.

I do not hesitate to say that the services thus rendered have unquestionably been beneficial to our feeble churches and mission fields where they have been bestowed. As to my own work in years gone by, about which you inquire, I hardly know how to answer you without savoring of egotism; but as you call for a direct and simple statement, I give you a corresponding reply. So far as the "how to do it," of which you speak inquiringly, is concerned, I can only say that in the earlier years of my Sabbath-school work I had no fixed method, only to make the best practical use of whatever help was available. When I was six-

teen years of age, the charge of a Sabbath-school in an out neighborhood was unexpectedly left on my hands, and parties interested in it earnestly requested that I would not leave them. From that time forth my services were called into requisition in organizing and maintaining Sabbath-schools in destitute neighborhoods about us; and where in any neighborhood I found professing Christians whose services could be made available, I took special pains to secure their co-operation in the school; and where this help was lacking, I used the best to be obtained for maintaining the organization and hearing the Scripture recitations and giving instruction to the younger classes. For in those days of pioneer Sabbath-school work, when we had no "helps" but *the Bible*, much more prominence was given to committing the Scriptures to memory than is customary in these *advanced days* in Sabbath-school work, in which the best available talent of the church is called into requisition to provide "helps for Sabbath-schools and Sabbath-school workers." After the scriptural recitations, I as a general rule took the whole school in hand and gave such exposition of the lesson and practical instructions from it as I was able to give. This method of working, with variations to conform to the change of circumstances in different neighborhoods, was continued for a considerable number of years, during which time I extended my work into several remote neighborhoods, where no stated means of grace had ever been introduced; for at that period this section of Pennsylvania was as emphatically *missionary ground* as is any portion of our western country at this day. And we have not to this day fully gained ascendancy over this destitution. These Sabbath-school services led to the introduction of prayer-meetings in some of these neighborhoods where for a while we had two or three persons to participate in the services.

But from removals or for other causes this help gradually failed, and the responsibility of conducting the services devolved upon me alone. In this state of the case I went to my pastor for advice, saying to him that with a school-house ordinarily filled full on Sabbath evenings, I had the services on my hands as really as he had the Sabbath services in our church on his hands, and asked him what I should do. He advised me to go on with the work; and for more than twenty years I maintained my Sabbath-evening services in different neighborhoods, till my increasing business responsi-

bilities, at remote distances from my home, rendered it impracticable for me to maintain them longer, and I passed them over into other hands. Several church organizations where the preaching of the gospel is now regularly maintained, and where commodious church edifices have been built and paid for, had their origin in this pioneer Sabbath-school work. As to the number of schools in maintaining which I have been directly interested, about which you make inquiry, I cannot answer definitely; but I had more or less to do with some twelve to fifteen schools, some of which remained on my hands only a limited time, while the responsible care of others devolved upon me for a considerable number of years.

I was engaged in this work for about forty-five years, and until I entered upon my presbyterial missionary work, more than sixteen years since. I have given you this frank statement, which is more extended than I designed it should be when I commenced this writing, for the reason that I could see no better way of replying to the comprehensive inquiries expressed or implied in your letter.

This reminiscence has been a good discipline to me, recalling to my memory as it does many incidents of peculiar interest in the past history of our church work in this region, which had measurably passed out of mind as other and very different surroundings have claimed attention. But the memory of the past is precious, affording as it does an occasion of devout thanksgiving to God for all his goodness to me in times of perplexity and intense solicitude to know what, under the then-existing circumstances, the Lord would have me do. His assurance, "And, lo, I am with you alway," is unchanged and unchangeable. Psalm 34.

IN THE HEART OF PENNSYLVANIA.

A minister writes as follows:

Much of this region is of comparatively recent settlement. New towns are springing up along the railroads which need looking after. I have taken care of one so far by giving them a week-day service every two weeks. They are really to go forward in building their church as soon as spring opens. They should have an occasional, if not a regular, Sabbath service. And then there is another place fifteen miles east offering an excellent field for work. Men who know the condition and promise of things there say it will be the best

town on the road between Lock Haven and Corry. There is a saw-mill there and a tannery employing over forty men. A wood-pulp company is now building a manufactory capitalized at three hundred thousand dollars. They expect to build eighty houses at once for their employees. There is in prospect the establishment of large pottery works, a chair and table manufactory, and other enterprises. The natural gas, of which there is no end, with the unusual railroad facilities, must draw many manufactories there. The Methodist people have held irregular services there. They want Presbyterian services, have asked me to come if possible and hold an occasional week-day service, but so far I have not been able; have promised, however, to go there in a few weeks and preach for them.

W—— will look to us in the coming year for preaching. I will go there hereafter every Sabbath afternoon and preach for them. It will be hard work, as it is nine miles from here, and I must be in my own pulpit every Sabbath morning and evening; but I can do it. I cannot, however, do all this work.

I shall get enough for my entire support from this field for the year beginning with February, and if I had help two other towns would raise money for preaching among themselves.

Rev. Albert L. Kelly, of Philadelphia, writes:

While I was an elder in the Presbyterian church of Beverly, N. J., I became interested in the neglected families living on the border of the town. I found many of them non-church goers. In order to reach them I started prayer-meetings in their houses. Within two years a church was organized and built in one place as the result of these labors. In addition to this, several families were awakened in another place to attend our church in the town and to become valuable members. This kind of work

was continued until two additional churches were organized and buildings erected in the places where I had labored as an elder. During this time I served the congregations on many occasions as a lay preacher. I was finally led to give up my business in Philadelphia and accept of the position of missionary of the Presbytery of Monmouth under the Presbyterian Board of Publication and Sabbath-school Work. In the course of time my field was enlarged by taking in the Presbytery of West Jersey. For seventeen years I labored within these fields, taking care of our weak Sabbath-schools and assisting the weak and new churches. Under the direction of Rev. Allen H. Brown and the presbyterial committee I spent much time with discouraged ministers and churches to aid them in their times of need. In many instances the Spirit of God came down upon these services, the churches were revived, many souls were brought into the church and the ministers cheered and strengthened in their work. Some fifty-six churches and Sabbath-schools were more or less built up through these means. I have no record on hand of the souls added to the churches, but I am confident more than two hundred. During all this time I did what some call preaching. My experience convinces me that there are thousands of elders in our churches better qualified than I was to go and do likewise. All they want is to have the spirit of *go* in them. I see no reason why our church should not bring into the field this important left arm of our body that God has given to be active in his service. I know there are many elders in our churches better qualified than I was to enter upon a work of this kind. It is a wonder to me that we should permit them to stand idle all the days of their life, while there is so much to be done and the Master is calling for them.

From prayerful contemplation of the needs of our own people in those parts of our country in which gospel ministrations have been enjoyed longest, and of the duty

of the church to take faithful care of them, it is no difficult transition to those neighbor republics for which our secretaries for foreign missions ask our united prayers.



MEXICO AND CENTRAL AMERICA.

PROTESTANTISM SPREADING LIKE
LEAVEN.

REV. HUBERT W. BROWN, MEXICO.

Last summer Sr. Juan Esquivel came to see me at the mission rooms in Mexico City. He began at once to tell me of the gospel work in Huetamo and the surrounding region. He said that he had been driven from his home in danger for his life because of his active efforts in behalf of evangelical Christianity, and ended by urging me to send a minister to Huetamo as soon as possible. I replied that all our native ministers were employed and that nothing could be done at once, but that if the opportunity offered I would myself visit the region of which he spoke.

In the month of December I was making my usual trip to Zitacuaro and stopped by the way over Sunday at Toluca, where Rev. Luis Arias is located. He also, to my surprise, began to talk of Huetamo, and especially of a recent visit to that point made by Revs. Bianchi and Pastrana of Zitacuaro. My interest in the place was deepened by what he said, and still more when I reached Tuxpan by Rev. Mr. Palomino's conversation. After visiting Aquacate and Patambaro and presiding at the examinations in our mission schools, I went to Zitacuaro on Monday morning, on horseback, accompanied by Mr. Palomino. We reached there about noon and went at once to Mr. Bianchi's residence. In the corridor I was introduced to a man of about fifty, of a quizzical and good-natured countenance, with one eye closed by a machete cut. He was clad in the simple cotton dress of the Indians. Sr. Jose Aldama had returned from Huetamo with Revs. Bianchi and Pastrana a little more than a week before, and was to return on the morrow.

We at once began to talk Huetamo, and I expressed a desire to see the place and the work for myself. "Come along then," replied Aldama. "We are ready to go with you," said Bianchi and Palomino. So hurried preparations were made for the unexpected trip, and before daylight Tuesday morning we were on our way south.

A CHARACTERISTIC RIDE—SCATTERED LIGHTS.

The road was long and hot and the food poor. We were four days in reaching Huetamo, being obliged to rest the horses. The first night was passed in Tuxantla, which called so loudly for the gospel nearly three years ago, but without avail. There is still a chance to revive the work. Off to the right, a short day's ride, is Salitre, a ranch owned by the widow of Don Luis Arroyo, the man who offered us land for a church in Tuxantla. She also is a Protestant, and there are between thirty and forty of our faith on her place. It was a summons to visit her ranch that first led Messrs. Bianchi and Pastrana on to Huetamo. Still further beyond is Zapote, the owner of which is also an "Evangelical," as we are called here, and gathers a small congregation at his house. We stopped the second night in Tiquicheo, in the house of Don Miguel Esquivel, brother of Don Juan, who favors our cause, but not openly, since his wife is an ardent Romanist. Here I saw also a bright young son of Don Juan who wishes to enter the theological seminary. We were most hospitably entertained.

Huetamo was reached about dusk Friday evening, and on the outskirts of the town we were stopped at the house of Don Epimenio Guiterrez, a young fellow, poor, but active in the Protestant cause. We left our horses at the *meson* and then went to the residence of Don Emilio del Toro, who received us with open arms and hearty words of welcome.

The first thing that caught my eye were the numerous large-letter texts that adorned the walls of the room in which we sat. He explained that he had put them there as a sort of sermon to his fellow townsmen, who would stop before the open window and read the passages of Scripture. He added that partly for this reason and partly because of his efforts in extending Christianity, his place was known among the ignorant as the abode of Satan. Children he said would creep cautiously to the window and timidly spell out these texts.

A BOLD CONVERT.

The history of Don Emilio's conversion and subsequent life is interesting as proving how

natural and unexpected are the means used by the Lord to extend his church. Don Emilio happened, as we would say, to be delayed in Jungapeo, and happened to stop at the house of Don Rafael Rodriguez, the mainstay, until the time of his death, of the Jungapeo church. Mr. Bianchi was stationed there at the time. Don Emilio noticed the different life of the family, and in subsequent conversations with them and Don Rafael Paniaguas, an elder in the church, was led to read the Bible and was finally converted. That was some thirteen years ago. He returned to his home and at once began to talk of Christ and of the Bible, and gather about him and instruct as best he could those who would come to his house. He lost in business, he was reviled, his life in constant danger and his house stoned more than once during their humble services. He persevered undaunted. His occupation took him off on long trips among the ranches, and everywhere he carried tracts and hymn-books, New Testaments, portions of the Scriptures and recently the whole Bible. Family after family adopted the new faith. Tracts were obtained from our mission, but lately in greater abundance from Mr. Pascoe, the independent worker of St. Elmo. Thus the seed was sown broadcast in this part of the *tierra caliente* and among the foot-hills of the great Sierra Madre.

A SPECIMEN OF MISSIONARY WORK.

Huetamo is larger than Zitacuaro and is the business centre of all the surrounding region. The heat is great in December and excessive from May to July; still, with proper precaution, one can live there and enjoy good health. We were in the town two days, Saturday and Sunday, and held services in the evening of both days after giving due notice to the proper authorities. The town is very fanatical; the prefect and other officials are Romanists, and on Sunday evening, when many of the lower class are rendered reckless by drink, it is not hard to stir up a riot. Our arrival had made quite a sensation, and rumors were afloat that we were to be attacked and made away with. A guard of soldiers, however, had been stationed in the neighborhood and no disturbance occurred. About thirty persons attended the

first service and nearly fifty the second, fully one half of whom were women who had come undaunted by the threats of personal violence.

On Monday morning about three o'clock we set out on horseback for Guayameo, a group of ranches at the foot of the Sierra Madre. All day long Don Emilio kept pointing to ranches right and left, some too distant to be visible, where one or more Protestant families lived, and where he had visited and distributed tracts and portions of Scripture. A little after five in the afternoon we reached Carachurio, the ranch of Don Ambrosio Arsate, a young man of twenty-five, of bright, intelligent, open countenance. He received us with the greatest cordiality and entertained us with the best his house afforded. In subsequent conversation I learned that he had read the Bible through from Genesis to Revelation four times, and that he was anxious to fit himself for the ministry, and hopes if he can secure sufficient ready money to enter next March our seminary at Tlalpan, paying all his own expenses.

THE FIRST PROTESTANT MINISTERS.— STURDY DISCIPLES.

Tuesday morning we finally reached Guayameo after another three hours of mountain-climbing, and went at once to the house of Don Camilo Rios, one of the wealthiest rancheros in that region—the *jefe politico* and the leader of the Protestant services, which are held every Sabbath at his house. Like many others in the farming districts of Mexico, he cannot read, but has had his wife and children read the Bible and tracts to him while at his work, and thus has learned a great deal of Scripture and of Protestant doctrine. He treated us with abounding hospitality, and had a cow killed in order that we might have fresh beef.

We were the first Protestant ministers ever in Guayameo, and at the three services held while there were listened to by the most intelligent and attentive audiences to which I have yet had the pleasure of speaking in Mexico. About sixty were present at the last service, and as many more were absent because of the distance at which they lived and the shortness of our stay. It was noticeable that the men were mainly rancheros, not pcons, that they

were well off, and that thus far they were self-taught. Most had Bibles, which they had ordered and paid for. Nine asked to have our illustrated paper, *El Faro*, sent them, and six paid the subscription price on the spot. They urged me to send them a minister, and are willing to contribute toward his support and erect a church. I promised to send them tracts and lesson leaves, and that the mission would do what it could. They asked us to take up the work and make it a part of our church. The interest was begun by our tracts and the work carried on by Don Emilio, converted in our church at Jungapeo.

On our return we passed through San Geronimo, a little town, and had the good fortune to find the *jefe político*, Don Francisco Sanchez, an ardent Protestant, who was converted by the reading of some of our tracts. He also possessed one of the big Bibles Don Jose had brought from Toluca; and we were hardly seated before he brought it out and asked Mr. Bianchi to read a chapter.

These incidents illustrate the silent spread of the truth in Mexico. The gospel is making greater and more rapid progress than we sometimes have dared to believe. It is extending beyond the limits of church organizations. The simple story of the cross of Christ the Saviour of men, as told by the printed page, has in it the power of God to awaken and save the soul. Let us do all we can to care for the precious seed that has thus been sown and begun to grow. It will ripen into an abundant harvest. I shall never forget how the voice of Don Jose would waken the mountain echoes as he sang on our hot marches our precious gospel hymns. The dwellers on the hills and in the valleys of Mexico have heard from the lips of many such humble laborers the glad song of redeeming love. Shall we let the strains die away not to be renewed?

THE DECEMBER FEASTS IN MEXICO.

REV. J. MILTON GREENE, D.D.

I do not refer to the many banquets and balls which have been given to celebrate the re-election of President Diaz. These have been very elegant and costly, and must be regarded as

significant proofs of the gratitude and satisfaction with which this people, so long accustomed to political revolutions and bloodshed, now contemplate the continued reign of peace. They appreciate its industrial, commercial, intellectual and social blessings.

It is of another class of feasts that I now write—the Romish feasts which are celebrated during this month, and which may serve both to set forth more clearly to some of my readers the actual condition of this Romanized country and to indicate the transformation which is being rapidly effected among the people. This is the result of various agencies.

It has been the custom for hundreds of years to devote nearly the whole month of December to religious festivals and their accessories. The result has been that working-men especially lost much valuable time and practically gave themselves up to idleness, drunkenness, gambling and lasciviousness.

FEAST OF THE IMMACULATE CONCEPTION.

This series of feasts begins with that of the Immaculate Conception, which properly falls on the 8th; but masses and other services preparatory to it began to be held nine days earlier than this. Long before it occurred to Pius IX. to declare the Immaculate Conception a dogma of the church, this feast was celebrated in Mexico in imitation of an established Spanish custom. The place chosen for it was the Church of the Conception and the great convent adjoining it—without doubt the wealthiest of all the wealthy institutions of this class that existed in the capital at that time. The city was adorned and the houses illuminated at night for nine days before the feast proper. On the 8th, in addition to the grand procession in the cathedral, another was held in the church and convent referred to, the latter opening on a wide plaza or square, where the people gathered in immense numbers. The chief interest consisted not in the religious service, but in the various diversions offered, the fireworks, illuminations, music, drinking-saloons, gambling-booths and other places of low resort. These *saturnalia* began on the evening of the 8th and lasted until the dawn of the following day. The police were always fully occupied on these

occasions, and the success and enjoyment of the festival were measured by the number of wounded and dead reported on the following day.

Following the great reform in the time of Juarez, this convent was abolished, streets were opened through it, and its cells were converted into private residences. From that time the feast began gradually to decline in importance. At present, although celebrated in the church, which still exists, and attended by many of those who reside in that region, it is not at all what it once was, thanks to the progress of modern civilization. To this day, however, hundreds of the working classes, in the face of the law, persist in regarding this prolonged season as a holiday, and so paralyze for the time being all the industries in which they are engaged.

FEAST OF THE MADONNA GUADALUPE.

Scarcely have the people recovered from the *fiesta de la Concepcion*, when, on the 12th of the month, another is reached—the great popular idolatrous festival held in honor of the Indian Madonna Guadalupe, a name given to the Virgin Mary in her legendary apparition as an Indian maiden in 1531. Of course everybody here knows in what this great *fiesta*, so largely attended especially by the Indians, really consists. It is a grand *revel* which is held in the little hamlet of Guadalupe, about three miles north of the city, where three shrines to the Virgin occupy respectively the sites of her reputed appearances.

The fruitful invention of the friars of the sixteenth century, aided by the Spanish conquerors and a few Indian novices, gave birth to this farce which has been so terrible in its consequences to this ignorant and credulous people. These poor natives gather even from remote states by tens of thousands on this supposed anniversary of the Virgin's appearances. To them her image represents a real personage. It has been substituted for an ancient one worshipped by their ancestors in the same place from time immemorial. So they huddle together like so many sheep, at the foot of the little hill on which the chapel stands, and as they lie down side by

side at night, wrapped in their coarse dirty blankets, cover completely not only the court of the principal church, but also the plaza and even the adjacent streets. The time was when on the evening of the 11th one might see not less than a hundred thousand human beings thus stretched on the ground, all victims of this destructive idolatry,

On the 12th the whole village is converted into a bedlam. The people of Mexico city, on foot, in horse-cars, on horseback or in carriages, wend their way to the place to eat barbecue, drink *pulque* and brandy, and to gamble. This is true of the great majority. Some few are actuated by religious sentiments, and spend their time at the shrines of the Virgin, repeating their prayers to her and counting their beads. Only a few years since, one might see scores of devotees making their way on their knees all the way from this city to the village, and not a few having their naked bodies crowned and wrapped about with thorns. But this year, when I rode out on horseback along the Guadalupe road, *not one* devotee was to be seen.

A PAGAN BONANZA.

This festival is in its essence as really pagan and idolatrous as those of Astarte in Phœnicia and of Venus in Greece, or as the saturnalia in Rome. Those who profit especially by *la fiesta de Guadalupe* are the Romish clergy; for all these thousands who rush to the festival to seek diversion must enter at least one of the three sanctuaries and there leave some offering or purchase some token, such as a ribbon which is said to be an exact measure of the Virgin's face, or a scapulary or a medal, or some one of the trinkets which are sold in the churches themselves literally by *millions*. Thus the priests receive on this anniversary and on the 12th of each of the remaining months of the year, which are days specially sacred to Guadalupe, immense sums, so that this sanctuary produces more money than the richest mine in Mexico—enough to maintain in opulence a large company of fat and lazy canons with their abbot, who form the chapter of the college of Guadalupe, not to speak of the concubines and children of these, who constitute a majority of the inhabitants of the hamlet. Of

course the archbishop of the country receives a liberal share of the proceeds, and for this reason he always officiates in true pontifical splendor once a day at the great festival.

This Virgin has always been greatly beloved by the Indians, and especially since the war for independence, 1810-1821, during which her image was the national standard. And this leads me to speak of the astuteness of the Romish clergy in Mexico. During the epoch referred to they were enemies of the cause of independence, desiring that Mexico should continue under bondage to Spain, and for this reason the worship of Guadalupe was proscribed in favor of that of the Virgin of the Remedies (*la Virgen de los Remedios*), a Spanish image of Mary brought over from Spain by Hernan Cortez and placed in a beautiful sanctuary on the summit of the Pyramid of Cholula, near Puebla. Any one who at that time offered worship to the Madonna Guadalupe was imprisoned by the clergy, and it was sought to make her rival the favorite. But the independence of Mexico once proclaimed and achieved, Guadalupe was regarded universally as the goddess of liberty, even the Presidents of the nation being accustomed to pay their homage at her shrine; the clergy saw that a grand opportunity was afforded them to enrich their coffers. Accordingly they changed at once their tactics, ate their own words, and encouraged the Guadalupan idolatry, thus speculating with the idolatrous sentiment of the people and maintaining at all hazards the preponderance of the priesthood.

Fortunately the government and a large portion of the people have now come to appreciate the folly and the sin of this Guadalupan festival, so that, as I have said, the attendance has greatly diminished; and the time is not far distant when it will be of interest only as a part of the history of the legends and idolatries of Mexico.

IS THERE REASON FOR DISCOURAGEMENT?

REV. J. MILTON GREEN, D.D.

MESSAGE FROM A MEXICAN PASTOR.

Talking a few days since with one of our oldest native ministers, at a time when I was feeling somewhat impatient at the apparently

slow progress of our work, he said to me, "I think we ought to bear in mind that but a little time comparatively has passed since our mission was established here, only fifteen years, and that we ought to contrast the *then* and the *now*, looking not simply at the number of conversions, which never are multiplied as we could wish, but also at the educational effect of the mission upon public opinion, as seen in religious tolerance, a lessened respect for and fear of the priesthood, growth in popular education, the greatly diminished attendance at the idolatrous feasts, such as that of Guadalupe, which, formerly attended by 50,000, now attracts scarcely half this number. Sixteen years ago, for example, I desired to secure a few printed copies of the Decalogue in large type, and made the round of all the printing offices in this city, only to be refused by every one of them, except that of the government, and even there they refused to indicate the sacred book from which the words were taken. Just think how many millions of pages of tracts, books and religious newspapers have since that been published in this city and are still issuing yearly from our various presses. Surely missionary work is not confined in any land, and least of all in a Romish country, like my own, to actual conversions. Only God knows and eternity will reveal what grand and wide-reaching preparatory influences are at work among us, which, like the seed germinating beneath the surface, will yet pierce the crust and gladden our sight with the promise of abundant spiritual harvest. Surely our good friends in the United States have no reason for discouragement if they really know the deep, sub-soil work which is being done so widely and so well by our mission."

NO MERCURIAL FAITH.

Thus in substance spoke our good native pastor, and I left him wishing sincerely that impatient friends of foreign missions at home could fully know how much there was in his words, and how broad and deep and lasting is the work of religious reform which is being carried forward among these 10,000,000 of people, a work which cannot

be gathered up in our statistics. I confess to a feeling of disappointment and something akin to discouragement when the enthusiasm of our churches at home and their practical faith in Mexican missions seem, as they do at times in the letters we receive, to be dependent on the more or less favorable nature of the figures in which once a year we try to sum up our work. While appreciating the fact that figures, carefully prepared, do not lie, it seems to us very necessary also to remember that in the Lord's work they do not and cannot represent all the truth, nor even in many cases the most important part of the truth. "He that believeth shall not make haste" surely brings with it a rebuke to that *mercurial* faith in missions which now and then in special cases comes to the surface. That visible results are not the divine standard of real efficiency in the kingdom of Christ would seem to have been abundantly established in the history of the church, and notably in the life and labors of our Lord himself.

FIGURES NO ADEQUATE MEASURE OF FRUIT.

The last year or two in our Mexican work have not warranted glowing statistics in the column "Added on Examination," and so some have said, "Our Mexican mission has not borne the fruit that we expected." I only beg such to remember that to the eye of faith "statistics" and "fruit" are not synonymous. If they were, what church at home or mission abroad would not have been considered a great failure in certain epochs of their history respectively? Surely there are times when having done all in our power to secure the faithful promulgation of the gospel by consecrated lips, godly lives and the printed page, we must simply wait in faith for the dew and rain and sunshine of heaven. Nor, as it seems to me, should we attempt to dictate to the Master in what form his blessing shall descend upon the labors of his servants. I fully believe that the divine favor in the form of prevenient grace has never rested upon our Mexican work more richly than during this period in which we had hoped to witness far more numerous and mighty displays of the

Spirit's renewing power. This is seen in the fact that openings for the extension of our work are being multiplied as never before.

INVITATIONS FROM EVERY SIDE.

Mr. Brown is now on a visit to Tuzautta and Huetamo, two important centres south of Zitacuaro and in the state of Guerrero, where scores of souls are pleading for the bread of life, having learned of its existence through *El Faro* and other gospel papers and tracts which we have been able to scatter among them, and which at times we were disposed to think had borne no fruit. Now for the first time they see and hear the living messenger of Christ, and beg for the stated preaching of the word. So from the interior of the state of Vera Cruz a letter came only a day or two since, most earnestly beseeching the mission to occupy two towns in which our religious publications have awakened an intense desire for the presence of the gospel teacher. In like manner from the state of Tabasco, the towns of Jalapa, Cardenas, Macuspana and Cundhuacan beg us to grant them ministers and preaching services. In all these cases, *El Faro*, accompanied by other religious literature, has been the special pioneer agency to enlighten the minds of the people and beget a thirst for the gospel. In some of these cases, petitions signed by from forty to fifty representative men have come to us, pleading for the light of truth. From El Paraiso a letter was received recently, praying us to establish there a boys' school, and enclosing the action of a meeting of the inhabitants, presided over by a resident who was the prime mover in the burning of our organs a few years since. That action, signed by fifty-seven citizens, is a most earnest request to us to grant them a day-school for boys. They promise to pay \$20 a month toward the salary of the teacher, and also to give, in addition to the rent of the building, \$100 yearly for books, paper, etc.

What was your answer? some one will ask. Well, we have been able to reply in the affirmative only in the latter case and in that of Cardenas. Our appropriations have been so seriously reduced of late that it is next to impossible to enlarge our work

in any direction. In order to grant the request from El Paraiso, we have transferred an excellent teacher from San Juan Bautista, hoping that the Board will enable us to resume the work there and also to establish other centres the coming year.

NEW MEXICAN PASTORS.—A CHRISTIAN
COLLEGE INDISPENSABLE.

Another fact of great interest in the same direction is that so many young men are seeking admission to our seminary. Within a few days three such applications have reached us from the state of Vera Cruz and two from Tabasco. One of the latter had been a candidate for the Romish priesthood, but while a student in Merida his attention was called to a copy of *El Faro*, the reading of which, with some tracts given him by our brethren there, shed a flood of light upon his mind and convinced him of the errors of Romanism, so that he at once abandoned his career and returned to his home, from which he writes, pleading most earnestly to be received into our theological department at the seminary. If found really worthy, Brothers Thomson and Brown will probably answer his request favorably.

Let me add, in closing, that one of the greatest needs of our work, co-ordinate with that of increasing funds, is an institution in which a thorough preparatory and collegiate education may be given to the many youth who aspire after an intellectual culture which shall be free as well from the poison of atheism, with which all the federal colleges are saturated, as from the subtleties and errors of ultramontaniam which pervades the Romish schools and colleges. Until we can have something answering to Robert College, it is difficult to see how we shall effectually interpose a barrier to the mighty tide of infidelity which is sweeping over our Mexican youth. The great majority of these youth practically identify intellectual culture with a rejection of all forms of Christianity. Another aspect of this same subject is seen in the fact that without such a Christian college we have no sources from which to recruit a really educated and able ministry. Our native preachers are a

noble body of men, but none of them have been able to lay a solid foundation in preparatory studies. For this reason largely they have never been able to attract the attention of any considerable number of the better educated among their countrymen. Will not our brethren at home take this subject into serious consideration and do something to save the young men of Mexico? Such an institution as I have indicated would very soon become largely self-sustaining, if it were made first-class in the instruction given.

THE FRIENDS IN MEXICO.

The Friends are the last of all the sects who might be expected to make headway among the lively and mercurial people of Mexico. Yet, strange as it may seem, they have accomplished in their missions a remarkable amount of success. They have been at work for about ten years, chiefly in connection with the Indiana Yearly Meeting. They established their head-quarters at Matamoras, where they have a four-thousand-dollar meeting-house for the Mexican Friends. The Ohio Yearly Meeting has a mission at Escuandon, which is reported to be in a prosperous condition. The Friends have circulated extensively three or four periodicals in Spanish, enlightening the Mexicans as to their doctrines. They have sent these not only through Mexico, but among the people of Guatemala, Honduras and Nicaragua. The Mexicans receive the Friends with much confidence. One strong point in the success of these missions is that the Mexican people are tired of war, and they think the peace principles of the Friends are preferable to the state of local and general belligerency which has for so long been a prominent feature of Mexican existence.—*Evangelical Christendom*.

VENEZUELA.

The priests have recently been even more active and persistent in their opposition to Bible work in Caracas. Their bulls and sermons and exhortations and menaces have had a very notable effect on the people. Persons are employed to keep the people away from the show-window of the American Bible Society's depository, and sometimes they follow them into the depository to prevent their purchase of Bibles. Roman Catholic agents have gone from house to house hunting for Bibles to

destroy them. Warnings have been given from all the pulpits and in the public schools, and through a new periodical just started by the church, to prevent the buying and reading of the Bible. On the streets of Caracas the colporteur of the Bible Society, on offering the Bible, is at once met by the answer, even from the children, that "it is prohibited." "They admit all our arguments," says Rev. Mr. Patterson, "but these do not count against the prohibition. I hear of opposition preparing in advance in many towns and cities of the republic. The government will protect us, but our work will be slow and will require much patience. I preached a discourse last Sunday on the Scriptures, there being as many present as the house would hold. It is so every Sunday."—*Bible Society Record*.

GUATEMALA.

The work in Guatemala during the past year has been steadily and vigorously pushed, notwithstanding the inadequacy of the force. One missionary family and two unmarried ladies, together with one or two native helpers but partially equipped, constitute but a feeble band with which to occupy a republic comprising more than a million of inhabitants. There is evidence, however, that substantial progress has been made. A permanent home has been secured in Guatemala City, by the purchase on advantageous terms of a very desirable site, on which a dwelling house stood which has been repaired and enlarged for a missionary residence, and upon which a chapel is also being built.

Preaching, both in Spanish and English, has been continued with encouraging success, as have also the Wednesday evening prayer-meetings and the Friday evening services for conference and prayer in private houses, both conducted in the Spanish language. In addition to the work in the capital Mr. Haymaker has laid out several districts for itinerant work. His assistant,

Victor Gonzalez, takes these districts in turn, distributing and expounding the word of God, using his magic lantern to attract attention by illustrating the pictorial parts of the Bible. During a recent trip he sold most of the Bibles and tracts which three Indians could carry, and met with no decided opposition. Mr. Haymaker says:

In some places the authorities showed him every mark of favor, in one place suspending an evening concert and giving the public school building for the magic lantern entertainment, also giving the services of the government band to furnish the music.

Mr. Haymaker hopes to follow up this work in person as soon as the burden of care at the centre will admit of it. For the better dissemination of the truth, a small religious paper, the *El Mensajero*, has been established, the first number of which was issued on January 1.

Authority has recently been given to fit up the rented premises occupied by the girls' school, the *Collegio Americano*, for a few boarders, in order to make a beginning in this direction. Since the occupancy of the field it has been felt by the ladies in charge that no substantial progress could be made without having the girls under more constant training than is possible in a day school. It is fully expected that the experiment will so far succeed as to justify more permanent arrangements in the near future.

Our mission, let it be remembered, is the only direct agency employed for the evangelization of this little republic. Is it not high time that a scheme for wider evangelization were adopted and pressed with all possible energy? The door is wide open, especially to the American church, not only because of the proximity of Guatemala to the United States, but because of the favor with which everything American is regarded by our sister republic.

CONTRIBUTED ARTICLES.

EDUCATION AT OROOMIAH, PERSIA.

The place of schools in missionary work is much discussed, but there is no question as to the need of education after the church is planted. The first or highest call is to provide an efficient native ministry. Our station can claim to have done not a little in training such a ministry. By the side of our four ordained missionaries are forty native ministers and twenty licentiates and candidates. At the close of the college term, July 11, thirteen young recruits received their certificates that they had completed a course in theology. This is a brave accession to our force of workers. Others are coming. These young men now coming forward all study English as a means of access to good Christian books. Twenty copies of the *Westminster Teacher* are taken and much used by these young men. The alumni assembled this year for consultation were eighty strong. These alumni are among their people and in their generation emphatically the leaders of the moral and religious forces. The parson is the *person* in his parish. The medical men are honored, and have great influence with all classes. The teachers and artisans are the leaders of progress. The interest of all in the advancement of their people, and the feeling after the ways and means of Christian civilization, and the practical effort to increase trades and industries and to apply the principles of economy, form a leading feature of these alumni meetings.

The sessions of the college this year were on the whole probably the best in its history. There were over one hundred students in attendance, and the grade of study and of fidelity is advancing. Ninety per cent. of the students are active Christians. The college, to meet the demand, must have larger facilities. The department of industrial instruction especially needs to be fostered, and the income of the institution to be enlarged

and permanently secured, that the church planted may have perpetuated the blessings of liberal education, and that the influences so essential to the growth of Christ's kingdom may never cease.

In female education, the erection of the new seminary building this summer will make the year memorable. The work for women in connection with female education has gone forward with a new impulse. Here certainly the need is very great. The grossest superstition and ignorance prevail among the women outside our congregations, and among those who attend our meetings there is a great work to be done. Mothers and homes are the fountain head of true religion, and the effort must be constantly pressed to train up more carefully the children of Christian parents, and to make their homes truly object lessons to their neighbors.

An auxiliary to the home and church is the Sabbath-school. This in some places is flourishing, and in others it is languishing, but year by year there is progress. The real ritual of our evangelical church is the Sabbath-school lesson and service, attended everywhere by the same persons, old and young, who attend the preaching service. We publish the lesson papers quarterly. This year these papers have sold in larger numbers than ever before.

The intermediate or grammar schools form the link between the college and female seminary above them and the village schools below them. They are much like old-time academies, with teachers who care for the religious and moral as well as mental training of the pupils. The winter village schools are intended to supply the popular demand, and to bring as many of the children as possible under Christian nurture. This is the more important as few of the children have such nurture in their homes. The teachers of these schools are largely the

college students in their long vacation, thus combining practice with theory. Certainly since this plan was adopted, six or seven years ago, every year has witnessed advance, and there are now half a hundred villages in process of enlightenment which a few years ago were in complete darkness. The demand is annually increasing. For the encouragement of those who look at the matter financially, I present the average expense of village schools. The bill runs thus: one teacher, four months, at \$3 to \$4 per month, \$12 to \$16; fuel and mats and perhaps rent, \$3 to \$6; books for a part of the pupils too poor to purchase for themselves, \$2 to \$5; total, \$17 to \$27. These expenses are met by the gifts of the people (in many cases school fees) and by grants from our mission fund. The fees given by the pupils and the funds given by the native churches reduce the grants from us to an average of about ten dollars per school, with an average attendance of twenty pupils.

The past winter about one thousand dollars were granted, and the pupils taught were near twenty-five hundred. Another thousand dollars would not double the attendance or number of schools, for the new schools cost more than the old; but this added expense will soon be needed in the mountain field. The growth of the work must be met, and then, after a time, the people will come forward and bear the burdens that at first fall upon the mission. This progress of our schools is the more important because, if we stop, the enemy certainly will sow tares, and the children, instead of growing up under Protestant influence, will be trained in error. These schools are the index and pledge of enlightenment and religious regeneration. If we can bring in the young, in a few years they will fill our congregations with hearers, and fulfill the words, "From the school to the church, and from the church to heaven."

MARIETTA, O.

J. H. SHEDD.

HINDU SANSKRIT SCHOOLS AT BENARES.

The general inadequacy of our knowledge concerning the religious systems of certain great mission fields is a serious barrier to success. There is great improvement, indeed, if we compare the present with the early period of the modern missionary movement. Sir William W. Hunter humorously refers to the popular conception which existed a generation ago, as represented in many a frontispiece by a preacher under a palm tree, with a half ring of blacks of low physical type listening in attitudes of admiration. He adds, "As a matter of statistics, the old-fashioned form of 'simple preaching' failed to produce adequate results wherever it came in contact with educated races. The leaders of the church militant now perceive that the Christian campaign must be fought with weapons of precision. During the last twenty-five years the study of the histories of religions has profoundly modified missionary methods. Between the missionary conceptions of the beginning of the century

and those of the present day there is all the difference that there was between St. Peter at Joppa and St. Paul on Mars' Hill. In the non-Christian religions the early Protestant missionaries beheld only unclean things and four-footed beasts of the earth and wild beasts and creeping things and fowls of the air. The modern missionary to the Hindus takes the tone in which the great apostle addressed the Brahmans of Europe at Athens, when he quoted their literature, and, starting from their devotions at their own altars, labored to supplant an ignorant worship by an enlightened faith."

One is led to realize the force of these utterances whenever he seriously sets about acquainting himself with the forces that are at work in a country like India. As one result of missionary effort and enlightenment in India, there has been a great awakening of interest among educated natives in the study of their own philosophic systems; and instead of accepting the Christian faith, they have turned their attention to the de-

velopment of what is best in Hinduism. Rev. J. Hewlett, M.A., of Benares, in the July number of the *Indian Evangelical Review*, has given some interesting and instructive facts in regard to the Hindu Sanscrit colleges at Benares.

Twenty years ago the Christian public in America learned with surprise of the great Azar, the Mohammedan university in Cairo, with its hundreds of Mohammedan teachers and nine or ten thousands of Moslem students, with its spacious and historic buildings reared from the ruins of Christian churches and monasteries nine centuries ago. The accounts given by Mr. Hewlett of the Sanscrit colleges of Benares are scarcely less startling. While these institutions have received a new impulse in late years, it should be understood that to a greater or less degree for centuries there has gone forth from Benares that philosophico-religious influence which has fed the life of Hinduism throughout the country. We of Christian lands have been accustomed to look upon the outward idolatrous aspect of Hinduism, to dwell upon its revolting rites and indecent orgies, without fully knowing that they are but the outward expression, the mere rough shell, of a strong intellectual system, ramified, subtle, and in many respects fascinating and powerful. Mr. Hewlett well suggests that while those who seek to lift India out of its lower life of Hinduism into the higher life of Christianity must depend for success upon the blessing of the Holy Spirit accompanying the preaching of Christ crucified, yet they can derive most valuable help for the adaptation of their preaching both to the educated and the uneducated by finding out how the religion of the people, which has so mighty a hold upon them, is taught in all its diversified ramifications in these schools. "Often does the missionary find, in endeavoring to commend Christianity to an educated Hindu, that both the Hindu and himself hopelessly misunderstand each other, because he does not possess a sufficient knowledge of the tenets of the particular sect (out of many) to which the Hindu belongs, or any particulars of the system which he professes. He

too often treats the belief of the masses as simple, shallow and disconnected notions, instead of dealing with them as exoteric phases of the great esoteric Hindu system."

As to institutions, there are first of all the monasteries, where multitudes of ascetics spend their lives in seeking to acquire religious merit by austere discipline, but where also many find leisure for religious contemplation and the study of their sacred writings. After a time they gain widespread fame, and large numbers of influential Hindus are attracted by their wisdom. These ascetic pandits or teachers reside in houses with gardens, given them for the purpose as religious offerings of wealthy Hindus. They subsist partly by mendicancy, partly by volunteer contributions, partly also by the rents of lands and villages with which the monasteries have been endowed by pious Hindus.

The most highly venerated of these monastic teachers at Benares is Bhasker Anand Swami. He resides near the sacred tank called Durga Kund, in a pleasant garden which has been placed at his service by a wealthy rajah. His wants are supplied by offerings from his disciples and others. His wearing apparel is an extreme minimum, a coarse linen cloth about his loins completing his toilet. He is a tall, thin man of sixty years of age, with a countenance indicating simplicity and happiness of mind, courteous and benevolent in manner. The leading inhabitants of Benares and the most religious orders of priests and pandits are among those who sit at his feet. His great topic is the spiritual Pantheism of Vedantism. Upon a certain visit made to him by Mr. Hewlett, in which the latter expressed his desire to learn more about his religion in order to avoid making mistakes, he at once sprang up and clasped him around the neck, exclaiming, "What words can be nobler than these!" He proceeded to explain his teachings; and when there was unfolded to him the simple truth of Christ, he said with cheerful earnestness, "Why, all this corresponds in the main with my own belief;" and with this general, suave manner and acquiescence, facilitated by the flexibilities of his pantheistic faith, he succeeded in

parrying all attempts to convince and to win.

Another noted ascetic pandit is Vishuddh Anand Swami. He is furnished with ample buildings by the Maharajah of Indore, and one private room has been furnished him by the Maharajah of Benares. About sixty-five Brahman students from different parts of India, domiciled in the block of buildings in which he resides, wait daily upon his instruction in the Vedantic and Nyaya systems of philosophy. Princes, nobles and wealthy men, both resident and visitors, often sit at his feet for temporary instruction.

Another devotee of great reputation is Kailas Barpot. He occupies a monastery furnished by a wealthy Hindu. In an argument with the missionary he seemed perfectly sure of the superiority of a system by which man works out his own salvation over one which tempts him to rely tamely on the help of others. The plausibility of such an argument to the proud but none the less helpless human soul, especially when urged by a man whose life of self-renunciation seems to illustrate the truth he advocates, will readily be seen. All the ability and tact of a thoroughly-informed and cultivated missionary, and that inspired and enforced by the power of the Holy Spirit, are needed in overcoming such obstacles.

Only a few samples of the monasteries of Benares have been mentioned. Others might be named of great note and influence, but the city boasts altogether of no less than two hundred, "all of which are looked upon," says Mr. Hewlett, "as lights of greater or less magnitude in the firmament of their religious world."

But in addition to these monasteries there are several institutions which might be called Sanscrit colleges, and there is besides the Sanscrit department in the government college. This is looked upon by the natives as one of the leading Sanscrit schools. "About two thousand students," says Mr. Hewlett, "all Brahmans, some natives of Benares, but the majority sojourners from different parts of India, resort to these insti-

tutions in order to be fitted, by several years training, to be each in his neighborhood a light and pillar of Hinduism.

Only a few points of description can be given, in our brief space, of these institutions and the method of study. One of the chief of these partakes to some degree of the character of a hostelry or a hospitable boarding establishment in which Brahmans from different parts of India find their necessities provided for while they study Sanscrit and philosophy. This is a sort of religious exchange. An intelligent missionary visiting the place finds no difficulty in drawing around him a large number of young men anxious to enter into a discussion of the relative merits of Christianity and Hinduism. Although the great purpose of those who resort to the institution is to learn of the Hindu faith, it is not unimportant as a mission field for a man having something like the information and insight and tact and spiritual power of a Paul of Tarsus. "Numerous English visitors," says Mr. Hewlett, "whom I have taken from time to time to see this place, have appeared to look upon it as second in interest to none of the other sights of Benares. It is in a garden charming to the eye with its mango tree and the olive, while the song of birds pleasantly greets the ear."

Another noble institution is supported by the Maharajah of Cashmere. Mr. Hewlett says, "As you enter the building you pass into an open quadrangle, all along the four sides of which you behold intelligent-looking pandits sitting with their backs against the wall, glancing now and then at their books close before them, and addressing their pupils seated fronting them just beyond the books. On ascending a stairway near a corner of the quadrangle, you find an upper story, and on ascending another stairway, a third story in which you see the same spectacle—pandits with their classes as you see on the ground floor. And on mounting two more flights of stairs you reach the turret-like summit, the highest of all the summits of dwelling-houses in Benares, from which you are delighted with a striking bird's-eye view of this most Oriental

of cities. On descending by another stairway you behold in side rooms several more pandits busily teaching. There are eleven of these teachers and about two hundred Brahman students. The pandits are paid from \$8 to \$20 a month, and the students receive monthly stipends of something over a dollar each." One of the pandits said to Mr. Hewlett in a brief argument, "It seems to me that our Hindu religion is superior to your religion for this reason, that the Christian religion seems to lead you into worldly pursuits, commerce, manufactures, politics and wars, whereas Hinduism leads us to renounce the world in order to spend our lives in meditation of the Supreme Spirit." The pandit was probably unaware of the natural difference between the strong, vigorous races of northern Europe, full of physical force and energy, and the soft and dreamy Hindu whose very physique renders him averse to physical effort, at the same time that such a climate as his makes such effort less necessary. In the study of religions and of the customs of different races, one can never reach intelligent conclusions as to the comparative force of religious and philosophic ideas without taking into account the character of the people concerned.

A much larger institution than this has been established by the Maharajah of Darbhanga. This boasts of 450 students who receive more or less pecuniary aid, besides 350 more Brahman students who depend upon their own resources. The hours of study are from six to ten in the morning. These young men, upon returning to their distant homes, become objects of great honor and are resorted to as teachers of the Hindu faith.

In the Sanscrit department of the Government College every important branch of Sanscrit learning is taught. Besides the monasteries and the universities, if we may call them such, there are multitudes of private homes in which pupils are received and taught gratuitously. Benares is the Jerusalem, the Mecca, of all Hindus. Rajahs, wealthy men, scholars, those who have given up their remaining days to the contemplation of religious truth, resort to this sacred

city in great numbers, and while some spend their time in pleasure-seeking, a larger number (and would that their example in this respect might be more widely followed in Christian lands!) give up their remaining days to the gratuitous dissemination of their faith. "As the result of much inquiry," says Mr. Hewlett, "I believe I am right in saying that as many as several hundred pandits of the city teach a few pupils in their houses. One of these has as many as three hundred, but the majority have no more than from five to fifty each." While many of these teachers are wealthy and self-supported, others are assisted by free-will offerings. But in no instance, so far as I can learn, is there a fee. One of the wealthy pandits receives about three hundred students in winter and half that number in summer. He has the habit of rising between two and three o'clock in the morning, and of causing a subordinate officer to call the students to be ready at four o'clock, when he begins his teaching, which continues until noon. His house is a model in its arrangement for this great purpose of his life. Another has forty students, another thirty-five. The subjects mostly studied are grammar, logic, astrology and the Bhagavadgita, that interesting compend of all the best ethical maxims of Hinduism, compiled at a comparatively recent period, and so often compared by our own apologists of Hinduism with the teachings of the New Testament.

One lesson which perhaps ought to be learned from these pandits is the thoroughness of their preparation. One of them said, "Our method of teaching seems superior to yours. You, in learning a new language, do not gain such a mastery of it as to enable you to dispense with the use of grammar and dictionary, for you have to keep both books near you for reference in reading the language as long as you live. But we must spend twelve or fifteen years in committing our grammar and dictionary to memory. We thus acquire such a knowledge of Sanscrit that in using this language we do not need to refer to those books any more."

It may be easy to set aside all these facts

of Hindu propagandism as unimportant, and to make light of the obstacles which they throw in the way of Christian truth and of modern civilization, but Mr. Hewlett well remarks, "If, even in Europe, the atomic, pantheistic and evolutionistic theories of the origin of nature have been able to captivate so many powerful intellects, why is it a matter of such wonder that the Hindu systems of philosophy, which bear very close resemblance to those European dreams, should satisfy the minds of Hindus?"

But lest Mr. Hewlett's picture should seem altogether discouraging, a new side of this subject might be presented, and perhaps at an early day will be presented in these columns, showing that while Hinduism is thus striving to fortify itself against the irresistible march of truth, there are hosts of other forces, within the system, which are powerful for disintegration. There have been many movements within the last fifty

years, and never so many as now, against the gross polytheism of popular Hinduism. Its baser elements cannot longer be defended by the great mass of intelligent men, and the revival of the old Aryanism, the simpler and purer faith of the first Aryan fathers who migrated to India, is the watchword of the time. Hinduism, in spite of these earnest efforts to preserve and support it, is driven back to its earlier intrenchments, abandoning the later mythologies and grotesque superstitions of the mediæval Puranas and Tantras. The best mind of India is returning to the idea of one God, is learning to see the evils of caste, as it has already learned to despise widow-burning and infanticide. Already the Rajah of Rajpootana has taken his stand against child-marriages, and when one after another these strong supports of the Hindu faith have fallen, the whole system will begin to topple and fall.

F. F. ELLINWOOD.

THIRTY-THREE YEARS IN SYRIA.

To-day is the thirty-third anniversary of my sailing from Boston for Syria. It was December 12, 1855, a bleak, freezing winter's day, a northwest gale blowing, so that, when our little sailing bark, the *Sultana*, had fairly entered the open sea, we were tossed in the midst of the waves. The gale lasted nine days, and culminated in a hurricane. The foretopsail was torn to shreds, and the frail bark of three hundred tons was in imminent peril; but the Lord delivered us, and we were soon in calmer seas and balmy southern skies.

In those days steamships were considered too great a luxury for missionaries, and all who were sent to western Asia travelled in the clipper barks engaged in bringing figs from Smyrna and carrying back rum, gunpowder and missionaries. On a subsequent voyage, I remember my not unnatural anxiety when we took on board at Malta a hundred casks of gunpowder to keep company with our cargo of rum, and on entering the harbor of Smyrna were saluted with an Oriental thunder-storm, the lightning blaz-

ing and flashing around us for an hour. As soon as we passengers were ashore, the captain was ordered to take his ship to the other extremity of the bay; and in the night, when the storm raged again and the lightning flashed, we all expected momentarily to hear that dreadful cargo explode.

Thirty-three years have passed. Syria was then to me a far-off unknown land. Now it is *home*. What changes have passed over us, the laborers, and over this land and people!

The only two missionaries of the patriarchal pioneers of western Asia who now survive are the venerable Dr. Riggs, of Constantinople, and Dr. W. M. Thomson, who has gone up into the mount at Denver, Col., to spend his remaining days (and may they be many and serene!) with a beloved daughter.

I can recall the procession of noble and godly men who were in the work thirty-three years ago and have now gone up to glory—Goodell and Dwight, Calhoun and Schauffer, Eli Smith and Whiting, Dodd

and Parsons, Ford and Lyons, Morgan and Williams, Trowbridge and Dodds and Beat- tie. A larger number who have come *since* the year 1855 have also gone to their reward, and many still survive.

But their works do follow them. They have founded institutions, planted and trained churches, educated a native ministry, given the word of God in eleven languages to the people of this empire, and published hundreds, if not thousands, of useful books. A distinguished Arab scholar and editor in Cairo recently remarked in my hearing that the American missionaries had given the Arabic language a new lease of life through their schools and their publications, bringing it down from its stilted scholastic style to a practical, accurate working and manageable language.

But a review of a whole generation in the Turkish empire cannot be written in one epistle.

The writing of this communication was suggested to me by a letter just received from Dr. Metheny, of Mersina, with the sad tidings of the death of Rev. G. F. Montgomery, of Adana. He died, December 4, of heart disease. All who knew him will agree with me that he was a man of eminent piety, wisdom and intellectual power. Thousands attended his funeral, and more than twenty-seven hundred looked on his face with sorrow as he lay at the church door in the casket. It is worth while to live in such a work and be so universally beloved. What better monument than that vast sorrowing multitude!

H. H. JESSUP.

BEIRUT.

DAVID BRAINERD AT KAUNAUMEEK.

Kaunaumeeek was the place where Brainerd, at twenty-five years of age, began his godly work among the red men of the wilderness. Here he received his baptism of toil and struggle, of disappointment and success. Kaunaumeeek was in the northeast corner of Columbia county, N. Y., about halfway between Albany to the northwest and Stockbridge, Mass., to the southeast, and some twenty miles distant from each of these places. About one year from the beginning of April, 1743, was spent in this portion of his great field.

His "accommodations" here were very unlike those of a first-class modern hotel. His first lodging-place in Kaunaumeeek was a room in a log house; the floor of the same material as that of Jacob's at Bethel; his bed a bundle of straw. For awhile his two courses at dinner consisted of boiled corn and hasty pudding. At length he moved into a little hut which he had built mostly with his own hands by long, hard labor.

A part of the time this year was spent at Stockbridge with Mr. Sargeant studying the Indian language. This made it necessary

to ride back and forth many a time over the twenty miles that lay between Kaunaumeeek and Stockbridge, and this through wild, pathless, primeval forest, often also in cold, stormy weather, but cheerfully enduring the hardness as a good soldier of Jesus Christ.

The forest roughness, however, was smooth and the forest savageness tame compared with the wild roughness of his spiritual experience. Much of this way lay through the Valley of Humiliation, and many a hard tussle had he with Apollyon, and sometimes he shuddered on the margin of the Valley of the Shadow of Death. "In the morning had some small assistance in prayer, and saw myself so vile and unworthy that I could not look my people in the face when I came to preach. Oh my meanness, folly, ignorance and pollution!"

Such baptism of spiritual distress, racking experiences like these, come from vision of the self as seen in the white light of God's holiness! Experiences like these are they that called forth the wail, "I have heard of thee by the hearing of the ear, but now mine eye seeth thee; wherefore I abhor my-

self, and repent in dust and ashes"—a common wail of the highly enlightened! "We are all as an unclean thing, and all our righteousnesses are as filthy rags!"

A year was spent at Kaunaumeeek, a year of labor interrupted only by necessary and wearisome journeys to and fro between this place and Stockbridge; meetings almost every evening; proclaiming to his heathen hearers their misery, guilt and helplessness as sinners; the fullness, all-sufficiency and freeness of redemption as wrought for man by the life and death of Jesus. Besides formal preaching he employed a great variety of means to enlist attention and instruct the people in sound doctrine. At the close of the year the commissioners held a meeting at Elizabethtown and after consideration

judged it best that their missionary betake himself to "The Forks of the Delaware."

The Indians, however, at Kaunaumeeek were not to be abandoned. They were few in number and had rarely any fixed place of abode. Nomadic in their habits, they could easily strike tent and march away with their little all upon their shoulders. Having now acquired some taste of the gospel and beginning to suspect its value, they were induced, with little difficulty, to move to Stockbridge and put themselves under the pastoral care of Mr. Sargeant, through whose devoted labors many of this strange branch of the human family were fitted for a place in the general assembly and church of the first-born.

W. P. BREED.

A MISSIONARY MISSION CHURCH.

This was the subject of the first prayer-meeting which a mission church held in its new church edifice. The pastor made this statement: "There can be no meaner organization upon the face of the earth than a mission church which is not a missionary church."

He left this thought with the meeting to do its work. After a time a bright young man arose and said, "Our pastor has struck us pretty hard, but what he said is true. Henceforth I am ready to do missionary work in the whole world, and our church must be a missionary mission church." The thought took hold of the people, and our first prayer-meeting was a genuine missionary meeting. In some way we got on fire, and men prayed as never before that God would bless us as we battled against the evil in the land. Toilers far away were not forgotten, but those were prayed for who under the shadow of the Himalaya mountains, or by the banks of the Hoang-ho, or in the recesses of the Dark Continent, were telling men of the great Foreign Missionary who came from the far-away land to which we hope to come at last, to tell men the way of life—of himself, the Life and Light of the

world. While we communed together and reasoned, we felt that Jesus himself drew near and went with us, and our hearts burned, and we hope that the warmth which we received will be felt for many a day. I have since thought that that which helped us might be of assistance to other mission churches. Is it not true that it is often said by such organizations that they can do nothing for missions? It is all that they can do to take care of themselves, they affirm. Viewing it as a policy, is it not an unwise one? Have not facts proved that the church which could make no exertion to help others has soon ceased to help itself? The man who sits still, feeding himself, thinking only of self, will soon lose all appetite and even power of motion, and will frustrate the end in view. To be nourished he must live an active life, and his thoughts must be directed to the wants of others as well as to his own. So with a church. If it is not constantly reaching out, it dies at the heart. Does there lie upon any church as great a necessity to be missionary in its spirit as upon a mission church? Who should be as thoroughly American as one who has been fostered by her institutions

and protected by her laws? Every mission church is the fruit of the missionary spirit. A man might as soon forget the mother who gave him life and surrounded him with her watchful care in his tender years as for the mission church to forget the spirit to which she owes her origin and nurture. Are we not right in saying that no meaner organization can exist than a mission church which does not possess the missionary spirit? If men had not had that, she would never have been founded nor in her years of weakness cared for with loving watchfulness by the Home Board. It is true we may not be able to do much, but no one ever had a better record than she of whom it is written "she hath done what she could." Our responsibility is measured by our ability; and the Father will reward us when we do what we can. A church of twenty members can be just as full of the missionary spirit as one which numbers its communicants by the hundred. Our churches are upon a smaller scale, that is all. They can be as thoroughly permeated with the true life as the larger. The boy is as full of life as a Goliath. We can feel that our

churches, although small, may be just as important as the larger.

No church of Christ, if it be a church at all, can be without the missionary spirit, for that is the spirit of the Master. And if any is called upon to be enthusiastic in any great missionary enterprise, it is the church which a home missionary founds, which for a time receives help from the Mission Board, whose edifice is planted upon missionary soil, and perhaps constructed with materials furnished by those who, when they pray for the coming of the kingdom of God, have their eyes fixed upon the far West where we dwell.

Many are the sacrifices made for us, and many are the prayers that are offered. If we are nothing more than a mission church, hanging on to others and thoughts intent upon ourselves, our work is a failure already, and we had better die than live—the sooner the better. If we are a missionary mission church, then every prayer is answered and our advance is insured, for "he that watereth shall be watered also himself."

T. C. BEATTIE.

COLORADO.

CUMBERLAND PRESBYTERIAN MISSION WORK.

The Cumberland Presbyterian Church is a young church. She has not yet attained the strength of fourscore years. She is a frontier church—had her origin in the days when Kentucky and Tennessee were the borderland of civilization. She has always been aggressive, but the lines of her aggression were too rigidly in accord with her original calling—frontier evangelization. These circumstances connected with her rise and growth explain the comparatively diminutive financial exhibit which she is able to make as representing her missionary labor. Though these figures do not so indicate, the fact is the Cumberland Presbyterian Church is a missionary church. This fact is better indicated by her numerical growth than by her strictly missionary offerings through the Board of Foreign and Domestic Missions.

It is only within the memory of our youngest preachers that the church as such has begun to take knowledge of the importance of the Board of Missions as an efficient factor in church extension. Even now there are presbyteries which insist on looking after all the missions in their own bounds, using all home missionary money in their own limits, and making no report of the work so done to the Board. Thus, while the church's numerical growth has added over *thirty-five per cent.* to her membership since 1880 (eight years),* the receipts by the Board for home missions have not reached the sum of \$30,000 for any one year during that period. This is all the more amazing

* The minutes of 1878 are not at hand for use in making comparison for the last decade.

when it is remembered that the receipts for home missions *include* the receipts for church erection. The denomination is beginning to see the importance of doing mission work through the regular channel, so that we hope another decade will enable us to make a financial exhibit comparable to our numerical statistics.

The president of our Board, Rev. C. H. Bell, D.D., who has been at some pains to investigate the subject, has frequently said that the Cumberland Presbyterian Church does its missionary work on the most economical basis of any denomination in the country. It would seem that our accomplished results in proportion to outlay are unusual.

After several ill-advised attempts at foreign missions in Turkey, South America and Africa, the church got its first real baptism for this work in 1877, when Rev. J. B. Hail and wife sailed for Japan and began what has proved to be a very successful foreign campaign. Reinforcements have followed until there are now twelve missionaries in the sunrise kingdom, including wives of ministers, and there are over five hundred communicants, with congregations at Osaka (two), Wakayama, Mitani, Hikate, Tanabe, Shingu and Nogoya. Three years since a mission was undertaken in Mexico. There are two missionaries and their wives now in the field, with stations at Aguascalientes and Guanajuato. Some results have been reached already, and the outlook is decidedly hopeful.

One of the most beneficent features of the foreign mission movement in our church was the organization in 1880 of the Woman's Board auxiliary to the Assembly's Board in foreign work. It is located at Evansville, Ind., and has aroused no little enthusiasm among the women.

The total receipts for foreign missions by

our Board were \$15,265 for the year ending May, 1888.

Our work among the Indians is confined to the tribes of the Cherokees, Chickasaws and Choctaws in the Indian Territory. Cherokee Presbytery has five ordained ministers, one licentiate and one candidate, eight congregations and four hundred and sixty communicants. Bethel Presbytery, among the Chickasaws and Choctaws, is the older presbytery, having eleven ordained preachers, eight licentiates and two candidates, thirty-one congregations and six hundred communicants. The work of our church among the Indians has been somewhat embarrassed for the want of legal recognition on the part of the territorial civil authorities. We have pressed our appeals before the council, but the opposition of other denominations has hitherto defeated us. There seems to be a fear lest our large constituency among the Indians will give rise to a Cumberland Presbyterian phase of native politics—a fear which, if it exists, is certainly without justification.

The *Missionary Record* is the organ of our Board, and is an ably-edited and vivacious monthly. The *Missionary Banner* is a delightful children's Sabbath-school paper.

We have just added another secretary to our working force—Rev. J. V. Stephens, late of Chattanooga. He, with the old secretary, J. L. Secor, Esq., and with Dr. Bell as superintendent, will make a strong official force.

The total receipts for the year ending May, 1888, were \$42,938.56; the total assets, \$68,431. The expense of administration was a little over six and a half per cent. of the total receipts. Thus far the receipts for the current year have been largely in excess of any previous year.

W. H. BLACK.

ST. LOUIS, MO.

TOKENS OF A SPECIAL CALL TO THE MINISTRY.

If there is such a thing as a special call to the ministry, it follows that there must be particular tokens by which such a call

can be ascertained by the person called himself, and also verified by others. These tokens then should next be indicated.

The first that deserves mention is a *strong desire for the sacred office*. As a rule, any predominant inclination for a particular occupation is a good sign that the person who has it was destined for that occupation and will be likely to succeed in it better than in any other. Love is the spring of all prosperous enterprise—the inspiration and informing principle of true creative genius. It sharpens the intellect. It stimulates the energies. It is fruitful in all resources and inventions. Patience, perseverance, all-conquering zeal, are its workings. In short, it is the very shaping power of the soul, indicating by its direction what a man is and what he is fit for. This then is the first determining sign for the ministry. And this love, when genuine, we hold to be Christ's gift. We choose the office because he first chooses us to it. In all these matters Christ takes the initiative, just as at the start we come "to love him because he first loved us." The movements that go on in us for the advancement of his kingdom are the special manifestations of his "Spirit given to every man to profit withal."

Moreover these manifestations, indicating to a person his call to preach the gospel, are accompanied with a sense of *obligation*. The subject of them is made to feel that the course thus pointed out to him is the one which he *ought* to pursue in loyalty to Christ, and that he sins if he pursues it not. Indeed the sense of obligation has been known to press strongly upon a person even when his inclinations seem to take him in another direction. Jonah is not the only prophet to whom the word of the Lord has come in a form from which he would fain flee and found the attempt somewhat dangerous. But when the obligation thus enforced is properly met, it always happens that duty performed is followed with delight, and what the flesh dreaded proves in the end a source of untold pleasure.

But right here it is necessary to enter a caveat. There is an illegitimate desire for the ministry which must be guarded against. It may be detected by its fastening upon the accessories of the ministry rather than upon its main work. It may be no more than a

coveting of the respectability that belongs to "the cloth," or of the opportunity which the ministry affords for the prosecution of agreeable study, or of the chances it gives for displaying one's gifts for eloquence, or even of the income it may secure. In some cases it originates in the suggestions of parents or friends, who would be proud to see the young man in the pulpit discoursing to large and listening audiences and mingling with the best society in the place. But inducements of this sort are not the calling of Christ. They are of the earth, earthy. Their prevalence secularizes the order by filling it with men who, while undertaking the most sacred duties, are actuated by worldly and selfish motives. Whatever they touch they desecrate. Under their influence the parish comes to be treated as simply "a living" to be estimated at its money value, and the minister himself turns into a hireling, whose aim it is to make his work as profitable as possible for himself. Hence, in place of preaching the gospel, there will be substituted the popular lecture, the musical entertainment and all the tricks and claptraps of sensationalism.

In distinction from this, a legitimate desire for the ministry fastens upon the main purpose for which the office was instituted, viz., the preaching of Christ for the salvation of souls. Support, indeed, the true minister may expect and will have; but it is not for support that he serves, nor by its amount will he measure out his services. Rather, like Paul, will he be ready to "count all things but loss for the excellency of the knowledge of Christ" and for the pleasure of proclaiming his name. And this disposition will grow more intense as the years enlarge his experience of what Christ is. Instead of resorting to any by-methods for building up his church, his main reliance will be on presenting the truth, as it is in Jesus, earnestly and in love. He will see that nothing can ever be made to draw to Christ but Christ himself lifted up on high.

Another sign of a divine call to the ministry is a readiness to seek for and to follow the direction of Christ in all the labors to be performed. This is an attitude of mind

in which the call usually sets a man by its own efficient power. Exceptions, indeed, there are like that of Jonah, who required to be put through a severe discipline before he could be made to obey orders; and possibly some of these Jonahs might be found among us, whose cry may be heard coming up out of the depths into which they have been plunged from following their own choice. Yet, as a rule, the result of a call is to awaken the quick response, "Here am I, send me," or, "Lord, what wilt thou have me to do?" Certainly no true minister is he who fails to show this readiness for all that the Master may enjoin. Our Lord wants none, and will recognize none, who will venture to stipulate with him on conditions, and who wish to prescribe to him where they shall work and what they shall get for it. That one should have his preferences is inevitable, but the surrender of these preferences is a part of the sacrifice which the minister makes when he enters Christ's service. Even "Christ pleased not himself," and least of all should his servants make their pleasure their law.

This is a point which needs to be emphasized, since it is to be feared that in the ignoring of it is to be found one cause of much of that restlessness which is disturbing the pastoral relation in so many of our churches. What seems to be needed is more implicit trust in the direction of the Master. There is no surer way of obtaining a good settlement and of enjoying peace and success in it than that of obeying the intimations of his will, as given either in the secret monitions of his Spirit or in the indications of his providence. "The meek will he guide in judgment; the meek will he teach his way." He knows far better than we can know what sphere of labor is best suited for us, nor will he be at a loss for means to point it out to us when the time comes, if we will only wait upon him.

Important corroboration of the genuineness of the call will be found in the possession of talents and attainments suitable for the ministry. Christ is a discerning Lord, and is not likely to call persons to a service for which they are not or cannot be fitted.

He does not select a stutterer to speak for him, or a lame man to run for him, unless he intends first to cure him of his disabilities. We have good ground therefore for affirming that the lack of suitable aptitudes for preaching is a sign that a person is not called to preach. Yet, on the other hand, we are far from asserting that none are called save those who are richly endowed by nature. Ordinary capacities may be, and often are, utilized in Christ's service to good advantage.

He that of greatest works is finisher
Oft does them by the weakest minister.

By no means must we forget that it is not by might or power that souls are won. Still, it is not intended by this fact to put a premium on weakness. While God exercises his prerogative to work by small means as well as by great, our duty plainly is to offer him the best, and not dishonor him with the thought that anything is good enough for his service. When he wanted one to proclaim his gospel to the Gentiles, he took captive the ablest man of his day and sent him triumphing over the world.

The qualifications we are to look for may be briefly stated as follows:

1. An intellect capable of clearly apprehending the truth which is to be declared. A minister must be a thinker. His messages are not to be had at second hand. Borrowed phraseology and hackneyed expressions have in them little nutriment. They are juiceless. What the people need and are calling for is truth fresh from the heart, vitalized by experience, and forcing itself into utterance because its momentousness is felt.

2. Ability to deliver the messages of the gospel effectively. Congregations will not listen long to a man who cannot tell what he has to say clearly and forcibly, who drawls or mumbles, or has an affected style and tone, or talks as if he were addressing angels away off in the air and not listeners in the pews, or in some other way wearies their ear and offends their taste. Listening to them is too much like hard work for a Sabbath day, and people will not long tolerate a preacher who compels them to such a violation of its blessed rest.

3. Common sense, in other words tact in dealing with men, skill in ascertaining fit times and means for undertaking and carrying out measures. "Be ye wise as serpents," saith our Lord to his ministers; and where this qualification is naturally lacking, it is hardly possible to supply it. There is a good deal of truth in what an old Scotch lady once said in view of the hopelessness of such a case—"The grace of God can do a hantle for a man, but it canna gie him

common sense." It is doubtful whether Christ ever calls a man with such a defect to the ministry. Certainly the burden of proof that he has is a heavy one to carry.

If the educational committees of our presbyteries will always bear these tokens in mind and apply them in ascertaining the fitness of the candidates who desire aid from the Board, there will be fewer failures than there are.

D. W. POOR.

OPPORTUNITY AND OBLIGATION.

With gracious opportunities there comes to every Christian and every Christian church a call from God to Christian service. In Paul's inspired argument to the Romans he presents "the mercies of God" as revealed in the gospel. The spirit of his exhortation is, "The love of Christ constraineth us"—to *be* good. The exhortation "unto the churches of Galatia," while it is full of the same tenderness and the constraint of love, is based upon the opportunities which God has bestowed—gracious opportunities which involve our personal obligation and responsibility to *do* good. The argument in this case, as in that, is with divine condescension and delicacy addressed to our loving hearts—to our Christian choice. The kindly call of God is to service, not to servitude. It is to be voluntary, not compulsory. "If ye love me," said Jesus, "keep my commandments." The inspired, sympathetic words of Paul are, "As we have therefore opportunity let us *do good*."

The service which the Scriptures thus characterize is not for the false but the *true*; not for the wrong but the right; not to effect evil but *good*. Hence its exercise produces spiritual peace.

As we have, therefore, *opportunity* we are to *do good*. We need not create opportunities. We need scarcely seek them. They are thick around us. In God's providence they lie along our way in life. They confront us *in* our way and challenge our attention. With dutiful spirit and face unveiled

and eye single and ears unstopped, we may easily see them and hear their call.

As we need not create opportunity, neither need we originate the *means* for doing good. These God supplies and graciously offers and lovingly urges upon us to receive and improve.

One of the greatest of these gifts is the gospel of Christ with his farewell commission to carry it to every creature. In view of this transcendent gift of God, every Christian should feel as Paul declares so truthfully and loyally, "I am debtor both to the Greeks and to the Barbarians; both to the wise and to the unwise."

Here is an opportunity for each Christian to do good—opportunity accompanied by supreme obligation. Every Christian saved by this gospel is as truly debtor as was Paul to extend this gospel to the lost. The church at home and abroad should hasten to acknowledge this sacred obligation and diligently, gratefully perform it for his name's sake. "Inasmuch as ye have done it unto one of the least of these," saith Jesus, "ye have done it unto me."

Opportunity and obligation, faith and life, centre in this service. Its issues are supreme, to every rescued soul "having promise of the life which now is, and of that which is to come." Its motive is sacred and supreme, "the love of Christ constraineth." The reward will be supreme and ineffable, "we shall be with him where he is," and behold and share with him his glory. The service

here is but the beginning of the service toward which we aspire, continued, completed, there.

Not only the church at large, but every individual Christian, is solemnly, graciously invested with this sacred trust from God. Each, as debtor for such a gift, responsible for such a trust, is under supreme obligation as he has opportunity to do good to all men, especially toward them that are of the "household of faith." Every Christian can pray for the success of the gospel, and labor for its extension, and testify from his own experience of its saving power, and live as a Christian, so that others may take knowledge of him that he has been with Jesus.

They please him best who labor most
In peace to do his will.

The Christian centuries have passed by while our loving Lord and Saviour has been waiting in travail of soul for the triumph of his kingdom on earth. Yet that triumph does and will linger until there is a quickening sense of individual obligation—obligation from which neither the Christian conscience, nor the public need, nor love to Christ, nor duty to God, will excuse any Christian.

If it be honestly asked, What is the way in which I may work for Christ and meet this gracious obligation? the inspired answer is, "As we have therefore opportunity." The answer at once commends itself as just and gracious. While God's providence brings the opportunity and the corresponding obligation, it implies that the Christian be watchful and alert to see and seize the opportunity. True love is inventive in doing good; and more, it sees both quickly and afar the tokens of God's gracious providence and the beckoning of the Saviour's loving hand, and knows the Master's voice, "Inasmuch as ye do it unto one of the least of these, ye do it unto me," and feels the abiding presence of the Holy Ghost "comforting and guiding into all truth."

So receptive and responsive is this Christian spirit, so vital and quickening is it, that Paul declares in his letter to the Galatians, "In Christ Jesus neither circumcision avail-eth anything, nor uncircumcision; but faith

working through love." And John declares, "Love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God." "Therefore" (it is written) "love is the fulfilling of the law." So sensitive is it not only, but so safe and successful is it in helping us to do his will, and more—"If any man will do his will, he shall know of the doctrine." In Scripture, doctrine is coupled with duty.

This has significant relation to Christian work at home and abroad. We are not to originate, but to *receive from God*. We are also to be *responsive* toward God, as well as *receptive*.

The rule of the kingdom is, "Freely ye have received, freely give." Evidently we are to do good and *communicate what* we have received. This crowning rule is explicit. "Preach the preaching I bid thee." Not only go into all the world and teach all nations, but "teach them to observe all things whatsoever I have commanded you." For making known this saving gospel of Christ, at home and abroad, there are new and multiplied opportunities in our day. Some of these challenge special attention.

The great Missionary Conference (London, 1888) brought new light from mission fields both near and afar, and inspired the heart of the Christian church with new life and courage. The spiritual impression was profound. The reports were signally encouraging. The fields already occupied are enlarging. From the regions beyond there comes the cry of need, "Come over and help us." The gateways are opening. Everywhere the fields are white and ready for the harvest. Such an opportunity, world-wide and peaceful, has never hitherto been presented to the Christian church for *publishing* the gospel of Christ. Again, in answer to prayer, more than a score of hundreds of Christian young men and women have offered and are ready to go into the foreign missionary work to labor for Christ in the great harvest of the world. Such an opportunity for *sending* the gospel to the heathen has never hitherto been presented to the Christian church.

In the meantime there is at home a re-

serve force of Christian men and means never hitherto equalled, while there are new and multiplied Christian co-operative organizations furnishing providential opportunity for utilizing and developing this reserved force, in the Sabbath-schools, and societies of Christian endeavor, and associations of young Christian workers, and of the young and the old—of people as well as pastors—in the active work of the Evangelical Alliance. All these, together with the well-organized boards to advance the cause of Christ at home and abroad, are the multiplied opportunities which God's providence has placed over against every Christian and every Christian church.

Another opportunity, the last which I can even mention here, was illustrated in this great missionary conference by the seventy scores of delegates from all the evangelical

denominations, and was favored as the future policy for the mission work abroad, as it was earnestly hoped that ere long it might become the policy of the home churches, viz., *Christian comity and co-operation*. This is an outgrowth of the present century—perhaps the product of modern missions. But upon this I can pause only to say that the growing consent in regard to Christian co-operation is one of the most hopeful features of Christian work in our day, especially as the fields are enlarging and the calls are multiplying, and the work is becoming so vast and the issue so pressing, and the whole world is being brought so closely together—challenging, demanding, the co-operation and the combined advance of the whole Christian church. Unparalleled victory awaits such an advance.

R. B. WELCH.

AUBURN, N. Y., January, 1889.

Of the following article Rev. Dr. Ellinwood has given us an estimate, in which we believe that our most intelligent readers will heartily concur. He says:

I regard the paper on "English Missions in Eastern Equatorial Africa" as most timely and valuable. It deals with a field comparatively little known, and affords in fact a brief and valuable directory of the vigorous missionary operations which have been inaugurated within the last few years from the east coast by way of Mombas, Zanzibar and the Zambesi river. The paper will be well worth preserving by any pastor or president of a woman's auxiliary society

or band, as it constitutes a framework upon which can be built up many an interesting missionary paper. It would be a capital exercise for any one who has a skillful hand and a mathematical mind to put down these fields upon a map, either a new and extemporized one or an old one utilized for the purpose. The sublimest type of missionary work undertaken in our time, considering the danger, self-sacrifice and necessary heroism, is that which fringes the east African lakes. The consideration of these missions is timely also, as they lie right in the path of that last and, as it would seem, tremendous struggle which Christendom must yet wage with Islam and the Islamic slave trade.

ENGLISH MISSIONS IN EASTERN EQUATORIAL AFRICA.

To the honor of the Christian church no part of the heathen world is commanding more devoted self-sacrifice than the region familiarly known as Eastern Equatorial Africa. This vast territory is bounded on the east by the Indian Ocean, on the south by the river Zambézi, on the west by lakes Nyassa and Tanganyika, and on the north by the Victoria Nyanza and the river Tana.

In these wide-spreading districts the nationalities pre-eminently represented in missionary operations are the British, German and French.

In the present paper, which is based upon the latest reliable returns, the writer confines himself to the missions supported by English and Scotch societies. These include: (1) Church Missionary Society (Episcopal);

(2) Universities' Mission to Africa (Episcopal); (3) Established Church of Scotland (Presbyterian); (4) Free Church of Scotland (Presbyterian); (5) London Missionary Society (Congregational); (6) United Methodist Free Churches. The missions may be further illustrated by means of an alphabetical index according to the political possessions in which they are established: (B.) British territory, (G.) German, (P.) Portuguese, (Z.) Sultan of Zanzibar, (I.) Independent States, such as Uganda, (N.) No Man's Land.

1. *Church Missionary Society* (London).—This more inland mission is associated with the names of the missionaries Gordon, Mackay, Ashe and the late lamented Bishop Hannington. The first and oldest branch is called the Mombasa, with its basis on that seaport; the other is the Victoria Nyanza branch, with its basis at Zanzibar. The late Bishop Parker successfully connected the two branches by accomplishing a flank march from Mombasa to U-Sagara. This triumph is recorded in the Proceedings of the Royal Geographical Society, 1887. The first branch, whose political sphere is indicated by the letters, has the following stations: 1. Mombasa (Z.); 2. Frere Town (Z.); 3. Rabai (Z.); 4. Kamlikeni (Z.); 5. Kisulitini (Z.); 6. Shimba (Z.); 7. Taita (Sagalla) (B.); 8. Chagga (Mochi) (G.). The society's mission steamer plies between Mombasa and Zanzibar. In the second branch the stations are: 1. Mamboia (U-Sagara) (G.); 2. Mpwapwa (U-Sagara) (G.); 3. Kisokwe (U-Sagara) (G.); 4. Uyui (U-Nyanwezi) (N.); 5. Mtinginya (U-Sukuma) (N.); 6. Usamiro, southeast corner of Victoria Nyanza (N.); 7. Msalala, southeast corner of Victoria Nyanza (N.); 8. Nasa, southeast corner of Victoria Nyanza (N.); 9. Rubaga, *alias* Natéle (Uganda) (I.). The difficulty of providing reinforcements does not allow of the whole of the stations being continuously occupied, though they are recognized as stations under the control and supervision of the Church Missionary Society, according to the last annual report issued in May 1888.

2. *Universities' Mission to East Africa*

(London).—As in the previously-mentioned enterprise, this mission has also two distinct branches, each having a basis on the sea coast. It is conspicuously honored by its leader, the popular Bishop Smythies. The Zanzibar branch has that seaport for its basis, and what is known as the Lake Nyassa branch, with Kilimani, in the Portuguese colony, as its distant basis by the rivers Shire and Zambesi.

In the first branch are the following stations: 1. Zanzibar and its environs on the island (Z.); 2. Mkusé U-Sambara (G.); 3. Amba, U-Sambara (G.); 4. Magila, U-Sambara (G.); 5. Misoswe, U-Sambara (G.); 6. Masasi, on or near the river Rovuma (G.); 7. Newala, on or near the river Rovuma (G.); 8. Chitangall, on or near the river Rovuma (G.); 9. Mtua, on or near the river Rovuma (G.); and many smaller stations. A graphic description of U-Sambara has just been supplied to the *Neue Freie Presse* by the African traveller Dr. Oscar Baumann, who with his fellow explorer has recently traversed the forest-mantled mountain ranges of U-Sambara, which have an average height of 6000 feet.

The following stations belong to the Lake Nyassa branch: 1. Lukoma Island, Lake Nyassa, east shore (N.); 2. Chitési, Lake Nyassa, east shore (N.); 3. Mayendenda, Lake Nyassa, east shore (N.). A smart little steamer is employed by the society on Lake Nyassa.

3. *Established Church of Scotland* (Edinburgh).—This mission possesses one main station at Blantyre, on Lake Shirwa, with adjoining out-stations (N.). Its basis is by the rivers Shiré and Zambesi, on Kilimani, in the Portuguese colony.

4. *Free Church of Scotland* (Edinburgh).—In connection with the mission are the following stations: 1. Bandawe, *alias* Livingstonia, Lake Nyassa, west shore (N.); 2. A-Ngoni-land, Uplands (N.); 3. Kirengi, Lake Nyassa, northwest corner (N.); 4. Cape Maclear, Lake Nyassa, south shore (N.); 5. Kikusi, Uplands (N.). Communications on the various points of the lake are maintained by a merchant steamer which is the property of an independent com-

pany; its basis is by the rivers Shiré and Zambési, on Kilimani, in the Portuguese colony.

5. *London Missionary Society.*—In its vigorous operations this mission has probably been the most costly pecuniarily and in the sacrifice of missionaries. While promoting this inland crusade, the celebrated Dr. Mullen, the society's foreign secretary, lost his life. The stations are: 1. Urambo (U-Nyanwézi) (I.); 2. Kavala Island, Lake Tanganyika, west shore (N.); 3. Fambo, Lake Tanganyika, south shore (N.). This mission is peculiarly circumstanced in having to rest on two separate bases. To the first station access is obtainable from the basis of Zanzibar through the German possessions and No Man's Land. The approach to the two stations on Lake Tanganyika rests on the basis of Kilimani in the Portuguese colony, and passes up the rivers Zambési and Shiré along the whole length of Lake Nyassa and by the famous "Stevenson" highway, which unites the northwest corner of Lake Nyassa with the south shore of Lake Tanganyika. Their situation would be exceedingly hazardous in an outbreak of war.

6. *United Methodist Free Church* (Sheffield).—The following stations appear on the roll of this mission: 1. Ribe, near Mombása (Z.); 2. Jouwu, near Mombása (Z.); 3. Golbanti, Gallaland (N.). Mombása is the basis of the mission. At the last station

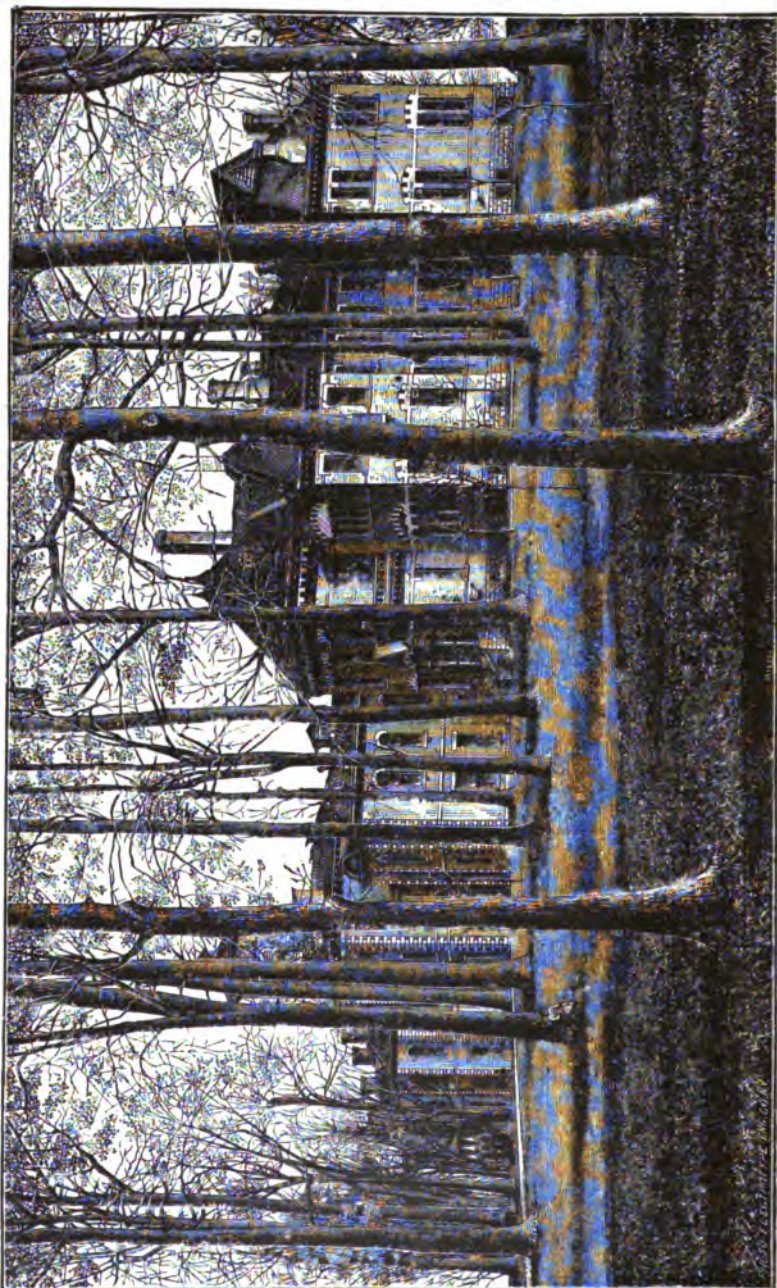
the workers are in much jeopardy. The foreign mission work of the United Methodist Free Churches though of modern date and circumscribed area on the east and west coasts of the Dark Continent has nevertheless earned the crown of martyrdom. In connection with the East African mission, commenced at Ribe in 1861, heroic men and women have fallen, whose dust lies in the little "God's acre" at Ribe. Here have been gathered in successive years the following eminent servants of the cross: Edmund Butterworth, 1863, Mrs. Wakefield, 1873, Rev. Charles New, 1874, and Rev. John and Mrs. Houghton, murdered in 1886. With this company of the faithful unto death is now numbered Rev. Thomas Truscott, a genuine missionary, who labored and travelled both for the east and west African mission fields of the society. Although battling with the perilous climate at the Sierra Leone mission, he manfully tarried at his post until death's discharge came. His family history was extremely pathetic. In 1880 he buried his first child, and a few months later he lost his wife, who left him with a baby boy. This little one after a brief two years pilgrimage was also taken home, leaving the grief-stricken father lonely and childless far from his native land.

JAMES JOHNSTON, A.S.A.

(LANCASHIRE, ENG.

The official report of Mrs. Butler concerning the Girls' Boarding-school in Ningpo, sent to us from the Mission Rooms in New York, and which we place with Official Correspondence (page 278), will deeply interest our readers. It gives an insight into practical difficulties which will enlist prayerful sympathy, and shows steady progress of improvement in which we must thankfully rejoice with the missionaries.

A cloth map of China, four feet by five and a half, has been prepared the Woman's Foreign Mission Society of the Presbyterian Church of Evanston, Ill., and is offered for sale at 48 McCormick Block, Chicago, Ill., for \$2.50. A similar map of India will soon be ready and others will follow, a complete set of all the countries where the Presbyterian Church has mission stations. We regard such maps as important helps to the study of missions in Sabbath-schools, in prayer-meetings and in homes.



WABASH COLLEGE, CRAWFORDSVILLE, INDIANA.

Wabash College originated in home missions. The father of the thought was Rev. James Thomson, who when an undergraduate at Miami University told President Bishop of his purpose to found a college somewhere in the Wabash country. In 1827 he became the first pastor of the Presbyterian church at Crawfordsville, Indiana—an infant town on Sugar Creek, a tributary of the Wabash. His ministry was eminently successful in his own church and the small churches in the region. His original purpose was not forgotten, and it was frequently discussed with the few home missionaries occupying the field. They were known as “the college brotherhood,” from their interest in a college which only existed in their warm Christian hearts. It included James Thomson, his brother John S. Thomson, James A. Carnahan, Edmund O. Hovey, Martin M. Post and Samuel G. Lowry—all young men in the active ministry. With them were associated the elders of the Crawfordsville church, especially one who previously had been prominent in founding Hanover College. I refer to Williamson Dunn, a native of Kentucky, for several years a resident at Hanover, Indiana, and an elder in that church. He came to Crawfordsville in 1823 as register of the land office. In 1824 he was elected an elder in the church just organized at that place, and was the clerk of the session until in 1829 he returned to Hanover. He was a noble Christian man, giving to Hanover College in 1825 the land on which to erect its first building, and in 1832 to Wabash College its original site.

The convention to consider “the question of founding a college somewhere in the Wabash country” met at the house of Rev. James Thomson, in Crawfordsville, November 21, 1832. Prof. Hovey speaks of it as “the first three days meeting of several almost penniless home missionaries with a few elders of the Presbyterian church in Crawfordsville.” These ministers were James Thomson, John S. Thomson, Edmund O. Hovey, James A. Carnahan and John M. Ellis, with elders

John Gilliland, Hezekiah Robinson and John McConnel. Their deliberations resulted in a resolution to build a Christian college at Crawfordsville. The first board of trustees was also chosen, and the last morning of its sessions the ministerial members of the convention went to the site on which it was proposed to build. Of this memorable incident Prof. Hovey has left us this account:—“Those present will never forget the earnest prayer offered for the divine blessing, and especially the closing scene, when upon the spot selected for Wabash College, in the midst of nature’s unbroken loveliness, they consecrated this enterprise to God for the furtherance of virtue and knowledge among mankind, and solemnly invoked upon it the divine blessing.”

Rev. Mr. Ellis also spoke of the purpose and spirit of the convention, “in which the most solemn and delightful sense of the divine presence seemed to pervade every bosom. In the end, the judgment of the meeting was expressed in a unanimous vote, trusting in God, to attempt the founding of a college for the education of young men for the Christian ministry. We then proceeded in a body to the intended location, in the primeval forest, and there, kneeling in the snow, dedicated the grounds to the Father, the Son and the Holy Ghost, for a Christian college.”

It was a noble scene, and well illustrated the spirit in which “almost penniless home missionaries” in other parts of the great valley founded Western Reserve, Hanover, Marietta and Illinois Colleges. These too were the offspring of home missions.

The penury of the founders of Wabash was a sample of the pecuniary resources of the founders of the others. It is doubtful whether all of the property of “the Wabash College brotherhood” would have amounted to ten thousand dollars; and yet they resolved to undertake an enterprise that must cost many thousands, or rather many scores of thousands.

And they set themselves to do what they

had resolved, in the spirit of the great aphorism of the missionary Carey—"What ought to be done can be done."

It required a year to build the plain wood structure in which on the 3d of December, 1833, Prof. Caleb Mills met the twelve young men who constituted the beginnings of the college. The prayers of the founders then received their first answers, the earnest of greater to come.

Prof. Mills that memorable day began a work which was not finished until he entered into his rest, in 1879. Prof. Hovey, one of the original convention, in 1834 was appointed an agent to solicit help at the East. His connection began with the convention in November, 1832, and terminated with his death, in 1877. In the General Assembly at Philadelphia he received little encouragement and no money. The great churches of Cincinnati, Philadelphia and New York refused to entertain the project on account of the distressing condition of business. The same was true of the Boston churches. The agent, making no headway, found himself without enough money to take him back to Indiana!

By a fortunate turn of affairs, just as he was about to resign his fruitless enterprise he was invited to meet the faculty of Andover. These wise men, having heard his story, advised him "to visit the country churches of New England." Following this advice he found the money with which to save from ruin the little college in the Wabash country.

And then Prof. Hovey achieved "the seemingly impossible," in securing Rev. Elihu W. Baldwin, D.D., the popular pastor of a large church in New York city, as the president of the institution. And with him came nearly thirty thousand dollars, given by his friends. This led to the purchase of the present campus and the erection of a new and substantial edifice. In 1838 this was burned, soon after it began to be occupied. It was rebuilt with great difficulty.

In 1838 the college graduated its first class. In 1840 President Baldwin died, and the next year was succeeded by President Charles White, successfully conducting the

institution through a period of twenty years, when help was so slow in coming that it seemed at times as if the college must perish.

President White died in October, 1861, and in December President Tuttle was elected his successor, and still is in office.

During the years covered by the terms in office of Presidents Baldwin and White, twenty-six years, the college was so favored with revivals that scarce a class left the college without coming in contact with at least one. The greatest revival occurred in 1867. There have been other awakenings in the college since that time.

These great events in its religious history, together with many thrilling financial deliverances during that period, impart to it peculiar interest. The same may be said of the entire period since the founders, kneeling in the midst of the forest, dedicated the enterprise to God.

A fact of great interest may here be stated. The result in fixed property and endowments—a large and valuable one—has been achieved with very little expensive agency. Closely coupled with this has been the policy of avoiding debt except in cases of extreme necessity. The wisdom of this policy is now evident in the fact that no debt rests on its fine property that cannot readily be paid. This policy bore with special severity on the faculty, whose salaries were affected by it. And it is no exaggeration to say that the heroic conduct of the earlier professors was both noble and costly. No words of mine can sufficiently express my admiration of these men in those trying times.

The college has conferred its honors on several hundred young men, and has taught several thousand. Many of these have become eminent in the great callings of life. The college has done a great work in the education of young men since, on the 3d of December, 1833, Professor Mills enrolled the pioneer class of twelve.

Much has been said in praise of the college campus. Its thirty-three acres, with their noble trees, are all that has been claimed. And on these acres have been placed buildings with educational equipments of great value. A committee not

long since attempted to place a fair estimate on the properties of the college. They included the grounds, buildings, library—28,000 volumes—laboratories and their equipments, valued at \$250,000. The various permanent endowments—a large part of which is productive and increasingly so—amount to about the same sum. To those who have worked to secure it this seems a large sum—rated by a judicious estimate at half a million of dollars.

To compare this unmortgaged result with that on which the founders knelt, fifty-six years ago, should not foster pride, but gratitude to God both for his gifts of money and of men. Indeed, God has been good in both these respects. Some providential interpositions have taught those who love the college to call their great Friend, *Jehovah-jireh*. And further there are names in the history of the college very dear and venerable by reason of what they have done.

If we seek to explain the great result here stated, we must first of all name God's fatherly goodness; also the rare and grand men who founded and carried forward the enterprise. We might mention a score, but select only two—Edmund O. Hovey and Caleb Mills, whose work began with the beginning, and continued in one case forty-five years and in the other forty-six. The fate of such institutions depends largely on the men who in the beginning have them in charge. The persistent loyalty, faith and wisdom of these two men were noble. Had they and their comrades faltered, as did some, the fate of the college might have been very different. And this is also true of the two men who presided over it so many years in connection with those just named.

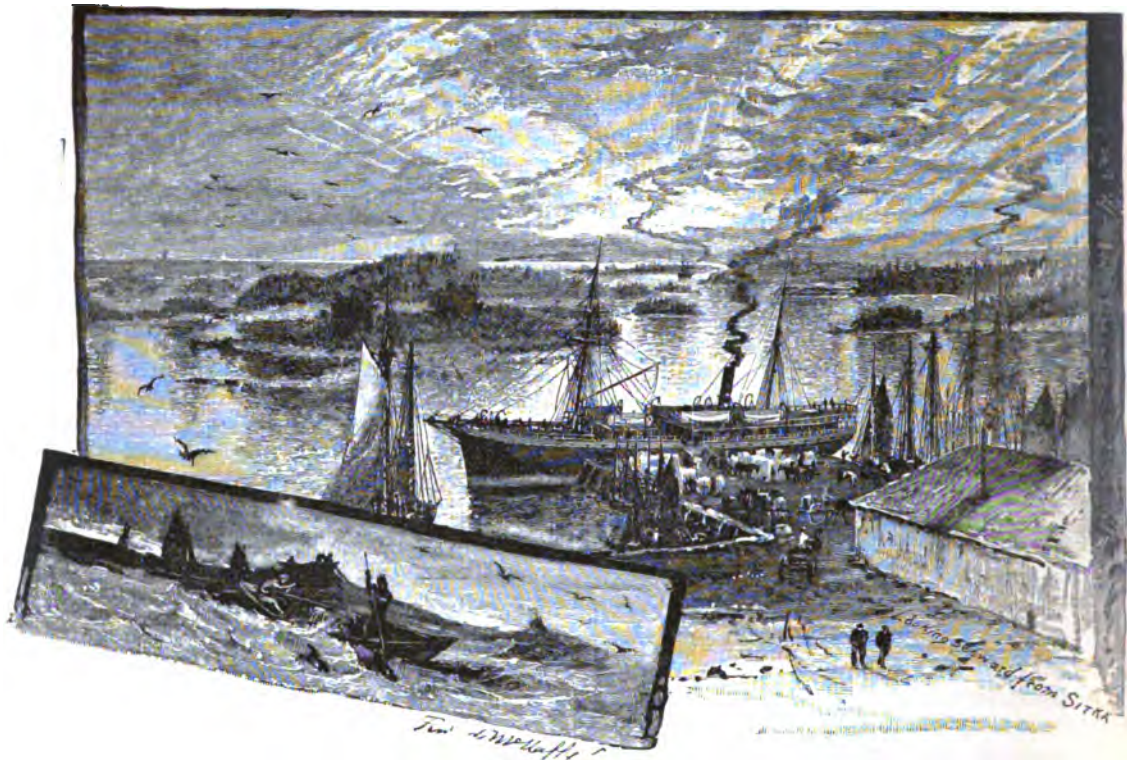
Nor will this statement be just without another. In 1843 the Western College Society was formed at the East to help Congregational and Presbyterian colleges and

seminaries. The country was just emerging from a period of great financial distress. Wabash College seemed on the brink of bankruptcy. In a communication to that society in 1868 the Wabash faculty speak of that period—1843—as one of “fierce trial.” That year the society gave it \$2600, and then “light broke in upon darkness and despair.” During a period of twenty-four years the college was a beneficiary of this society, and was treated by it with maternal solicitude. We can never forget it.

With some exceptions, the rule with American colleges is that of slow growth. This is true of their numbers and their financial resources. Large sums are consumed in current wants, whilst the permanent resources increase slowly. When Princeton celebrated its hundredth anniversary, and Yale its one hundred and fiftieth, and when Williams was three fourths of a century old, they were scarcely stronger than Wabash is now; and thus this well-grown child of home missions, after a little more than a half century, presents a history full of encouragement to her younger sisters in the newer fields of the West. Among the points in that history are these: it was certainly needed; its friends were good and wise men who hesitated at no sacrifice, but were afraid to “mortgage the future”—a method which in certain exigencies has many attractions, and also many dangers; it was the object of many prayers and of great filial love; in a word, through many agencies, the God to whom the founders dedicated it has done great things for Wabash College. And now, recounting the past and pointing to what has been done, its friends ask for larger means with which to realize still larger results, to be “consecrated to God for the furtherance of virtue and knowledge among mankind.”

JOSEPH F. TUTTLE.

CRAWFORDSVILLE, IND.



SITKA, ALASKA.

As the steamer glided into the lovely bay of Sitka, our eager eyes were met with as fair and grand a scene of the kind as can well be imagined—the broad placid waters, smooth and clear as crystal, the hundred forest-clad islands, the towering background of noble mountains here and there snow-crested—Verstovaia rising dark and grim behind the town, and the giant Edgecomb, perpetually cloud-capped, standing sentinel on the ocean's shore across the bay—and the boundless view of the vast Pacific beyond the surf-washed island sea-wall. The bay, which is the northernmost harbor on the Pacific coast, has even been compared by enthusiastic tourists, in beauty at least, to the bay of Naples.

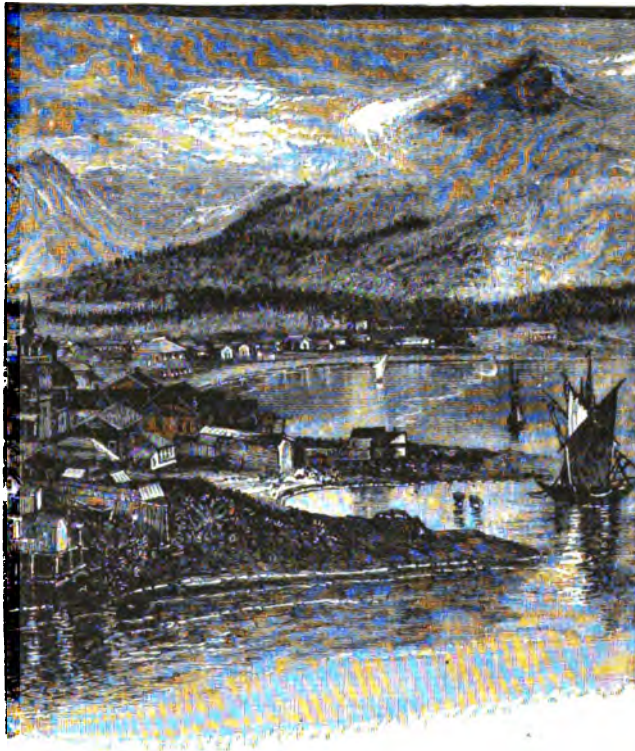
The view shoreward, as we reached the wharf, if less lovely, was curious and interesting enough. To the left the Indian rancherie stretched along the shore, inhabited by some 800 of the Sitka tribe—the neatest and most orderly, under the police regula-

tions maintained by naval authority, of all the native Alaskan settlements. On the right, high on its rocky mound, stood the decaying Russian castle, once the imperial governor's luxurious residence, 140 feet long and half as wide, built of solid cedar logs, and bolted to the rock as a precaution against earthquakes, one of which destroyed a previous building. In Russian hands it was richly furnished, and the high-born governors maintained the style and luxury of a little court, whose hospitality has been shared and celebrated by many discoverers and voyagers. Since the transfer of the country to the United States the building has been stripped and despoiled of every vestige of its old-time elegance. Secretary Seward was entertained there in 1869, on the occasion of his tour of inspection, and a year later Lady Franklin, continuing in old age her tireless and touching search for relics of her lost husband, was a guest in the same apartments.

Straight inward from the wharf stretches the long single street of the village, on the left being the pleasant cottage of Governor Swineford, on the right, at the foot of the castle mound, the government buildings, containing barracks, post-office, custom-house and court-house, then a row of log buildings occupied as shops and stores. Beyond these, facing the wharf and bay, stands the Russian church of St. Michael, having outside the general look of neglect and decay, but within, as we found later in the day, still richly decorated, with altars in the transepts and bronze doors before the shrine, and here and there curious and valuable pictures, chandeliers and silver lamps and richly-robed images of the saints. The attendant displayed some gorgeous priests' robes, heavy with gold and silver embroidery. On the same little square stand the ruined remains of a Lutheran church and the large log building formerly occupied by the Russian-American Fur Company. Beyond these the street leads under the flume of an old saw-mill on the shore, and then changes to a road which bends along the curving beach on the right and past a few houses on the left until, half a mile or so from the wharf, it brings us to the main object of our visit—the Industrial Training-school. Our guides were Dr. Sheldon Jackson, superintendent of missions and also of government schools, and Dr. Henning, physician in charge of the school hospital, who had met us at the steamer with hearty greetings, and Rev. A. E. Austin, missionary pastor here for ten years, and his wife, matron of the boys' school, whom we encountered half way hurrying to meet us with smiling faces which it was right pleasant to see.

We lost no time in setting about a rapid survey of the school premises, for which the

steamer's stay of twenty-four hours was all too short. The school buildings are fifty or sixty yards from the water and twenty or twenty-five feet above it, the road passing between the front fence and the water. The boys' building is a hundred feet by forty, and three stories high. Mr. and Mrs. Austin's pleasant rooms are on the left of the front door. Across the hall was a guest room in which we slept that night, on a handsome and well-made cedar bedstead, which was the handiwork of the Indian



SITKA.

boys. Over this in the second story were rooms occupied by Prof. Kelley, the principal, and Dr. Jackson when in Sitka. Across the hall which divides the building lengthwise was the boys' play-room for the wet days, of which there are so many here. Then we were taken to the dormitories, upstairs, the store-room, the clothes-room, with a compartment for each boy's clothing, clean and soiled, the sick-room, with two patients in bed suffering with the sadly-prevalent

pulmonary disease, the bath-rooms and other arrangements for cleanliness and comfort, including a steam laundry with machinery from Troy, N. Y., and were told how one of the boys a few days before had almost lost his sight by curiously peering at an unlucky moment into an open escape pipe. Everything seemed clean and comfortable, though severely cheap and plain.

Then we passed through a covered way some sixty yards long or so to make a like hasty survey of the girls' building, somewhat larger than the boys'. The sewing-room was full of girls in long checked aprons, with smooth and neatly-braided hair, all busily at work under the care of Miss S. S. Winans and Mrs. Tillie Paul. Other girls were preparing for dinner in the large mess-room, and others in the kitchen were learning to cook under the supervision of Miss Rankin. In the bakery was ranged a vast array of huge and wholesome-looking loaves of bread, and the dormitories were faultless in order and cleanliness. In another building further on we found the hospital, at one end the doctor's rooms and dispensary, at the other rooms for Mrs. Harding the nurse, and in the middle a large light airy ward for girls—no boys' ward being as yet provided. Besides several convalescents, we saw on a cot in one corner a chief's wife, whom it was hoped to cure and send back to her heathen people as a witness of Christian kindness and care, and in another lay propped up "little Winnie," a tiny Indian boy, rescued from unspeakable disease and misery and restored to comparative health and comfort by the indefatigable attention of doctor and nurse—a touching sight that lingers in the memory. Thence we passed to the carpenter's shop, on the shore, with boat-house underneath and shoe-shop in one corner, and the name of the generous donor, Elliott F. Shepard, over the door. Mrs. Shepard pays the doctor's salary, and for other benefactions the school is indebted to other members of their party during a recent visit. Close by is the blacksmith's shop. Passing on, we came to a row of neat little houses, twenty-four feet square, two or three built and more in process of erection by the Indian boys as

homes for young married couples in connection with the mission. We were welcomed in one by "Donald," the carpenter and cabinetmaker, and Alice his wife, who held in her arms a bright-eyed two-weeks-old baby. It was a neat and pretty Christian home, and as significant a result of the work and influence of the mission as one could desire or imagine. The young mother's chief anxiety seemed to be in view of the fact that the babe was not yet baptized. Dwelling and furniture and decoration were all the works of Indian hands. In another of the houses we found "Willie," a fine-looking, pleasant young fellow, busily at work papering and furnishing generally, in preparation for the bride he expected to bring to the home as soon as it was ready. He was covering the walls of the sitting-room with a delicate pearl-gray paper with a wreath of pink roses for the border. He had evidently already acquired an idea of living very different from the dirty, dismal wretchedness of an Indian cabin.

A short distance further we came suddenly to the bank of the beautiful Indian river, a rapid crystal stream, whose pools and rifts and rapids, glancing in foam and spray, would set an angler wild. I saw an urchin, gaff in hand, peering from the bank under the root of a big tree, and then with a sudden dash and pull land a big salmon flopping on the shore, and in a moment more lay another beside him. A lovely walk along the bank, under spreading trees and past some prostrate trunks of vast size, brought us to a fascinating cascade and the wreck of a pretty rustic bridge lately carried away by a freshet. A flume brings the water from above to this spot, and thence it is carried in a pipe to two large cisterns close to the school buildings at the height of the second story. Both pipe and cistern might perhaps be better under ground, and thus secure from frost—although this last is neither so hard nor so continuous at Sitka as most suppose, the temperature being milder than that of New York, though some 15 degrees further north. Thanks to the Kuro Siwo, the Japanese "Black Stream"—the Gulf Stream of the Pacific—the mercury

seldom falls below zero, and its mean height the year round is 43. At any rate a larger and steadier supply of water would doubtless conduce to the health of the school by facilitating sewerage, which, though by no means neglected, is not at all yet as perfect and thorough as it should be, and as it can easily be made. It should of course be remembered that the perfecting of so large a plant as that of a school for one hundred and seventy-five boys and girls, in a region so remote from the thousand appliances and facilities of civilization, requires of necessity much time as well as trouble and expense.

We hated to turn our backs on Indian river, with its music of dashing waters and its tangle of wildwood and mossy, fern-decked shores. The whole scene was so bright and summer-like, even to the placid cows standing in the stream or cropping the rich verdure, that one recalled with amusement the cheap jokes of ill-advised congressmen about the "polar-bear treaty" and "iceberg reservation." Barring the distance and the rain, one could summer at Sitka as pleasantly as at Newport. But time pressed, and we walked back over the ridge to the school, and dined with the teachers at their well-ordered mess-table. Then all hands gathered in the large and comfortable chapel to give a little exhibition for our benefit. A dozen of the larger boys, clad in the neat light-blue school uniform, marched in, musket in hand, and went creditably through the simpler movements of the manual of arms. Then a brass band entered and filed upon the platform, and, led by Mr. Lake, the school shoemaker, who had been a band-leader in the East, astonished us by playing "Hail, Columbia," and other airs in really excellent style, considering that the instruments had only arrived that day by our steamer, though of course the boys had learned their use before. Then five boys sang, with organ accompaniment, several anthems and chants very well indeed. Both choir and band were all, or most of them, from among the thirty-four boys recently brought by Dr. Jackson from Mr. Duncan's "New Metlakahla," at Portchester, and showed the excellent training

and influence of that remarkable missionary enterprise. Miss Rogers, the teacher, next called up some of the younger children to spell and read and recite. After a prayer, the Rev. Mr. Hulcatt, an English clergyman, rector of Shelford, near London, our fellow passenger, addressed the school in tender and hearty words of praise and cheer, and the secretary followed in a brief speech. Then we snatched a hurried look at the Greek church, in the pleasant company of Miss Pakle, government school teacher, and Mrs. Brady, wife of Rev. John G. Brady, formerly our missionary, now United States commissioner, and also engaged in business, but as interested as ever in mission work. After next making a hasty collection of Sitka photographs, we made our way back to Mrs. Austin's cosy and tempting tea-table, on which every edible, as at dinner, had been prepared by Indian girls, and was good and nice enough for anybody.

Tea over, we went to an Indian prayer-meeting in the school-room, which was well filled with several hundred persons—the children in front, visitors at the side, and at the back a large representation of the one hundred members of the Indian church. After a hymn, Rev. Mr. Austin offered prayer, read the Scripture, and spoke briefly, every sentence being repeated in Thlinket by Willie Wells, the interpreter, his loud and ringing utterances at first giving a curious shock of surprise to our unaccustomed and unexpecting ears. I was reminded for a moment of the inexact lady returned from her first European experience, who remarked, *à la* Mrs. Partington, that she had gotten on very well in France and Italy with the help of an *interrupter*. But there was no break in the serious and solemn terror of the service. The meeting was then thrown open, and the adult Indians of both sexes spoke and prayed in rapid succession, without a pause, and in a tone and style of unmistakable reverence and earnestness that was very touching. We could of course understand nothing but an occasional "Jesus Christ;" but it was very much that these poor heathen had

evidently learned to pray, and to pray "in his name." This over, the secretary briefly addressed the audience through the interpreter, and the service was brought to a close. We talked afterwards with a number of the Indians, who crowded eagerly and smilingly around us. One man who had spoken and prayed was pointed out as having killed two men. One of the women had a cunning little Thlinket baby in her arms, and was delighted with the white baby's picture we showed her. The whole scene was unique and impressive.

Though tired enough for an extra allowance of sleep, I talked over school matters with Dr. Jackson and Prof. Kelley until nearly 3 A.M., finding the time all too short, having had long converse already with Mr. and Mrs. Austin. They all begged for a longer stay, but two weeks until the next steamer seemed more than could be spared. We were up at 6 A.M. for Mrs. Austin's cheerful breakfast-table, and bade a reluctant good-by to all the fellow laborers whom it had been such a pleasure and privilege to meet and know.

On the way to the steamer I found a chance for a talk with Mr. Brady. I asked him, among other things, what kind of Christians he found the native church members to be, whose little church stood opposite his door at the entrance to the rancherie. He replied that, while he could not trust the heathen natives at all, and seldom the Russians, he had found by experience that he could trust the native Christians, and had often given them credit in business as high as \$50 or \$75, without ever finding his confidence abused. One could hardly ask for a more satisfactory testimony to the value and genuineness of missionary work. Mr. Brady gave the heartiest endorsement to the ability and patience and devotion of the teachers and the excellent and thorough work done in the school.

It should be added here that the native church, of whose members Mr. Brady spoke so favorably, has had a notable and gracious history. Its experience has been marked by repeated and wonderful revivals and ingatherings. One hundred and thirteen were re-

ceived on confession of faith last year. This last December, since our visit, thirty-six more were admitted. There are now on the roll nearly three hundred communicants. Indeed, one can hardly find larger spiritual results anywhere than in this "Sitka Thlinket church," more than four thousand miles away.

The following is a full list of the school and mission force: Rev. Sheldon Jackson, D.D., superintendent of missions; W. A. Kelley, principal; Rev. A. E. Austin, pastor; Mrs. A. E. Austin, boys' matron; Miss A. R. Kelsey, girls' matron; Miss S. S. Winans, sewing-room; Miss Kate A. Rankin, kitchen department; Miss Ida M. Rogers and Miss Carrie Dolph, teachers; Mrs. Tillie Paul, assistant matron; Dr. H. E. Henning and Mrs. Henning, hospital; Mrs. C. E. Overend, nurse (successor of Mrs. Harding); Mr. H. F. Lake, shoemaking department; Mrs. Clara Lake, assistant matron.

These workers deserve high praise for their patient and tireless fidelity. The work is hard and often trying. The pupils, many of them half savage, are frequently hard to manage and control. Many of these laborers are overtaxed. Prof. Kelley has remarkable executive force and ability, is everywhere from early morning to late at night, and needs a man of all work to help him. Mrs. Austin often has her hands full to entertain visitors, which she does most admirably, and both she and Miss Kelsey are loaded and overloaded with the care and detail of their exacting posts. And the same may be said of others. Christian sympathy and prayer and aid should be given without stint to these far-away and faithful servants of the church and the Master.

The children seem cheerful and happy. One presented us shyly but proudly with a picture of his own making. Another has since written me a most creditable letter, which was published in last month's magazine. They have generally lost that look of settled gloom so common and notable in the faces of the natives. New and better ideas have brightened and quickened them. The outlook is in every way vastly better



SITKA NATIVE TRAINING-SCHOOL.

for them. Few of them, even the stout and sturdy looking, are thoroughly sound and healthy. Most of them have a scrofulous taint or a pulmonary weakness; but the regimen and discipline of the school give them the best chance possible.

The shrill impatience of the steamer's whistle hurried us on board with our "plun-

der," including gifts from many of the kind friends we were loth to leave. The ship made a wide circuit through the silver mirror of the enchanting bay, and we soon left the town and its harbor far astern, as we passed through the loveliest scenery into the tortuous windings of Peril Straits.

WILLIAM IRVIN.

We have not seen a neater instrument for helping a pastor and session to educate their people into intelligent systematic giving for church work and charity, than a little "Pocket Memorandum of Contributions," prepared for the Third Presbyterian Church of Pittsburgh, of which Rev. E. P. Cowan, D.D., is the pastor. It gives, on as many pages, not four inches long, a succinct account of the eight boards of our church, the

work they do and how they do it. On other similar pages it sets forth as clearly and succinctly six other objects, local, presbyterial, synodical or undenominational, to which that church contributes. There are also blank pages which can be used for any needed or desired memoranda. We call attention to this convenient little leaflet, thinking that other sessions may find the idea of it available.

EIGHT YEARS IN AFRICA.

In face of the prejudice against Africa, and its health-destroying climate, for which it has suffered in the paucity of its laborers for the salvation of its millions, we stand as witnesses that it is possible to live and labor on the "Dark Continent." We blush when we compare the apparent apathy and lack of courage in the church of Christ with the zeal of those who risk all this, aye and much more, for earthly gain. Had the laborers for whom we pleaded been forthcoming, we might have reported "greater things"; but our God has shown that his might and power to bless have not been straitened by the inadequacy of the means employed. I confine my review to this northern part of the field, which has come more directly under my care. Two churches have been organized, the nucleus in both cases being formed by members from the church here at Benita. These branches have doubled their membership under the care of our native assistant, whose faithfulness thus stands approved.

During the past eight years it has been my privilege to admit to the sealing ordinances about three hundred adults, who united with the different churches within our bounds. Just here I would say that we enjoyed for several years the faithful co-operation of a brother beloved, Rev. W. C. Gault, who shared our labors and our successes. His removal to fill the broken ranks at Gaboon threw double care and responsibility on the one remaining here.

A marked feature of these years of labor has been the ingathering of souls, not only into the church militant, but also into the "assembly and church of the first born" on high. Many a Christian death have we witnessed of those whom we had the joy of leading out of the darkness of nature into the light of life, whose career we traced until they passed beyond our sight into that light which no man can approach unto.

Scores of pupils have passed through our schools, both boys and girls. About one fifth of the number became hopefully converted before they left us, and some who

were with us in earlier years have now become heads of Christian families. This department has been blessed with the faithful care and superintendence of our valued associate, Mrs. Reutlinger, who has also labored in season and out of season for the welfare of Africa.

The truth has been carried up and down the coast and for a distance along the Benita river by our native Bible-readers, these humble agents thus doing their part toward preparing the way of the Lord. They usually carry with them some of our books in the vernacular, which they offer for sale, and tracts for distribution.

During these six years six volumes have been translated and carried through the press, which are now in circulation among the people. Among them are Bunyan's *Pilgrim's Progress* and Dr. Alexander's *Bible Truth*, besides a number of tracts and hymns—leaves scattered "for the healing of the nations" which cannot fail of a blessing. This dialect in its written form reaches the tribes situated between the Cameroons river and the river Gaboon, a coast line of over two hundred miles. One matter is well worthy of grateful notice: as our work commenced eight years ago, so now it ends, untrammelled by any interference from French or other political power.

We have mentioned some of the bright spots, the Goshens amidst the surrounding darkness—a darkness denser than Egyptian gloom, for it touches the moral and spiritual life of a nation. Enough has been said to show that Christianity has taken root on African soil, and gives promise of abundant fruit if nurtured with unflagging patience and well-directed zeal.

There is yet much land to be possessed for our King. He calls to each of his consecrated soldiers, "Whom shall I send, and who will go for us?" Oh that many with lips touched with a live coal from off the altar may be found ready to answer, each for himself or herself, "Here am I; send me"!

CORNELIUS DE HEER.

BENITA, WEST AFRICA.

PUBLICATION AND SABBATH-SCHOOL WORK.

ANARCHIST SABBATH-SCHOOLS.

In the latter part of last year the announcement was made in several of our secular and religious journals that many Sabbath-schools, taught by anarchists, in the rear rooms of liquor saloons, had been organized in the city of Chicago. The announcement does not seem to have secured the attention it deserves. The following extract from an article in the *Chicago Journal*, reprinted in the *Evening Telegraph* of Philadelphia, January 23, speaks volumes to every thoughtful mind. It not only tells of danger threatening church and state, but it involves a testimony on the part of the enemy to the power and importance of Sabbath-school work. Will not the church heed the warning and awake to new efforts to rescue the ten millions of unevangelized children of our land, its future men and women, from the snares of the destroyer?

There have been organized in Chicago a number of infidel and anarchist Sunday-schools, and it is reported that the number of pupils is large and increasing. These schools are attended by the children of anarchists, communists and socialists, and by such other children as agents and proselytes can induce to become pupils. The scholars are of all ages between seven and sixteen years, some perhaps being younger and some older than the extreme ages named. . . .

At the anarchist Sunday-schools, the doctrine is taught that all religion is either superstition or fanaticism, and should be abolished—that there is no such thing as divine inspiration or a code of morals founded on religious beliefs—that churches are a vile fraud, perpetrated by ecclesiasticism, and are agents of the capitalistic classes to oppress wage-workers. To this lesson in regard to religion one of similar purport is added as to politics. The doctrine that government is oppression, that laws are slavery, that courts are the engines of monopolistic greed, of a purse-proud oligarchy and of tyranny, and that society is at once robbery and despotism, includes what is taught as to politics. To these doctrines regarding religion and poli-

tics they add another regarding property—that its ownership is a system of fraud, of theft and of cruelty. These are the incendiary lessons instilled by artful, zealous and impressive teachers on the minds of hundreds of children and youth in Chicago, the Sabbath being desecrated for the purpose. How far off lies the lesson that dynamite methods are the cure for these alleged evils can be calculated by any intelligent mind. These dangerous instructions are clothed in an alien language, as they are alien and hostile to our institutions. . . .

These schools are a public menace. They are as bad in their teachings and in their prospective fruits as the anarchist meetings at which a social revolution by force and dynamite practices was advocated by Parsons, Spies and the other prototypes of anarchy in this city. In the language of Judge Tuley, it is time that a "halt should be called" in regard to the evil progress that they are making in teaching a vast class of the young who will become the enemies of society, of law, and of all forms of government that protect property and punish crime.

INFIDEL TESTIMONY TO THE VALUE OF OUR WORK.

In connection with the foregoing, it should be stated that some infidels are in favor of supporting Christian Sabbath-schools. As an illustration of this, we give the following:

INFIDELS TAKE TO SABBATH-SCHOOL MISSIONARY WORK.

On one occasion, when the Superintendent of Sabbath-school Work was conducting a Sabbath-school convention in the Indian Territory, a noted infidel, then a prominent United States official, was present, and expressed his desire to make a speech. Permission was granted, and he gave an earnest address, advocating the religious education of the youth.

Here also is the experience of one of our devoted Sabbath-school missionaries to the same effect. It is given substantially in his own words:

While passing along one day, I found a town, whose inhabitants were all Scandinavians, with-

out a church or Sabbath-school of any kind. I at once went to work to see what I could do for them, at least for the children. I found one of the business men, a so-called infidel, who I was informed would oppose all religious work. I got him interested, and finally he told me to see Mr. B., another infidel, stating that if he was in favor of a Sabbath-school, he would let me have the hall at cost. I found Mr. B.; told him my mission. His answer was, "You've got the wrong man; I am the biggest sinner in town, and take no stock in such things." He also informed me that a missionary had been there on a similar mission, and had left only ten minutes ago, giving it up as a hopeless case. I said to Mr. B., "I am glad you know you are a sinner, for Christ came not to call the righteous but sinners to repentance. You are the man I am looking for." After conversation, he told me that he would let four of his children come to Sabbath-school, and I finally got his promise that he would come also. We had a good meeting the next Sabbath; the hall was well filled; and after the school was organized, Mr. B. came and said, "Here is a dollar; leave some gospel hymn-books for the school; I want this to be a success." A letter before me from the secretary of the school has this to say: "The superintendent is a splendid Christian man. The hall is so crowded every Sunday that we can't divide into classes. We hope to have a larger place soon. Come soon; we need you."

SEED SOWING.

Last month we gave a brief account of our work in Minnesota and south Dakota. We will now glance at the "seed sown" in three other of our great western states.

KANSAS.

This is yet a new state, having been admitted to the Union in 1861. It is nearly twice as large as Pennsylvania, and its agricultural resources are immense. According to the last report, the Presbyterian Church had in Kansas 373 churches and 307 Sabbath-schools. Of our twenty-eight synods, Kansas is fifth in the number of church organizations, sixth in the number of Sabbath-schools, and eighth in the membership of churches and Sabbath-schools.

LAST YEAR'S CAMPAIGN IN KANSAS.

Altogether we have had eleven Sabbath-school missionaries in that state during 1888,

eight of whom were juniors from theological seminaries. According to the admirable report of Rev. Dr. Milner, chairman of the Standing Committee on Publication and Sabbath-schools, "One missionary held an appointment from the Board last year, and reports the organization of 21 schools, with a membership of 575." Our other missionaries organized 90 schools, with a membership of 2064.

These missionaries, therefore, last year organized in the great and growing state of Kansas 101 Sabbath-schools, with a membership of 3249.

WHAT THE MEN ON THE GROUND THINK OF THIS WORK.

The synod adopted Dr. Milner's report, which, among other things, says:

There has been now one year of work under the new plan of organization. The three departments are Sabbath-school and Missionary, Editorial and Business. The first of these is the one that most nearly concerns this synod, and we are gratified to notice the zeal that has attended this new departure. There has been less selling of books, but more work in the line of organizing new schools and placing before the people higher standards of working.

What the outcome of this work for the Presbyterian Church in Kansas will be, the future shall determine. It is a matter of gratification that the Sabbath-schools are called upon to make contributions for this Sabbath-school missionary work.

NEBRASKA.

The vast tide of immigration which formerly set in to Kansas is now being deflected northward into Nebraska, and there is no state growing more rapidly than this. With its 76,000 square miles of territory, fruitful soil and healthy climate, Nebraska is forging to the very front. The Presbyterian Church has in that state 204 churches, over 141 ministers, and not quite 200 Sabbath-schools. It had 10,628 Sabbath-school members.

WORK DONE IN NEBRASKA IN ONE YEAR.

We began work in earnest in that state about April 1, 1888. Mr. E. F. Knickerbocker, our first man on the ground, organized 21 schools, with 793 members.

Of these 21 schools, 18 are keeping open all winter. During last summer we reinforced Mr. Knickerbocker with nine theological students. These and one other missionary whom we have since sent there have organized 77 Sabbath-schools.

In a single year we have organized 98 Sabbath-schools, with over 3000 members.

IOWA.

In this great state we have been able to place only one missionary this last year; but so successful has been his work that Rev. Dr. S. E. Wishard, in the *Herald and Presbyterian*, writes thus concerning the presentation of the work of this department in the Synod of Iowa at its last meeting:

The Sabbath-school missionary work of our church has quite changed the aspect of things in relation to our Publication Board. The chord has been struck that makes music in all Presbyterian hearts, viz., missionary work for the children in destitute places. If there is anything that Presbyterians do know how to do, it is just this sort of work. To teach, to drill, to indoctrinate the young is to follow in the line of Presbyterian traditions from the days of Timothy to the present.

A DAKOTA PASTOR'S ENDORSEMENT.

If any persons know the exact character of our Sabbath-school missionary work, they must be found amongst the pastors living in or near the neighborhoods where it is carried on. One of these, the pastor of the Presbyterian church of Roscoe, Dak. Ter., volunteers this testimony:

What I wish to say, after working on the frontier since leaving Princeton Seminary, is:

1. That the present method of the Board's frontier work gives it stability. The old way was for a colporteur or Sabbath-school man, union or denominational, to rush into the pastor's study, inquire about points for Sabbath-schools, hurry away to organize and report them, and disappear forever from view. The Sabbath-schools too soon disappeared. By the new way, a missionary, stationed over a district that he can cultivate, forms an acquaintance with the field, and enters into all the interests of our church. His Sabbath-schools are nursed along as they need encouragement, and increase in strength.

2. The Sabbath-school missionaries, if they are all like Mr. H., can render important aid

to the minister. We rarely see the face of a fellow Presbyterian worker, and occasional assistance in the Sabbath-school, prayer-meeting or gospel service is very welcome.

3. The Sabbath-school work now has that dignity and receives that respect which it deserves.

CHURCHES THE OUTGROWTH OF SABBATH-SCHOOLS.

Every reader of *THE CHURCH AT HOME AND ABROAD* has noticed with pleasure that the object of the Sabbath-school department is not only to plant schools, but so to plant them that they will grow into Presbyterian churches. We recognize that churches, organized, thoroughly equipped, built of faithful members, and filled with God's Spirit (Eph. 2: 19-22), constitute the goal to be striven for. Our missionaries steadily press toward this mark. One of our laborers writes:

I trust by faithful labor in some of these localities to awaken such an interest that schools may be organized which will develop into churches. In the new town of Pierpont, on the Chicago, Milwaukee & St. Paul Railroad, I made an effort during the summer. There was no Sabbath-school at this point; but after inquiry and search, I found a number of Presbyterians a few miles away, and told them that there was work for them to do at the new town. As a result of that effort, last Wednesday, as I passed through the town, I found that those whose interest had thus been aroused were building a church, and were in earnest about the matter of reaching the people and winning them to the Saviour.

Another of our toilers thus writes from Nebraska:

I believe, from many indications, that a church will soon be organized at A—, with between thirty and forty members. It will be so near to Hope Presbyterian Church, at this point, that one minister can supply them both and secure much of his support upon the field.

The First Church here will organize a Presbyterian Sabbath-school. This little school where I am now working will be developed from a union Sabbath-school into a Presbyterian school and church. So my work will soon result in securing two Sabbath-schools and two churches.

The prospects for a church organization are brightening every day.

Another writes from the far Northwest:

I am glad to be able to report that on December 9 another church will be organized, the result of Sabbath-school missionary work.

Rev. W. A. Echols, of Sturgis, Dakota, writes:

We have just organized a very hopeful little church down in Pleasant Valley. Our young men, Perry and Doughty, planted a little Sabbath-school there in the summer, and I followed it up with some religious meetings, and the result is a little church.

A NEW AND SUCCESSFUL METHOD OF RAISING MONEY.

The question, How shall we train our young people to give to Christ's cause? is one of the most difficult to solve. If the scholars simply ask their parents for the money and take it to the Sabbath-school and put it into the collection box, it is difficult to see where training in self-denying giving is effected. The superintendent of the Tenth Presbyterian Sabbath-school of Philadelphia gives this illustration of a "more excellent way":

In the month of April last, while perusing the current number of *THE CHURCH AT HOME AND ABROAD*, the writer was deeply impressed with a statement made by you, that "there are ten millions of youth in our country outside of all Sabbath-schools, either Protestant or Romanist," and the query arose, Cannot our Sabbath-schools be induced to take a lively interest in the valuable work being accomplished through the Presbyterian Board of Publication and Sabbath-school Work, in organizing and equipping new schools in remote sections where none exist?

Whilst considering the matter this thought came: On next Sabbath the subject for our lesson study is to be Christ's parable of "The Talents." What better way is there of enforcing its teachings and causing them to exert a lasting influence, than by making a *practical application* of the parable in the case of each individual in the school? And we may at the same time enlist the heart, head and hands of every member of the school in promoting the

important and blessed work of spreading the gospel among the youth of our own land.

We therefore determined to try a plan which had recently been brought to our attention. Six hundred new pennies were procured from the Mint, and two were given to each scholar and teacher wrapped in tissue paper, and enclosed in an envelope with a printed explanatory letter from the superintendent. This letter termed the pennies "talents," and requested that they should be used to produce the largest increase attainable. The scholars were also asked to write a record of the method of increase and return it with the proceeds at the Christmas festival.

The scheme was heartily entered into and diligently and faithfully pursued.

The festival was held on Thursday evening, and the sum of \$220.29 was handed in as the outcome of the invested capital of six dollars.

It is needless to assure you that the scholars were jubilant, and the pastor, superintendent and teachers were very much gratified. A more joyful Christmas we have never celebrated. Verily "it is more blessed to give than to receive." The customary offering for foreign missions was also most generously responded to.

I wish that this record of our plan and its execution may be the means of as great a blessing to your Board as we feel that the lesson thus emphasized has been to our school.

CONTRIBUTIONS.

By the recommendation of its General Assembly, the Presbyterian Church is called upon to make an earnest effort to raise this ecclesiastical year \$150,000 for Sabbath-school missionary work. During the first nine months of the year, that is, from April 1, 1888, to January 1, 1889, there were contributed \$55,581, or somewhat over one third of the sum recommended. If our church were unable to raise this \$150,000, nothing could be said; but when so many of our members have been so prospered by God during the year, no one can say that the church is not able. The money can be raised. It is not yet too late to do it. It only needs that certain presbyteries and churches and schools and greatly-prospered individuals that have not yet done their part shall prayerfully consider their duty

to this work and do it. May God put it into the hearts of all to give to this cause as he hath prospered you. "Freely ye have received; freely give."

PRAYER NEEDED.

The apostle Paul said, "Brethren, pray for us." We appeal to all Christians, especially to pastors, superintendents, officers, teachers and Bible students, to pray for the Sabbath-school work. There are thousands who keep the hour of agreement in prayer, that is, one hour each Saturday afternoon or evening, in which together they surround

the throne of grace in behalf of the great work of teaching God's word and of gathering into the fold of Christ the millions of youth in our land outside of all Christian influence. Reader, will you not join in this weekly concert of prayer?

HYMNALS CALLED FOR.

Any church which has copies of the Presbyterian Hymnals not now in use will confer a great favor by informing the Superintendent of Sabbath-school and Missionary Work. Frequent requests for these books come from the South and the West.

CHURCH ERECTION.

THE CLOSING YEAR.

The last month of the ecclesiastical year is not only a very busy month, but also an anxious one. Whether wisely or unwisely, it has come to pass that a large percentage of annual contributions are postponed until the latest day that will admit of their admission among the receipts of the closing year. As a consequence, from October to March we have to make many promises the fulfillment of which depends upon the fulfillment of prophecy.

The experience of years has proved that in this we run no very great risk. Our prophecies, based upon history, have thus far not disappointed us. Before the books are closed the long-delayed contributions have been hurried in, and we have gladly assumed the extra work that the fast-coming remittances involve. But repeated escapes in the past cannot prevent new anxiety with each returning year.

This year we are (February 1) more than usually in arrears. The number of applications has been larger than last year, and thus far the contributions, instead of advancing with the growing work, have

slightly fallen off. While our confidence in the interest of the churches in this work they have given us to do remains unshaken, we yet dare not refrain from "stirring them up by putting them in remembrance."

Remember, brethren, that nearly two hundred congregations of our church have already appealed to you this year to fulfill the promise of your General Assembly guaranteeing them that their labor and self-denial should not be in vain. We say "guaranteeing;" for when the Assembly organizes such work as is committed to this Board, and then through its representatives welcomes a young congregation as one of the sisterhood of the great family, what is it but a guarantee that the infant church shall not be left to perish in the cold? We all know that there is abundant wealth to assure to each such congregation the home that it needs, and that there are hearts willing and ready to bestow it if only the cry for help reaches them. To such we say, Believe that the one object of this Board is to learn where the need is real and then to distribute in due proportion what you are ready to give. Think of this Board as the

point at which the hand that helps grasps the hand that needs, and where is recorded the reciprocal blessing that enriches alike "him that gives and him that takes."

We should account ourselves untrue to loving hearts and recreant to the wishes of those whose stewards we are, had we turned away uncheered any applicant that, in reliance upon the pledge of our Assembly, had bravely done its part. Our confidence that we shall be able to give what we have promised remains, as we have said, unshaken; and yet—and yet—the year is rapidly drawing to a close.

CORNPLANTER.

Our readers will remember the reference in the October number to the little "Cornplanter" church upon the Indian reservation on the border line between New York and Pennsylvania. Mr. Trippe, the missionary, asked for a pulpit, chairs, table, etc., and we expressed the hope that they would be forthcoming. We are happy to say that our hope was not disappointed. The communion-table and chairs were found at Rye, N. Y. They had been used for many years in the former building of the Presbyterian church, and of late had been carefully stored by those to whom their associations were dear, waiting for an opportunity to put them again to use in the Lord's house. The pews and pulpit were presented by the Phillips Church of New York, and proved to be just what was needed.

We give below an extract from a Salamanca paper containing an account of the dedication exercises, prefacing it with the following words written by Rev Mr. Trippe: "We are a very grateful and happy lot of Indians down this way, and we desire our friends in New York to know it. May the dear Lord bless the Indians' friends!"

The Presbyterian mission church on the Allegany reservation was dedicated with appropriate services on Tuesday. The church is located upon a slightly eminence overlooking the Allegany river and valley, about three miles below Salamanca. It is a neat wooden structure, of modern architectural design, and will afford accommodations for the Christian members of the Seneca Nation of Indians residing in that

section. The church is completed, with the exception of a few minor details.

There was present at the dedication exercises a large congregation of Indians and quite a number of white people from Salamanca and West Salamanca. The exercises opened with a hymn sung in the Seneca tongue by the Indians. Rev. H. A. Ottman, pastor of the Salamanca Congregational church, read an appropriate Scripture selection, and Rev. Mr. Carpenter, pastor of the Salamanca M. E. church, offered prayer. After another hymn by the Indians, Rev. C. Burgess, pastor of the Presbyterian church at Silver Creek, N. Y., delivered an able and eloquent dedicatory address. "Jesus, the light of the world," was his theme, and he portrayed in strong but truthful terms the progress that has everywhere been made in all that is noble and elevating under the influence and inspiration of the gospel of Christ.

At the conclusion of the address a financial report was made by W. C. Hoag, chairman of the board of trustees, and Rev. M. F. Trippe, pastor in charge of the mission field, which showed that the church cost about \$1500, of which about \$550 came from white friends of the mission and the remainder from the Indians. The Ladies' Aid Society raised \$194.32 within the space of a year and a half. Mr. Trippe, in speaking of the amount contributed by the Indians, said it involved self-denial and sacrifice which those unacquainted with their financial condition could not measure or appreciate.

Hon. J. S. Whipple alluded to the visits he had made as a member of the Assembly investigating committee to the several Indian reservations in the state, and said he had found that where the Indians had churches well sustained, they had made the greatest advancement in the direction of all that is desirable in civilization. He was glad this church had been built, as it would inevitably tend to the benefit of the Indian people, who are our neighbors and in whom all good citizens should be interested.

Mr. Jamison, a Seneca, spoke to his brethren in their native language. Before closing the exercises a free-will collection was taken, which amounted to ten dollars.

There were present at the dedication representatives from all the Indian reservations in western New York and Pennsylvania, and meetings have been held every day and evening since, and will be continued through the week. A branch of the Six Nations Tem-

perance League was organized Wednesday. Twenty-one members of the league from the Tuscarora reservation and several members from the Tonawanda reservation were present and participated in the services. The exercises consisted of music from the Tuscarora National cornet band (a temperance band), speeches and the giving of the right hand of temperance fellowship to the officers of the new association. The objects of this society are the promotion of temperance, social reform, education and industry among the Indians. It was an inspiration to the friends of the Indians to witness the interest manifested by the chiefs of the Tuscarora and Tonawanda tribes, seven in number, in promoting the influence which has produced such marked improvements on the former reservations.

Rev. M. F. Trippe, the missionary of the Buffalo Presbytery, has charge of the work on the Allegany reservation, and his active and self-denying efforts are resulting in much good to the Indian people. Every right-minded person will wish the good work God-speed.

AN APPEAL TO WOMEN.

This work of house-building for God appeals especially to the sympathy of the women in the churches. It was the kindly forethought of a godly woman that provided the first missionary parsonage, and moreover furnished it. We can imagine with what a feeling of restful satisfaction the weary Elisha surveyed the bed, table, stool and candlestick provided for him by his thoughtful hostess.

I have a suspicion that Elisha was a Methodist—either a circuit rider or a presiding elder; and in that case the Shunammite was probably a Methodist too; but we Congregationalists have a good many good things from the Methodists, and I presume shall not be accused of grand larceny if we take the example of the Shunammite woman to stimulate and encourage our efforts for the parsonage fund, and allow the influence of her example to stimulate us to greater interest in a work which so vitally concerns the women of the churches.

The parsonage loan fund was a happy thought, especially as it serves to engage the prayers and gifts of so many women of wealth who, like the Shunammite, only need to have the opportunity placed before them to be roused to action. What more blessed memorial can a stewardess of the Lord's bounty leave for herself than a missionary parsonage, which shall give shelter to some one of our dear

home missionary wives, those noble women whose self-denying labors of love are an example and a benediction to us all?

The trials and privations of life on our northern and western frontiers press with greatest severity upon the wives and children of our missionaries. It is hard enough, God knows, to stem the tide of worldliness and rampant wickedness to be found in the new North and West, and our home missionaries need the moral support the churches can give them. How much harder their lot is made when they are compelled to live in narrow, comfortless quarters, perhaps in one room, the four corners of which are called by courtesy parlor, bed-room, study, kitchen, too often insufficiently warmed and clothed and fed, haunted by the fear that sickness and death may thrust their unwelcome presence into the family circle!

I could move you to tears with the story of the privations of home missionary wives. I could make your hearts ache with a simple recital of facts. But why should I do this? Why should I do more than plainly present the urgency of the need of parsonages for our home missionary families, trusting you will see the need of great increase in your gifts for this branch of the work? It is a womanly, a Christian thing to do.—*From a paper read before the State Association of Illinois by Mrs. A. E. Arnold.*

As a fit response to the above, read the following letter just received from a lady, who claims that her years nearly equal those of our former correspondent, "*Three score years and ten*":

DEAR SIR:—It was with a sympathetic response that I read the September 1, 1888, letter of "*Three score and ten*" in *THE CHURCH*; and as I am striding rapidly toward her honored years, it may be a few thoughts from one who has been in the home mission work may help to impress her wise and Christian suggestions.

The women of the church are a power that is making itself invaluable, and all that is needed is to feel individual and collective duty in any work for our dear Master to insure success. Let every mother or sister put their son or brother in the place of a home missionary in our western fields, and imagine his discomfort, often suffering, from the want of a comfortable house in which to shelter his dear ones. How their hearts would beat with pity and desire to supply this great need! This loving sympathy should flow out freely and

beneficently to our devoted, self-sacrificing home missionaries, sons and brothers in Christ.

The home missionary, of all ministers, needs a home in its sweet and happy influences, and this cannot be made in a "dug-out" or a log cabin or a mud hut. "Bear ye one another's burdens, and so fulfill the law of Christ." And even Paul reminded the early Christians that the "laborer is worthy of his hire," and a part of that in this case ought to be a comfortable home; and if the church is not able to do this through its boards, let the "unemployed talent of the women of our church" find an outlet in establishing a women's executive committee (or board) for *manse erection* for home missionaries!

There seems not a shadow of a doubt but that this could be accomplished, and it would redound to the glory of God in the greater usefulness of his servants and in inexpressible comfort to the missionary and his family.

It is a solemn fact that numbers of young men are deterred from entering this work because of its dreary aspect for home life. I have heard sons of missionaries say, "No, I cannot take my wife to certain exposure and want and prospectively ruined health. I've seen too much of it in my own father's family." If this does not rise to the ideal standard of holy consecration, it is an expression of the love and protective care of the natural heart of man, and must be taken into account.

Probably I represent thousands of our sisters when I say that I am thankful to "Three score and ten" for her eminently wise, truthful and practical suggestions. Dear sisters, let us heed her apt quotation, and make and illustrate the "will" in the building of manses.

Yours warmly,
ALONG IN YEARS.

THE CHILDREN TOO.

DEAR SIR:—Please credit the enclosed draft on New York for \$20 as from "a family of little children and their friends," for the "manse fund." It has been gathered during the past few months at their little Sabbath afternoon home meeting, and is accompanied with the hope that it may help make the home of some little children in the West more comfortable. Yours sincerely, —.

RESPONSE FROM THE MANSE.

The pastor of the Paul's Valley Presbyterian Church, Indian Territory, Chickasaw Nation, on behalf of the trustees and friends of said organiza-

tion, hereby extends grateful thanks to those friends who came to the succor of the manse fund, and by their special contributions to the Paul's Valley manse have put us in possession of a comfortable and convenient home. May the blessing of the Lord, which maketh rich and addeth on sorrow therewith, rest abundantly upon them and all his liberal-hearted ones.

W. J. MOFFATT,
Pastor.

PAUL'S VALLEY, IND. TER.,
December 17, 1888.

PRACTICAL SUGGESTIONS.

IN THE CHURCH AT HOME AND ABROAD, page 553, you quote from some of our best churches the following: "Last year we gave largely to church erection, but it all went within the bounds of our own presbytery. The needs at home are so great that we must keep every dollar here."

The Lord directed us to leave two small churches in — because they were anti-mission churches, and yet during the year and a half that we served them one of them received 25 per cent. addition to its membership, and the other 200 per cent.; and yet because they wanted to do all for themselves, they are now starving or nearly so.

In regard to Dr. Hall's suggestion "about the policy of taking good-sized lots in new places, as values ordinarily rise," let me say that in one town in this territory three years ago the Presbyterians gave to another denomination \$1000 toward purchasing land to start a school, and among other purchases that they made they bought ten acres at \$100 per acre, and now they value that lot at \$10,000.

We are very generous to other denominations. Should we not be just to our own? "Not that I love Cæsar less, but that I love Rome more."

H. M.

THE CHURCH AT HOME AND ABROAD says the crying need of churches in the West is manses. Why not build them in connection with the churches themselves as a wing or addition? Many of the large churches in the cities have their manses connected. It could be very well done in some cases in the country too, and would lessen the expense on both buildings, and be very convenient for the ministers.

A READER OF THE CHURCH AT
HOME AND ABROAD.

MINISTERIAL RELIEF.

THE MINISTER'S SUPPORT.

A series of most admirable articles upon the ministry, from the pen of President Fisher, of Hanover College, has recently appeared in the New York *Evangelist*. One of these contains the following thoughtful words—of interest not only to ministers but to the whole church, for they touch the very principle upon which the Board of Relief is founded.

Speaking of the "trials that are common to men of all kinds of occupations," Dr. Fisher says:

Besides, there are some species that have at least phases quite peculiar to the ministry. In the matter of support for himself and his family, for example, he is cut off almost entirely from the hope which animates nearly every other employé, that by and by he will reach a point where he will be independent of his employers. The large salaries paid by great city churches are the exception, and salaries, large or small, paid to a minister mean a corresponding style of living which will require about the entire amount to meet it. If at the close of the year the income and expenditure balance, even after rigid economy, this is usually the best that can be accomplished. This leaves the way open for the possibility of severe financial straits in times of non-employment through protracted sickness or other causes. I have personally known two of the ablest preachers that the Presbyterian Church has had in the past half century, to be so poor that they did not know to-day the quarter from which to-morrow's bread was to come.

What is here said as to the inadequate support of ministers is true. In most cases the salary barely suffices, even with rigid economy, to balance the expenditure year by year. "The salaries, large or small, paid to a minister mean a corresponding style of living which will require about the entire amount to meet it."

Every man who feels himself called to enter the ministry should keep this truth in full view—that he is called to a life which,

with its many benedictions, is ordinarily one of poverty. It does not certainly follow that if he had entered upon any of the money-making professions or occupations he would have secured a competence, but it is certain that out of his salary as a minister he has ordinarily no chance whatever to lay by anything "for the possibility of severe financial straits in time of non-employment through protracted sickness or other causes." Some ministers or their wives have inherited money; others (they are very few), with rare business talents, have been able to secure a competence by the happy investment and re-investment of little savings out of their salaries, without withdrawing themselves from their sacred duties so as to compromise their high calling. But all thoughtful observers will agree with Dr. Fisher that if at the close of the year, even after the most judicious and sometimes the most painful economy, the income and expenditure of the pastor balance, "this is usually the best that can be accomplished."

No one who is called of God to the sacred office will hold back from it because it is ordinarily a life of poverty, and always exposed to the possibility of "severe financial straits." It was in the retrospect of a long life of hardships and privations and sufferings that the apostle uttered these memorable words, "I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry."

But in view of what Dr. Fisher has so well expressed and what all must acknowledge to be true, has not the church a sacred duty to perform? Faithful and self-denying men have worn themselves out in her service, without being able to lay by anything for their support in times of protracted non-employment. When these "severe financial straits" are upon them, especially with the infirmities and helplessness of old age, is it not the duty of the church to keep them from want and suffering?

Of course everybody answers, "Yes." And everybody seems glad that the church has, in this Board, an agency by which relief may be extended to such cases. God's people respond with one voice that cases of want and distress among these honored servants of the church must not be left to private or public charity, always so fitful and uncertain. They insist also that the aid extended by this Board is not "charity" at all: it is the payment to these servants of the church of a part, at least, of what they have fully earned. The Presbyterian Church, through its Board of Ministerial Relief, is therefore not merely distributing alms to the deserving poor; it is simply paying what it owes. The people therefore rejoice that this Board exists. They well know there are imperfections in every human agency. In the administration of this Board there may be at times mistaken judgments, even when its members are trying their best to do what is right in every case. There may also be, at times, mistaken judgments of presbyteries in asking appropriations for those who do not absolutely need them or whose service in our church has not entitled them to relief from this Board. But such cases are very few. God's people are glad and grateful to know that there are such presbyterial safeguards thrown around the administration of the Board, and they hasten with their contributions to its treasury, impelled alike by a sense of duty and by every sentiment of humanity.

Why then was it necessary, last November, for the secretary of the Board to make the following announcement to the great and wealthy Presbyterian Church?

The Board of Relief needs more than eight thousand dollars to pay the amount due to the Wards of the Presbyterian Church in this Thanksgiving month of November!

You will answer, that it was not for any want of appreciation of the work of the Board, nor was it owing to the poverty of the church. It was because no one dreamed that your treasury could ever be in such a

deplorable condition. All of us thought the contributions sent by others would be amply sufficient. If we had only known that this deficiency was likely to occur!

Let us see about this. The announcement referred to above was sent in November last to all our church journals and by most of them was printed in full. Probably but few took the trouble to read the whole of the appeal, but very many must have seen the fact of the deficiency which was stated at the beginning of the article and repeated at its close. You learned then not only that "the deficiency was likely to occur," but that it had occurred. And did the knowledge of this fact stimulate a movement of generous givers toward our treasury—promptly removing this arrearage of more than \$8000? No. There were indeed a few generous responses to the appeal; but the "deficiency," instead of being entirely removed, has steadily *increased* every month since November! At our last meeting we needed \$9000 more than we had in the treasury "to pay the amount due to the Wards of the Presbyterian Church" in the month of January!

Is it not evident that to secure even the comparatively small amount required to carry on the work of this Board something more is needed than (1) a hearty approval of its object, and (2) a general approval of its methods of administration under the wise rules laid down by the Assembly?—something more than sermons and articles and appeals in this magazine and in our church's papers? Is there not an imperative need of some thoroughly-organized and active agency in every congregation to see to it that the offerings for the tender and sacred work of this Board, which God's people are so able to make and so willing to make, are really made?

Will not the elders turn to the December number of *THE CHURCH AT HOME AND ABROAD* (page 558) and read what is there said about such an agency?

FREEDMEN.

AN EARNEST WORKER.

The following letters from our colored brother at Lothian, Md., will interest our readers. Some three years ago he wanted a church building, and before asking help from any one, he took his axe and went into the woods, cut down and hewed logs and with the help of his people put up a house, and when nearly completed it was burned down, the act it is supposed of an incendiary. Again he went into the woods with his axe, cut down and hewed logs, and hauled them to the church lot by night, as he could not get a team during the busy hours of the day, and with the help of some friends put up a second house in which he and his congregation now worship and prosper. He needs a school-house, as his letter shows. Help extended to him will be worthily bestowed.

Our school is increasing both in number and interest. We have fifty-nine children enrolled already. And during the winter term the school will increase beyond the size of last year. I must have a school building. How can I get it? I see nothing else but that I will have to do as I did to get a church building; so during the Christmas holidays I expect to go into the woods and cut and saw out the timbers for a school building. I doubt whether we would have had a church yet if I had not gone to the axe and saw. For this building I need \$500 at least. But I cannot see the source from which it is to come. There are enough men and women too, in our church, whose eyes and strength are brighter and stronger than mine. Where are they?

I can bring into such a building a hundred and fifty children. There is a force somewhere in our church; if only awakened for the Master, it would move the tide of ignorance and degradation which are pressing down my people.

On January 1, 1889, he writes again:

According to my expectation I spent my holidays in the woods cutting the heavy timbers for a school building, which our work so much needs at this point. I shall work on Saturdays and evenings after school and get all

the heavy timbers ready by the time the weather will permit building to be done.

During the holidays more persons have applied to me for entrance of their children into our school than we have room to receive. What shall I do? I have been holding a controversy with the trees, and so far I have been successful in felling them. But this only leaves the building at the stump. How shall I get these timbers on the ground where the building is to be erected? By my will I am moved, but I cannot move a driver, cart and oxen in this way. The scantling timbers must be taken to the mill and sawed, as in the case of our church. I am hewing the sills in the woods. As I have nothing to promise I cannot hire help. This makes the burden very heavy for me, as it was when I had to cut and saw the two frames for our church. The size of the school building will depend upon the aid received toward its erection. Can you give any encouragement that I may go on?

Please give me a plan and size of the building. We need a building which will accommodate some boarding students who live twenty miles from here. I have in school now scholars, and some of them girls, who walk twelve miles each day in order to attend our school. These children pass directly by the public schools, showing that they prefer our school.

The aid received in reference to our church was a success. A school building will make the church work a greater success.

The attendance upon our services has been greatly increased. Two persons have just united with the church from the school.

Please let me hear from you at your earliest.

President Satterfield writes:

Through your columns I wish to thank our many friends for their cordial support of Scotia Seminary. The donations of clothing especially have been valuable and timely. In response to the appeal for bed-clothing made in the last catalogue, one box after another has come with the very things we needed, of most excellent quality and in such quantities as to relieve pressing need, and assure us that we were right in

making this effort to save the students the trouble and expense of bringing their own as heretofore. But we wish to make this request: Please, when you send a box or barrel, put some mark in or on it by which we may know where it is from. A letter sent two weeks before is not enough. In several cases it has not been possible in any way for us to identify the boxes, and we wish to acknowledge every gift and give due credit for the kindness of friends.

The above note reached us just after our February number went to press. It may still be of use. We gladly insert it, and rejoice in the favor which God is giving that institution in the eyes of his people.

THE RACE QUESTION.

That candid and intelligent journal, the *Philadelphia Public Ledger*, quotes words reported to have been lately spoken by a United States senator:

Unless history is a false teacher, it is not possible for two distinct races, not homogeneous—that is, which cannot assimilate by intermarriage and the mingling of blood—to exist upon terms of practical political equality under the same government. One or the other must go.

The *Ledger's* just reply is as follows:

If Mr. — were, with eyes and ears wide open to the truth, to take a journey through the southern states, he would find an existent condition ready to confute his theory. Whatever history may have taught with regard to this matter of race assimilation, and it has sometimes taught differently from what Mr. — says it has, it will have hereafter to teach, unless all present signs are misleading, that in the United States the white and black races could exist upon terms of practical political equality under the laws.

Conceding that in some parts of the country race prejudice is still strong in the mind of the white man, and that, because of this prejudice, the black man continues to be de-

prived of those political rights which are his by the guarantee of the Constitution itself, it must also be conceded that where the weeds of this prejudice are of the rankest growth, the social as well as the political relations of the two races are daily growing closer and more satisfactory. It is less than twenty-five years since the black man, now a citizen of the South, was a chattel, a thing, for it was the surrender to Grant at Appomattox, and not the proclamation of Lincoln, which effected his practical emancipation from slavery. Twenty-three years have gone by, and the surprising part of their progress is not that they have done so little, but that they have done so much, toward breaking down the barriers that separated the two races widely as the poles.

In the North, where the prejudices against the colored man were [*perhaps*] less strong, his political equality before the law is already absolute. The vote of the black man is received, counted and returned as surely as is that of the white man; and to only a less certain degree do the same conditions prevail in some of the southern commonwealths, notably in the two Virginias, Maryland, North Carolina and Alabama. The social prejudice, which had its two centuries of growth here, decays slowly everywhere; but as by education, industry and thrift the colored race lift themselves up, even their social ostracism will have had its day, and worth, and not the color of his skin, will make the black as surely as it has always made the white man.

The race question is settling itself, and it is only necessary to have faith in divine and human justice in order to believe or know that the settlement will one day be fully accomplished, and that without the disappearance of either race. There is room enough here for both; and before the pessimists declare that one race or the other must go, let civilization, education, character, have their chance to work. Revolutions of thought are wrought out slowly, but they are not wrought out backwards. They do not even stand still; and if any man is disposed to doubt that throughout the South, as throughout the North, the colored man will be made

secure eventually in all his legal and political rights, let him contrast the present condition of the blacks with that of only twenty years ago. God does reign, and the world does move, and he reigns justly, and it moves forward to the perpetuation and elevation, not to the extermination and degradation, of races of men.

We take the following from the *Presbyterian Banner*, and we fully agree with the editor of that paper in regarding it as one of the most liberal gifts lately reported :

As far back as 1878, when the Presbyterian Board of Missions for Freedmen was anxious to begin work in Louisville, but hesitated for want of a house of worship and the lack of funds to erect one, a colored man named Andrew Ferguson bought a church property and put it in good condition at a cost of about \$5000, and invited the Knox church people to occupy it without rent. This they did, and have continued to do so ever since. Last week Ferguson made an absolute gift of the property, now worth \$10,000, to the Presbytery of Louisville for the benefit of this church, to be held by a board of trustees appointed by the presbytery. During these ten years he has not only charged no rent, but has attended personally to all repairs, and has done his part in the way of regular contributions and has in many ways exerted a most happy influence upon the colored people. Recently he bought a house and transferred the deed to his brother.

Ferguson was born a slave, the property of Rev. Andrew Todd, of Flemingsburg, Kentucky, and remained such until emancipated by the results of the civil war, when immediately with quietness and unobtrusiveness he set about elevating himself by study, industry and economy. Alone in the world he has continued to do his own cooking and washing, and has always kept him-

self busy. When he had nothing to do for himself he helped those who needed assistance. He is now seventy years of age, and his gifts make him again dependent on his daily labor for support. But he is in good health and works steadily and cheerfully along. The value of such an example to the colored people and to the whites as well cannot be overestimated. This is a beginning on the part of the colored people to repay the benevolence and care bestowed on them by the church through its Board of Missions for Freedmen.

The work of the Board for Freedmen is advancing as never before. Within a few weeks two permanent gifts amounting to \$26,000 have been made for the benefit of the people under its care.

ALMOST HOME.

The New Hope Presbyterian Church of Atlanta, Ga., is indeed cherishing a "new hope" under the able and earnest ministry of Rev. Thomas H. Lee.

In preaching there recently, I noticed the eagerness with which a little, withered old black woman listened while I tried to tell how far the blessedness of heaven transcends the foretaste Christians have of it on earth. After service I spoke to her, and learned that she had passed her one hundred and fifth birthday the week before. Her expressions of hope and faith were touching. She needed the assistance of a staff in walking to and from the house of God. But it will not be for long. Her pilgrimage is almost ended, and she will soon lay the staff aside, with everything else belonging to the flesh. For many, many years she has followed God. Slavery, poverty, suffering and trials beyond measure have not kept her from Jesus, but the rather have drawn her nearer to him. Soon now, white robed, immortal, she shall go to see the King in his beauty in a land that is far away.

H. N. P.

FOREIGN MISSION LETTERS.

JAPAN.

BUDDHISM FOUND WANTING.

YOKOHAMA, December 17, 1888.

REV. H. LOOMIS:—About twelve miles from the great city of Nagoya is a beautiful valley in which lies the little village of Midzuno. It is one of the oldest settled portions of Japan; and in the hills near by are some caves in which people dwelt before the modern style of constructing houses was introduced. The whole village contains about five hundred inhabitants.

As in all Japanese hamlets, there was a Buddhist temple where the people would go in times of any special trouble to implore the aid of their false gods. To this place also the dead were borne for the funeral rites to be performed, and then in the adjoining grounds they were laid away for their final rest.

But there was still a yearning in the hearts of some of the simple-minded people for something which their old system of faith did not supply. And as there came to their ears rumors of a new and strange religion which taught of a great and infinite God who loves and cares for all his children, they began to think and say among themselves, "This must be a better religion than that which we have been taught;" and so there sprung up in the minds of many a desire to hear about the Christians' God.

It is the history of Buddhism in Japan, as in other countries, that it has adopted and attempted to combine into one all the various systems of worship with which it has come in contact; and so the priest thought that it could be done in the case of Christianity as well as any other creed. Some persons think that his principal object was in this way to increase his own popularity and also his income.

A REMARKABLE INVITATION.

So he invited Rev. Mr. Yamamoto, of Nagoya, to come and tell his parishioners about this new method of securing happiness both in this life and in that to come.

Mr. Yamamoto accepted the invitation, and the temple was thus opened for Christian preaching.

The result was such a complete change in the minds and hearts of his hearers that they lost all confidence in their old religion and they eagerly and sincerely accepted the new.

In a short time the priest found himself deserted, and no one seemed to care any more for the Buddhist services; so he went to Nagoya, and the temple is now used for the village school.

In the meantime the number of believers increased, and the good work extended to other and neighboring places. A church has been formed consisting of about forty members, and a suitable house of worship was recently completed. Three weeks ago last Sabbath I had the great pleasure of being at that place and uniting with the people in their regular worship.

As we came to the edge of the village we were met by three of the representatives of the church who had come out, in accordance with the customs of the people, to meet and welcome us.

Arriving at the church, we found that just before the service there was a Bible-class, at which nearly the same number was present as were gathered for the preaching. Nearly every person had a copy of the reference New Testament, and their close and serious attention showed that they loved and prized the word of God. There was no doubt whatever but that these people had been taught of the Holy Spirit and had tasted of the sweetness of the blessed hope which is the happy privilege of the true believer.

I was surprised to find that there were but two or three women present, and upon inquiry ascertained that it being harvest time the women had remained at home to watch the crop of half-gathered rice. A special service was held for them in the afternoon, and the men took their turn in watching the grain.

At the close of the meeting we were invited to one of the most neat and comfortable houses in all that region. We were told that the owner was one of the Christians, and I afterwards met him at Osaka as the elder and representative of his church in the meeting of the General Assembly. We were provided with refreshments, and returned

with grateful hearts for what we are continually permitted to witness of God's gracious blessing upon the Christian work in this land.

RICH FRUITAGE.

Rev. J. B. Porter of Osaka, referring to the autumn meeting of the presbytery covering that region, writes:

We received two requests for the organization of new churches. It was decided to organize one of them near Nagoya. In regard to the other requests coming from the students of the boys' school in Kanazawa, action was deferred until the next meeting of presbytery. The total number of communicants reported was 1178, being a gain in six months of 128 persons. The gain in membership during the past year was 282. This number does not include a number of persons baptized within the bounds of presbytery, perhaps fifty in all, who have not connected with any organized church, and hence were not reported to presbytery.

The money contributed during the past year was \$1357.80 (*silver*). Owing to the changing about of pastors, two of the best churches in the presbytery, Kanazawa and Osaka North, have not done as much in the way of contributions as last year. The membership of the seven churches in connection with this presbytery is as follows: Kanazawa 1st, 126; Nagoya, 163; Osaka North, 194; Kochi, 444; Osaka South, 138; Kanazawa 2d, 44; Ozu, 69. The new church just organized near Nagoya has a membership of nearly fifty. We hope to organize a third church in Osaka next spring.

The work in this city seems to be quite promising. Rev. Mr. Aoki ministers to the South Church, and Rev. Mr. Okuno, the "old man eloquent," of the Union Church of Japan, is temporarily engaged in the North Church.

CHINA.

AUTUMNAL SCENES.

REV. J. M. W. FARNHAM:—I am on a native boat returning from Hangchow, where I have been to attend a meeting of the mission. My boat is small but comfortable. I have a room about seven feet by nine, with a table, two stools and a raised platform upon one side where I spread my bed. I have a lunch basket, and with good company a trip like this is very enjoyable. I am just now passing some beautiful scenery,

hills and mountains on one side and an extensive richly-cultivated plain on the other. The country is looking autumn-like but very pleasant. The farmers are cheerful and happy, gathering their harvest, the fruit of summer's toil. I was just now walking beside the canal and stopped to talk with some who were cleaning and winnowing their rice. After a few kind inquiries about their crops they listened as I spoke of the gracious Giver. The weather is mild, similar to New England mid-autumn. The early frosts have tinged the foliage with all the variety of hue one sees in our American forests at this time of the year. The hills and plains are pretty well covered with a variety of trees in groves and orchards, the land between being well cultivated.

THE CAMPHOR TREE.

Here and there you see a grand old camphor tree with its round top of evergreen towering above the rest. I just passed two, one on each side of a path leading up to a small temple through whose open door I saw the gilded idols. These two trees were very large, perhaps eight feet in diameter, while on the south side of one was an opening large enough for children to enter.

THE TALLOW TREE.

But what gives great beauty to the scene is the tallow tree. It is seen on the hill sides and all over the plain, its leaves at this season resembling the beautiful tints of the maple, even excelling it in depth and richness of crimson hues. Just now these trees are covered with their fruit, clusters of dark-brown or white berries. The berries are green while growing, after the frost touches them they turn brown; the outer covering bursts and falls off like the walnut, exposing the berries covered with a coat of beautiful pure white vegetable wax. When the leaves have fallen these white berries make the tree look as though each twig were tipped with snow-flakes.

A PRIMITIVE CANAL LOCK.

Just here I had to leave my writing, as we reached a lock on the canal. It consists of a dam across the stream, upon one side of which the water is higher than the other. At each end of the dam there is an upright post pierced with holes for four long stout levers, by which it is made to revolve like a capstan. A large rope is passed around the stern of the boat with the ends attached to these two posts. Eight strong men at each capstan tighten the rope and draw the boat up the

steep side of the dam, till the bow points toward the heavens at an angle of 45°; a few more turns of the capstan and it lies balanced across the dam. The bow now begins to sink and point toward the stream into which it is about to plunge, and the stern is in turn made to point upwards. The muddy way is steep and slippery, and it slides rapidly down, dips its nose slightly, and rising, floats away like a duck.

SECRET BELIEVERS AND INQUIRERS.

KANAZAWA, Oct. 20, 1888.

REV. T. C. WINN:—A few Sabbaths ago, as usual for some months past, a man who had asked for baptism was in my catechumen class and asked some questions which showed an earnestness in his search for the truth. A few days after I met one of the elders of the church and he said to me, "Oh yes, I nearly forgot to tell you that H— San is dead." On inquiry I found that the Sabbath to which I referred was the last day of his life. He was perfectly well then, but after a few hours of illness the next day he died. I said to the elder, "I think that man was a believer," and he replied, "He was a sincere believer, I am sure. Although a poor man he gave very liberally to the support of the gospel, and his child most always had a piece of money to put into the box on Sabbath."

Another incident:—A year or two ago, a very interesting woman was received into one of the churches here. Now a sister is attending meetings, and has said that she desires to be baptized. This sister told Mrs. Winn a few days ago that her father died in this city nine years ago. On recently looking over his effects, they had found a copy of the New Testament and some Christian books hidden away by him at the time of his illness. They suppose that he was afraid to let it be known that he was searching the Scriptures, because of the intense hostility to Christianity which then existed among the people of that place. The hearts of those sisters were rejoiced not a little over discovering that fact concerning their father so long deceased and as they supposed without any knowledge of the true God. These two cases show plainly that the number of those who are reached by the gospel in such work as this is not limited to those who are actually baptized. There are doubtless many who receive the truth into honest hearts whose names are never written upon the church books. God be praised

that his mercy is great enough to reach unto those who seek him only blindly from out the gross darkness in which they live!

A WHOLE FAMILY IN CHRIST.

Last Sabbath was the regular communion season in the first church here. To attend this service a farmer came in from his home eighteen miles distant, a village among the mountains. This man's son went to the school of the American Board of Commissioners for Foreign Missions, in Kyoto, and became a Christian while there. He carried to his distant country home the good news of salvation, and now both parents, three sons and two daughters are all Christians. There are two small children in the family who are taught at home and not allowed to attend the public schools because their parents are so desirous of guarding them against the evils which they would learn from associating with the children of heathen. As I saw this man sitting with us in meetings and at the table of the Lord, I was filled with a feeling of strange joy that that whole family, away out in that mountain town, should be made members of the household of faith. The son was at prayer-meeting last evening, and said he wanted to bear testimony to the fact that, while they had no fellowship with Christians, or very little, at home, yet they enjoyed the presence of God.

When this family first began to talk to their neighbors about Christianity nobody would listen to them at all. Now everybody is ready to hear what they have to say. The elder son of the family has recently been elected to fill the office of mayor in his town. A few years ago that would not have been thought of. Cases like this show how the truth is finding its way into remotest parts of this land and is making conquests over hearts.

OPENING IN TOYAMA.

I wrote you in my letter of July about an encouraging feature of the Toyama work. The people I think are quite prepared to give us ground for a school if we will furnish buildings and establish a school there. Nobody is able to occupy the field and accept the offer at present. By next spring it may be that Mr. Porter will be able to go there and possibly upon better conditions than I have mentioned. The wives of the highest government officials of Toyama have opened a school for girls, at the persuasion of our Bible-woman there. They support the school outright with the exception of one teacher's salary.

It is a Christian school which has thus been opened. They have only promised to give a trial of six months, however, I think. But, of course, if it succeeds it will not likely be abandoned.

INDIA.

GOD'S HIDDEN ONES.

LAHORE, December 10, 1888.

REV. JOHN NEWTON, D.D.:—It has been well said that statistics do not tell the whole truth. This is illustrated by such cases as the following:

Yesterday, when I was reading a Gurmukhi tract to a company of Punjabis, and expounding certain points which I thought it best not only to make clear but to emphasize, a respectable-looking Hindu came close to my side and looked over the page I was reading. Two or three times, when I paused for a moment, he uttered a word in advance, thus showing that he was familiar with the Gurmukhi character. Afterwards, when I was returning from the city, I noticed him following—almost at my side. I then entered into conversation with him, and found that he was well acquainted with the facts and doctrines of the gospel. He told me that he had learned these things in the mission-school at Amritsar, where he had been educated twenty-two years before; besides which, he said, he was in the habit of attending the lectures delivered to the educated natives of Lahore in the hall of our mission-school. I asked whether he had heard the lecture on temperance delivered there the day before by a member of parliament. He said yes. I then asked him about the drinking habit of the Hindus. He said it was not confined to the low castes; the caste he belonged to was much addicted to it; and but for the influence of the missionaries, he did not know what might have become of him. As it was, he had all these years been a strict temperance man, and he had persuaded many of his own caste to abstain as he had done. "I owe everything," said he, "to the missionaries."

By this time we had come to a fork in the road, and I said, "Are you going that way or this way?" His reply was, "Neither; I am going back now. I have come only to have a talk with you." I then said that I wished before parting to say another thing. He had learned that salvation was through Christ, and Christ only; did he believe it? "Yes," he said; "I have tried many ways to find salvation, but I have found none. I am sure that it is only through Christ that sinners can be saved." "Now," I said, "you have faith in Christ as a

Saviour from sin: have your sins been forgiven, and are you a saved man?" He answered in the affirmative. I then asked him if he was in the habit of reading the New Testament. "Yes," he said, "both the New and the Old." "Do you read it in English or in Urdu?" "I read it in Gurmukhi" (the character in which the Punjabi language is commonly written). "Then," I said, "you must read Gurmukhi with as much ease as English." "No," he said, "I do not; but I prefer Gurmukhi because I wish my family to get the benefit of what I read."

Now this man had never been baptized, and was not known as a Christian, though he had given up Hinduism; and he was not only a disciple himself (in secret, like Nicodemus), but he was teaching his family the truths which had brought peace to his own soul. The time may come when he will be led to confess Christ by baptism.

Who can say how many such there are in all parts of India? We have reason to believe that the number is very great.

SIAM.

INQUIRERS ON THE WEST COAST.

Rev. E. P. Dunlap, writing from a sick-bed in Bangkok, whither he had been taken from Petchaburee for change and recuperation, mentions some encouraging features of the work in that field, especially in the direction of itineration. He says:

I have had an interesting time of late instructing a number of men who came from the West Coast of Siam to visit us at Petchaburee—men reached by former tours, I believe sincerely seeking after the truth; also with a Christian who is trading in one of the West Coast provinces, who reports a number of inquirers. He urged me to return with him to the province and teach the people. Sickness prevents for the present. He then employed a disciple at Petchaburee to go down with him and act as colporteur, agreeing to support him for six months. I hope to visit the province soon. There is doubtless considerable inquiry along the west coast in the track of tours we have made. We have a native evangelist four hundred miles down the coast, from whom I get rather encouraging reports. I hope also to visit and encourage him. I tell you, my dear brother, there is not much in the field to encourage one to consider the question of going home, but everything to urge one to remain, to "spend and be spent."

CHILI.

PREACHING IN A THEATRE.

Rev. W. B. Boomer of Santiago sends a detailed account of a missionary tour which he and Messrs. Lester and Vidaurre made during November. The first point touched was Rancagua, a town of 8000 inhabitants, the place where the itinerary work of the mission was begun some two years ago. The mode of conducting such work in Chili is substantially that pursued in Rancagua. Mr. Boomer writes:

"After getting our baggage put into our room in the only hotel in town, we went over to the office to get the theatre if possible for our meetings. We obtained it for three nights at a rent of \$25 for the three. It was capable of holding several hundred persons, and contained perhaps seventy chairs. We had it swept, the lamps filled, and the chairs placed in order in the parquette, leaving almost no seats in the dress-circle or gallery. The building had been recently used for some celebration and was trimmed with flags and evergreens. We filled out with colored pencil our printed notice-blanks and sallied forth to post them in conspicuous places. We asked permission at a number of places, which was readily granted. We also distributed many tracts. Opposition, however, soon manifested itself by the tearing down of the notices. We made a few visits to the theatre to see how things were progressing, and about seven o'clock had the organ carried over, also a table, lamp and tracts. Before leaving the hotel we had a brief season of prayer. At the meeting Mr. Vidaurre and I sang two or three hymns; he then stated in a few words the purpose of our coming; after which Mr. Lester made a brief address, followed by the reading of the 17th chapter of John by Mr. Vidaurre. We sang again and afterwards distributed tracts to the audience, who remained quietly in their seats. People made some disturbance in the passage-way, and once a number of fire-crackers were put off, which drew part of the audience into the hall. Of women only one or two took seats in the audience, though some listened I think from the adjoining house, where the window of the door into the theatre was open."

The meeting held in the same place on November 9 was more largely attended. The brethren were so much encouraged that they determined to spend the Sabbath in Rancagua. Significant reference is made to the outcome of Rome's teaching

as illustrated in the appearance of the place on the Sabbath; every store open, and the streets full of people.

At Curcio, the next place visited, rooms were obtained in the building of the local liberal paper. The editor kindly gave a commendatory notice of the missionaries, and of the proposed meetings to be held. The result was that they were greeted with large audiences, composed mainly of well-dressed and intelligent people, some of them standing during the entire service and others listening at the door and windows.

On reaching Talca, one of the largest towns in the republic and one where Rome is strongly entrenched, they found it impossible to secure a room for service, and were compelled to content themselves with the distribution of tracts and such house-to-house visiting as was found practicable.

On the whole the tour was regarded as encouraging; not only because of the seed sown, but because of the increased evidence it furnished that many of the people are ready to hear the word when it is brought within their reach.

Rev. G. W. Seiler of Kolhapur, India, writes:

The low-caste population here is small in proportion to the whole number of inhabitants; among these the shoemakers and tanners are quite as hard to win as the higher castes, because they are well off and independent, and so will not give attention to spiritual things. Among the "Hollars," a low caste, there is an inquirer of whom I am hopeful.

Dr. McGilvary, under date of October 25, 1888, writes of the continued outpouring of the Holy Spirit upon the Laos field. He says:

Last Sabbath was a great day with us. At three meetings of the session on Saturday and Sabbath there were thirty-one candidates examined, beside three others who belonged to the Bethlehem church, making thirty-four in all. Of these, eleven adults and six children were baptized. The other twenty-four were received as probationers. Our candidates are carefully examined both as to their knowledge of the fundamental truths of the gospel and their religious experience.

OFFICIAL CORRESPONDENCE.

SYNOD OF PENNSYLVANIA.

We are not yet doing all the work, by a good deal, that we expect to do, but we feel that we are getting on as fast as possible without injuring some part of the work. By proceeding slowly we are trying to bring our churches up to the highest possible degree of self-support, and are at the same time trying to introduce our work without drawing anything away from the contributions to the Home Mission Board. To show you what I mean I enter into details.

Only two home presbyteries of our synod have not entered into our scheme. The other presbyteries that make application to you we hope to provide for fully before the close of the present year. At present we take every church that can raise \$5 per member and one half of the proposed salary, in the case of pastorates, and we do not exact these conditions of stated supplies in all cases. For evangelists, preaching in destitute fields, we have arranged to pay one third of the whole expense. Personally I do not believe that there are five churches in the state of Pennsylvania that are not able to raise \$5 per member for pastoral support. But if it becomes manifest that this limit will ex-

clude any, at our next meeting special provision will be made for them. From this you will see that the special burdens of the Home Mission Board are only temporary, or to put it more correctly, the partial relief of the Home Board is only temporary, for certainly we have already relieved the Board of a large part of its burden, and I believe have done so without diminishing the contributions perceptibly.

As to your question about raising money. We expect the money to be raised for our work just as it is raised for the Home Mission Board, that is, by the churches under the direction of the presbyteries.

My aim in all that I have said in any of our presbyteries has been to introduce this scheme without weakening the interest in the Home Mission Board or diminishing contributions to that cause. It is the same cause, and if we cannot relieve your burdens instead of hindering your work or increasing your burdens, I would be very sorry to have begun our work, but I do feel that our success has been all that could have been expected.

J. T. GIBSON, *Secretary.*

NEW ENGLAND.

Every quarter confirms the wisdom of what has been planned for this region. The work has been moving, as from the first, at a brisk but steady rate: not so much of late in church *extension*, but in what is a surer test, church *development*. Building and revivals, debt paying and the inner church life are the marks thereof. Yet it is quite likely that before another month another new church will be ready for the sacraments.

It has been customary to say that this field "*will keep*," meaning thereby a new church can be planted at any time, as it depends only under God on our readiness. It ought also to be said that this future work *ought not to be long*

postponed. Hence the desire to push these young churches into self-maintenance. It is believed by many who are fair in their estimate, that these new churches when comfortably housed will be self-sustaining, and when thus situated will have no small ability to carry on the future work of extension largely of themselves alone. You have no group of churches so striving to be self-reliant. It is ingrained in the Scottish nature *not to be dependent*.

A recent feature in the political world in Boston is worthy of mention just now. The British-Americans hereabouts have this week been publicly pluming themselves on their share in the late municipal elections whereby

this metropolis was effectually redeemed from a long-fixed Romish Catholic rule, and I reckon the honor is justly due to these new New Englanders. It will fulfill the prophecy made, that our Presbyterian constituency will be

found to be no mean auxiliary to the native New Englander, a seasonable and growing reinforcement in all this region for law, order and general righteousness.

JOSEPH W. SANDERSON, *Pres. Miss.*

GIRLS' BOARDING-SCHOOL, NINGPO, CHINA.

The following are extracts from the annual report of this school, prepared by Mrs. John Butler and sent to the Mission Rooms, from which the secretaries have sent them to our readers :

We are constantly reading such glowing reports from different schools in China, not to speak of Japan, where the names on the school roll run up into the hundreds, their curriculums comparing favorably with many of the home schools, that my heart fails me, and I wonder if I shall have anything to say about the dear old Ningpo school that will satisfy the ear, eye and heart of the good friends at home, who are desirous of receiving some news of advancement in the work for which they pray and have pledged their support.

Write a report! A mother might with as much propriety sit down to write a report of her own family for the past year. Heathenism has never yet produced a pure home-life. The want of this blessing, which we owe to the gospel, meets us on every hand in China, and is not yet one of the privileges of these dear school children, even though they for the most part come from Christian homes. To give them this advantage, to teach them to make pure homes for themselves—how to live as Christian children, sisters, wives, mothers and neighbors—is our great aim. The school is virtually a home, and the superintendent is parents, superintendent and teacher combined. The teaching which a child in a Christian land would receive at her mother's knee, we must make our first work. A child enters the school at the age of eight or nine years with little or no idea of right or wrong, and we have eight years at the most to fit her for her future life-work, which she enters upon as a wife (almost without exception) in a few months

after leaving the school. If there were no outside influences, no relation to the polluted heathen surroundings, much more could be accomplished in the few years they are with us. That which we aim to do, in the short time they are under our care, is to fit them for the life they enter upon when they leave the school.

Accomplishments and the higher education we might compare in their life to sugar, and the useful and homely education to salt. The former is more delicious, but of less frequent use, while the latter enters into every particle of our food. We cannot boast of rapid advancement in education, nor of the many accomplishments of our girls, but I am sure we have the consciousness that they have received that which has entered into their hearts and lives, as salt enters into food, and we hope, like salt, it will be a preserving power all through their lives.

In the brief report which we present yearly we only state those facts which, as a rule, lie on the surface. The side which is presentable is not that which most fills our minds and hearts or that for which we labor most earnestly. It is not so much the bright intellect of the scholars, their high standing in class, or what accomplishments have been added, as it is the growth of the inner life, the *soul life*, which shows itself in fidelity in little things, and the willingness to give up their own pleasure for the sake of others, which makes our hearts glad and fills our mouths with praise to God. There are heart-burnings, humblings, tears and trials; heart-searchings, triumphs and victories which are not meant for any other ear except the actors and their God; yea, too sacred and too much part of ourselves to allow of repeating the events, even to those who bear us on their hearts at the throne of *grace*.

Mention may properly be made here of the opposition on the part of the parents to unbinding the feet of their daughters. As to the degree of success achieved by this new order of things, it is not so simple a matter to pronounce judgment. Just how far we can go in the change of habits or customs, not strictly related to the religious life, is a question not easily solved. This opposition is extremely hard for the good people at home to understand. We of the West, whose

"Habits costlier than Lucullus wore,
And by caprice as multiplied as his,
Just please us while the fashion is at full,
But change with every moon,"

are perhaps a little too prone to make light of the change in the fashion which an unbound foot involves to the Chinese. It may at times, I fear, seem to the native Christians that "twere well could we permit the world to live as the world pleases," and attempt no changes except in those things which involve the spiritual life. However, I may say, it is now quite understood that if a child enters the school it means free feet, and those who have come in during the last six months have complied with this rule of the school without giving any trouble whatever.

There has not been any striking religious movement in the school, yet some evidence of a higher religious life amongst the girls and a greater desire than usual for the salvation of their friends has been manifested. One girl has, by her Christian example and conservatism, been the means of her father and mother

coming to an earlier decision to confess Christ. The daughter and her father and mother all united with the church by baptism during the year. Another of the girls has been known to write at two different times to her heathen mother, urging her to believe on the Lord Jesus Christ and be saved. The letters deeply affected the mother, and may we not hope this daughter may be the means of her salvation?

As yet we are only working out the problem of the advancement of women at Ningpo, and are earnestly laboring to hasten on the day when the education of women will be a necessity. We hope that, when education for the girls is not pursued with so many difficulties, our school will be equal to the best of schools, not only in the curriculum of study and in the number of its pupils, but also in the size and appearance of its buildings. Until then we will not give it a high-sounding name, but simply call it a home. The method and manner of training may be different in each school, yet the object of all is to accomplish the same end—the conversion of the scholars, to deepen the spiritual life of each girl committed to our care, to cultivate in them a missionary spirit, to awaken in them a desire for the salvation of souls, and aim to show them how to live what they profess. We would ask for our Ningpo girls no greater privilege, no higher honor, than to follow, as their example of unambitious devotedness and uncomplaining endurance, him who took the place of willing subjection and service in obedience to his Father.

BOARD OF EDUCATION.

The Board of Education having accepted 767 candidates recommended to it—an excess of 39 over those aided last year—has reached its limit and declines to receive any more. This measure is reluctantly taken, but is necessitated by the lack of funds. The contributions, as they are coming in, do not warrant the incurring of any more obligations. There is danger of a heavy debt—a thing to be avoided. Yet, on the other hand, it is certain that several whom we have declined will be obliged to suspend

study until they can get help; and the question is whether the church at large, with the pressing call for ministers to sustain its infant institutions, can afford to allow this. With our present knowledge of the general situation, we say most decidedly that it cannot. Our work of evangelization halts for lack of men; and it is sad, very sad, to see young men disposed to enter upon the work kept back or turned aside from it for want of means to enable them to reach the standard of qualifications set by

the church for ordination. We make a special appeal for funds to aid these excluded ones who seem called of God to preach the gospel. If we can trust the representations made of them by their teachers and their pastors, it seems a sin to shut them out. Special thanks are due to one liberal-minded friend who sent us \$240 in response to our last appeal for three such, and to one good lady who gladdened another by the gift of a scholarship.

It is pleasant to state that within the last

month three of those who have been aided by the Board but have been led to turn aside from their original purpose have requested to have bills made out of the sums paid them with the promise of refunding. One immediately sent us the money, principal and interest, amounting to \$1056. This act so honorable awakened a regret that such a person did not hold on his course and present his sturdy integrity in the pulpit.

D. W. POOR, *Cor. Sec.*

HOME MISSION LETTERS.

Rev. H. M. Whaling of El Paso, Texas, writes:

The Lord has blessed our work here during the past three months beyond my expectations. There have been seventeen additions to our church, an average of nearly six a month. Eight of our new members are men, four of them being heads of families and four unmarried men. They are unusually promising, earnest and devoted, not only in their secular callings, but also in the work of the Lord. At least two or three of them have an unusual amount of the missionary spirit. They are the leading spirits in the Young Men's Christian Association, and their earnest efforts to live for Christ are very gratifying and encouraging to me. Altogether we have received twenty-seven additions to our church since I came to El Paso, making an increase in our membership of nearly fifty-five per cent.; and taking them as a class they are working, giving and praying Christians—the only sort that are worth anything. Our congregations are also much larger than they were. The average attendance is perhaps fully twice as large as it was five or six months ago. Our audience room is well filled at each of the Sabbath services, and for the past four or five Sabbaths the evening congregations have been exceptionally large. They have nearly exhausted the seating capacity of our building.

Our Sabbath-school has also increased its attendance very largely. It is by no means what it ought to be, but the number of scholars has increased from fifty or sixty to about one hundred, and last Sabbath there were one hundred and twenty-seven, counting the Bible-class which I teach myself. I am sorry to be compelled to say that our prayer-meetings are very small. The attendance averages from fifteen to forty, but I am told that a year or two ago there would be frequently not more than five or six present, and so we thank God that even here there some indications of progress. So far there has not been anything like a general outpouring of the Holy Spirit, resulting in the conviction and conversion of large numbers of the unsaved. Quite a fair proportion of our new members have been received on profession of faith, but so far as human agencies are concerned this seems to be the result of the personal handling of souls, the preaching of the gospel by the pastor and by consecrated laymen, and especially by godly women, in the home or the shop, on the street and everywhere that men can be found.

I have organized my ladies' work so that they appoint a committee of two to visit in every ward each month. This systematic visitation, supplementing that of the pastor, will accomplish, I trust, a great deal in the upbuilding of the Lord's kingdom.

A western missionary, crying for helpers, says:

M—, a county seat, is open to us, and I have two points in B— county which I must soon give up, as I have more on hand than I can attend to. Churches can be organized at both points. At one of them, yesterday, I had between fifty and sixty for an audience. At the other point I have only been able to preach once a month, on Saturday evening, and had a good audience two weeks ago. I have written Brother C—, and hope you can give him such encouragement as will lead him to cast in his lot with us. The work opens grandly here. I have more calls to preach than I can attend to.

Another brother, in the same section of country, says:

We have no doubt of many openings in important centres in this region, where the gospel is greatly needed. I had two weeks ago an exceedingly interesting experience, where about seventy people met with me for evening service in a school-house. They are intelligent English-speaking people, miners steadily employed in mining. The body of ore *in sight* is good for twenty-five years at least, while the ore at the depths below is not yet even explored. This is one specimen. About the same sized audience had greeted both P— and P— before I went up there.

What may I say to the young men of the seminaries? How many can you allow us for the year 1889? I think we shall be able to use, could we have them, at least six men to the best advantage.

Mr. F. B. Wells, principal of the mission-school at Okmulgee, Indian Territory, writes:

On account of a wide-spread prevailing sickness throughout the nation, only fifty-seven pupils at the opening of the school answered to roll-call. There were fourteen applicants for admission. All of these were received. Of the numbers then present, during the first quarter twenty-five ran away at different times, of which number five have not returned. The rage for running away seems to have passed, and at present all of our pupils are with us, and appear to be happy and contented. We now have seventy-eight upon the roll.

I found, upon taking charge, the farm work much behind and the hired men sick and com-

plaining much of the time. In consequence of this I have been obliged to employ extra help in order to properly secure the corn crop and to make necessary preparations for winter.

I have been sick much of the time with the prevailing malaria, and thus the burdens, in a measure, have fallen heavily upon others. The number of employes at the mission is too small, and as a result some are overworked.

Thus far the pupils in the school have made good progress in their studies, with a few exceptions. Heretofore they have depended too much upon their teachers, who used largely their native tongue. Now the pupils rely entirely upon explanations in English and give their answers in English, and we may say are doing well.

There has been a great deal of sickness among the employes and the pupils. Some of the children, especially the boys, are not properly clothed. Many of them need shirts, coats, pants, socks, drawers, etc.

There has been considerable religious interest among the boys and girls, as you will understand by reference to the enclosed report,—ten new members having been added to the church at the last communion season.

There are a number of improvements that ought to be made, both for convenience and health. There should be a proper drain leading from the Boys' Hall to the outside of the enclosure on the east; a cellar should be dug at least one hundred feet from the Boys' Hall, and the store and smoke-house building be moved over it. In enlarging our cultivated fields, in the early spring, quite a long stretch of fence will be required.

There is much interest manifested throughout the nation in the institution. The parents come often to visit their children.

We had a most happy and joyous Christmas season—the boys and girls say the best they have ever had. Friends in the North and those interested in the Indians supplied us bountifully with Christmas cards, handkerchiefs, stockings, marbles, dolls, etc., so that the beautiful cedar tree which was brought a distance of twenty-five miles for the occasion was loaded down. It was a most beautiful sight; and how did the children's eyes dance as they filed into the brilliantly-lighted room! The rain came down thick and fast without, but within were joy and happiness. We were more than doubly repaid for the hard work, in the smiling faces and happy hearts about us.

Rev. W. S. Peterson of Rapid City, Dakota, writes:

On September 23 I preached to a small school-house full of people in the Box Elder Valley, fifteen miles from Rapid City, in a settlement known as "the McCains." Four families of this name are Presbyterians from Pennsylvania. We expect at an early day to organize a church in the neighborhood. They have fine farming lands and keep herds of cattle. On the afternoon of this same day I tried to reach a second school-house appointment, supposed when made to be about fifteen miles farther in Spring Valley. I found it to be thirty miles away. Meeting some of the people as they were returning from the place, I learned that a large number had gathered, some coming fifteen miles. They had studied the Sabbath-school lesson and sung hymns, and waited until nearly night and then turned homeward greatly disappointed. The incident shows the eager desire to hear the word. We trust that our Board of Home Missions may arrange in some way for the wider preaching of the gospel in these seventeen counties of the new Presbytery of the Black Hills.

Rev. Sidney Allen of Granville, Ill., writes:

I have for Union Grove regular service every Sabbath. Two additions. Congregations somewhat larger, increased attention and earnestness, especially in our Sabbath-school. During the last month Nelson Shepard, who had been a member of the church here since 1835 and an elder forty years, was called to rest in his eighty-fifth year, and in a few days was followed by his wife in her eighty-first, after a married life of sixty years. I have kept up services each Sabbath afternoon at Granville. We seem to be gaining here; have installed an elder, and on the third Sabbath in December held communion services, and added two by letter and four on profession, these last all from our Sabbath-school.

Rev. W. H. Moore of Brookville, Ind., writes:

Our new Hopewell church is completed and furnished from vestibule to tower, and all paid for. We are also hoping and praying for still better things, especially as God is pouring out his spirit in a most wonderful manner only four or

five miles from us. A theological student from Lane Seminary was instrumental in having a church organized in a country neighborhood a little over two weeks ago. He has held services since with the assistance of several of the brethren of the presbytery. I was with him day before yesterday, preached for him, baptized eight adults, ordained three elders and five deacons. The session received four on profession of faith, making ninety-seven in all, and more to follow. Taking all the circumstances into consideration it is the most remarkable work of grace I have ever known. If I mistake not, this young man, J. A. Markham, is one of your men. His field is Sparta church, White Water Presbytery.

Rev. Chauncey T. Edwards of Coudersport, Pa., writes:

When I came here the church had been without regular pastoral care for nearly a year, during which time services had been faithfully kept up Sabbath morning and Thursday evening by Elder Groves. This of itself, no common fact in these days, speaks well for the church's tenacity and earnestness. During these three months services have been regular and audiences uncommonly large and encouraging at the weekly prayer-meeting as well as on the Sabbath. The Sabbath-school is well attended and active. The Ladies' Aid Society has meetings every two weeks, closing with a social tea. A canvasser is now at work for THE CHURCH AT HOME AND ABROAD. A delightful communion service was held the second Sabbath in December, when seven names were added to the roll, three by profession. One very pleasant feature is the constant kindness shown the pastor and his wife in their first experiences in manse keeping. Another fact which ought to be known, though to be mentioned with caution, is the unusual number of men who are faithful attendants and supporters of the church, but not yet members. There is nothing more encouraging than that some of these seem not far from the kingdom of God.

Rev. A. N. Thompson of St. Louis, Mo., writes:

By a unanimous vote of the congregation of the Glasgow Avenue church of St. Louis taken last evening (December 19), the session was requested not to make an application for aid from the Board

of Home Missions for the ensuing year. In this action the pastor and elders most heartily and thankfully concur. The whole church unites in its sincere thanks to you for your kindness to us in the past, earnestly hoping that the future history of our church may be such as to fully justify the wisdom of your action toward us. As a session we shall always regard it our privilege, as well as our duty, to keep the congregation in full remembrance that the Board of Home Missions has a high claim on its future benevolences. I thank you on behalf of the congregation and on my own account.

Rev. H. C. Herring of Sioux City, Iowa, writes:

I am glad to be able to record substantial progress and encouragement in all our church work. It has seemed wisest that I should give my whole time to the Second Church, leaving the Third Church to the care of Rev. J. R. Brown. This was done in consultation with the synodical missionary and with all concerned in the matter here. In the new arrangement the Second Church has assumed all of my salary not paid from your treasury, and the First Church assumes the bulk of the salary of Mr. Brown. The Third Church or mission is doing well under the new order of things, very much better than it could possibly have done had I continued in care of it. The Second Church has also moved forward rapidly since I have given it my whole time. Our congregation has grown from thirty or fifty to the size of seventy-five to one hundred. A Woman's Mission Society has been formed, and has taken hold of its work with much earnestness.

We have arranged to contribute to each of the boards this year. We hope next year to materially reduce the amount needed from your funds, and the year after to stand alone. I have lately formed a class of fourteen children for the study of Bible history and the Shorter Catechism.

Rev. A. A. Dinsmore of Alhambra, Cal., writes:

We feel very grateful for the increase of our appropriation. I hope by the blessing of God to return some of the money we are spending in this mission field. I fear the Board of Home Missions, like some of the other boards, will be straitened for funds this year. There are signs of a reaction.

We feel the financial depression very much out here. Money is very scarce and times pretty hard. But we hope it will not be so spiritually. There are signs of a coming revival. Some of our neighboring towns are enjoying very great spiritual prosperity.

Rev. G. G. Smith of Bald Mount, Pa., writes:

We are just getting acquainted with each other and ready for work. I am preaching at Newton Centre, the old hive, and Bethel, a new point two miles west. The church there was built by the Evangelical Church and was sold some time since for debt and bought in by a Presbyterian. I intend holding some special meetings there soon, which we hope may result in a good ingathering and cementing of all the Christian elements in that community. I am also preaching at Ransom, four miles away on the Lehigh Valley Railroad. We have some families in the village and no church. This is a fine farming region. The more I see of it the more interested I am. The best class are Presbyterians. There has been very little work done here in ten or twelve years, and I think they will appreciate faithful service. They will remember their minister. I have received more in little donations since I came than I did in years elsewhere. All things look hopeful.

Rev. T. J. Lamont of Anaconda, Mon., writes:

We are occupying our new church, though it is not fully completed. It is a great source of comfort and encouragement to know you have a church home. We have been unsettled ever since our organization, subject to the pleasure of those who owned the churches we have occupied. Frequently we have had to drop our services on alternate Sabbaths to accommodate them. Now we can hold our services without interruption. The people are full of rejoicing, and the outlook is better than ever for our church. At our last communion, on the Sabbath the church was occupied, we received five new members, all adults. Our congregations are larger than usual, and the interest deepens. The same is true of our Sabbath-school. It has been a severe struggle financially, and as usual the preacher has had to bear the brunt of the battle, and at the same time put up with delinquencies in paying salary. Were it not

for the aid the Board furnishes, it would be a hopeless task to establish a church in this place. Everything is adverse to such an enterprise. As one prominent citizen remarked to me an hour ago, "It seems as if hell had been let loose on our streets." Gambling, drunkenness, swearing, harlotry, Sabbath-breaking and their concomitants are characteristic of the place. I assure you if I consulted my own comfort and the pleasure of my family I would not remain in this region. This apart from the climate and natural scenery, which are unsurpassed. But the need is so great that it seems impossible to relinquish the work. The town is thriving, as this world looks at things. It is increasing in population. Hundreds of new buildings have been erected during the past summer. We have electric lights, a splendid system of water-works, the largest and finest hotel in the territory (not even excluding the capital city), and other improvements are constantly being made. Since we were organized as a city and under the mayoralty of W. L. Hoge, formerly of New York city, we have made great strides of advancement. The mayor, who is also our leading banker, has contributed liberally toward the erection of our church, and is our best financial supporter. We hope that the home mission work is as encouraging in other fields, and thank you for your kindness. I only wish that some kind friend would send us two hundred or three hundred dollars, to enable us to complete our church.

From Mt. Sterling, Kentucky, Rev. H. L. Nave writes:

This has been a very busy three months. I preached four days in preparation for a meeting at Moorefield Church (Rev. R. F. Caldwell), when about forty persons later united with the Presbyterian church and the Methodist Episcopal Church (South). I also helped Brother Caldwell at Sharpsburg, when eight were received. I have received into the church here a daughter of my most efficient elder, a born leader among young people of her acquaintance. We have a very encouraging Sabbath-school. The last quarter's lessons have especially attracted our attention. We have the best helps and good loving officers and teachers. The Catechism is always carefully studied and recited. Our prayer-meetings are the best thing we have in the whole church work. There is a freedom about the service which makes it easy to lead

and helpful to all. The outlook for development and growth is not flattering. Our southern brethren have a new building, larger membership and some degree of favor on account of politics, but in spite of all we hold our own and a little more, and are trying to do our work thoroughly and keeping as sweet as we can. I am sure never pastor had a truer and better people as a whole than have I.

From South Chicago, Ill., Rev. Theodore H. Allen writes:

I cannot but feel the inadequacy of reports and statistics to measure spiritual forces and results. Every pastor must feel this. Many of us would fall discouraged by the way if we thought the figures which represent visible results summed up the effects of our labors. When the secretaries of the Board of Home Missions write that for the year 1887-8 there were 10,182 conversions in home mission churches, they know that the figures are no adequate expression of the mighty spiritual and redemptive forces set in motion in every portion of our land. Nearly every quarter has its distinguishing feature. One will be marked by financial prosperity; another by the number of conversions; still another by the harmonizing influences of the Spirit upon the members; another by the prosperity of the Sabbath-school and other organizations of the church; so that nearly always we may find some feature of the work upon which to congratulate ourselves and take courage—always something to thank God for. In the quarter just closed we have had a somewhat larger and more regular attendance upon the services of the church, both morning and evening, notwithstanding political excitement and the fact that for weeks Saturday nights have been given up to noisy and protracted political gatherings and processions. The quarter has been characterized by great prosperity, unusual harmony and activity of the Ladies' and Young People's societies and an awakening of interest in missions, especially among the children.

Rev. Hermann A. Goff writes of his church and school from Riceville, N. C.:

I have preached here in College Hill seven times, at other stations twelve times, and have made thirty pastoral calls. I preached at one station twenty miles from here, at one fourteen miles, at one ten miles and at one six miles from home. At the latter I received four members in Septem-

ber. This was at the Reems Creek church, of old and precious history. At this church—College Hill—there is good prospect of growth. The Sabbath-school goes, like our pure mountain-spring branches, all the year; and, thanks to good friends in New Jersey who sent us some hymn-books, we have good music. These labors are wedged into the interstices between thirteen weeks of teaching in Vaughn Academy. I have taught five full days every week, hearing the recitations of twelve or thirteen classes daily. I am glad to report that our primary department is moving on well under the efficient care and management of my assistant. Many of the farmers are not able to send their children. I have put the tuition as low as it can be put. It is in my heart to say to them, "Come for nothing if you cannot pay"; but that is impossible. The enrollment the last month has been 65, mostly of the free school; but the public fund expires with this week, then there will be a decrease. The total enrollment so far this year is 113. The cold weather causes a falling off in attendance. Many of the children have not shoes and clothing for winter weather. But with all these discouragements there is a large margin for thankfulness as we think of the past and look into the future.

From Nephi, Utah, Rev. W. N. P. Daily writes:

Nephi has always been regarded by the Mormons as the southern headquarters of Mormonism. The only settled work ever carried on in this town has been done by the Presbyterians, and as a result of years of hard labor and faithful persistency there has grown up a mission-school which, according to the home mission committee of the presbytery, has no superior in the territory, and but few equals of any denomination.

While there is but little open opposition to the work by the Mormons, yet it is well known by the workers here that there is a strong undercurrent of secret opposition.

The high character of the school in all its details has compelled many a Mormon family to appreciate the better education to be obtained, and as a consequence nearly half of the one hundred in

attendance come from pronounced Mormon families or from those in sympathy with their system.

The Sabbath services are quite well attended, the Sabbath-school numbering fifty and the attendance in the evening averaging seventy. The evening service is a most encouraging one, in point of numbers at least, since a majority of those attending are connected in one way or another with the Mormon system, while all are adults, including many young men. The pulpit has always maintained a bold stand in defence of those truths and doctrines which are founded on God's word; and while this position has brought out plain criticism upon some of the doctrines of the Mormon hierarchy, we have always meant to be kind and courteous.

In all the past history of the Nephi mission there have been falling constantly the "mercy-drops" of Providence; but it seems to us that at this season they have become real "showers of blessing."

We cannot enumerate the many kindnesses that have been shown us by the Board of Home Missions and by interested friends. The Board gave us \$180 for improvements, and unexpected checks of \$25 each were received from Rev. P. E. Kipp and Mr. Hitchcock of the Case Avenue church, Cleveland, Ohio. This same church also sent us a handsome Christmas-box, gotten up by the young people's societies, with which we will make happy the hearts of our Sabbath-school scholars.

Our building has been painted thoroughly on the outside, the grounds fixed up, fences repaired, and many improvements have been made on the interior. A handsome organ has been sent us by Mrs. M. L. Foster, of Brooklyn, N. Y., which is thoroughly appreciated. We look forward to increased good resulting from all our work. Miss Gee and Miss Hulburt are doing excellent work.

Rev. W. R. M'Kee of Geneseo, Ill., writes:

A series of meetings covering a period of six weeks at the station connected with Calvary church has brought out thirty-two hopeful conversions. Among these are children of Presbyterians, and also some heads of families. Church members have been encouraged and strengthened.

CHILDREN'S CHURCH AT HOME AND ABROAD.



MEDICAL DISPENSARY, TRIPOLI, SYRIA.

A good many little Presbyterians and their mothers and fathers have sent word that they like the stories and pictures about Syria which they have found in **THE CHURCH AT HOME AND ABROAD**. You will enjoy looking at this picture better if you first get the December number and open it to the map of the Syrian mission, on page 511.

Have you got it? Yes. Now find Tripoli, and notice how it stands on a little point of land reaching out into the sea, not quite so far as that one on which Beirut is built. It takes four hours to sail up from Beirut to Tripoli on a steamer.

If you look on page 576 of the December number, you may find the names of the missionaries at Tripoli. Two of these, Dr. and Mrs. Harris, are in this country now. They came home last summer. Dr. Harris was then so feeble in health that another

physician connected with that mission thought it probable that he could never return; but rest from his excessive labors and the strengthening influences of American air and society have rapidly restored him. He and other doctors now think that he is wholly free from disease, and needs only a few months more of rest before he may return to his loved work with good prospect of a long and useful life. We have much occasion to know how warmly and thankfully he will be welcomed back by the people and the missionaries. He has two dispensaries in Tripoli. One is in the hilly portion of the city, among the Maronites; the other is in a building in the Moslem quarter of the city. It is the one in the Moslem quarter of which we give you a picture on this page. It has been made from a photograph which Dr. Harris kindly sent us before he left Syria. We sent a

proof of this cut to him at Fayetteville, N. Y., where he is spending the winter. He writes:

It looks very natural indeed, and makes me homesick to be back within its walls.

In this building the larger clinics are held every morning, Sunday excepted. The upper rooms of the building are used by the owner for drying eggs. This is quite an industry in Tripoli. The eggs are very cheap—from two to five cents per dozen. They take the eggs from the shells; mix them together, not beat them; then put the fluid in shallow zinc dishes, and place them on shelves in the open rooms on the roof to dry. They sell the dried eggs to French silk-manufacturers to size the silk thread before it is woven into cloth.

You wished me to tell you what we do in the dispensary, and how we do it.

First, I will say that the government does absolutely nothing for its poor sick. They have a city doctor, but his duties are to investigate criminal cases and treat government officials and attend to his private practice. There is no dispensary provided by the city, nor is there any by the people of Tripoli. This gives our mission physicians a clear field. The mission dispensary is for the treatment of all classes. Each patient receives the personal attention of the mission doctor. Medicine is given to those who show evidence that they cannot pay for it. To those who can pay, the price asked is a little above cost. By this means the rich help to pay for the medicine given to the poor. All must attend divine services, which consist of reading a chapter from the Bible and a fifteen minutes talk on the words read. When opportunity offers, the missionary doctor talks to the patient about his soul, of Jesus' mission on earth, of their need of salvation. When the examination of a patient is completed, he is given a tract or a portion of the Scripture to take to his home. Hundreds of sick flock to the dispensary, not only from the city, but from the hundreds of villages

in the mountain and plain, some coming several days distance. They have come from Aleppo in the north, and even from Mosul, on the river Tigris. They come on horses, mules and donkeys. Some are carried on the back of a friend or relative; some walk and crawl along. All who come know why and for whom and for what I am laboring, for they hear the gospel and have it explained. They understand that where there is a dispensary there is Christianity. Knowing this, they gladly go to its clinics to be cured, and at the same time are willing to hear and become interested in the reading of the Bible.

One of the interesting facts of our Tripoli dispensary is the attendance of hundreds of Moslem women. At first they were unwilling to let the American doctor see their faces or to talk about themselves, saying he must tell them their disease without an examination—an impossible thing when they were enveloped from head to foot in white, with a veil over their faces. After a time these women would let the doctor feel their pulse; then let him see their tongue through a hole cut in their veil; then to see their tongue and mouth; then the whole face. When I left Syria I had no difficulty to see and talk to them as freely as to a lady in the United States. They say that they respect the motives which caused me to leave my home in the United States to come and treat them. They respect our religion as one that tries to uplift woman, teaches that woman has a place in heaven with men, gives a place to women in the world, teaches that they are worthy to be treated by their husbands and male friends with respect. They say, "We respect you because you are just as kind to us as you are to the men; give us just as much sympathy and attention as you do our brothers." You can understand the value of a mission dispensary when I tell you that not one in a hundred of the people who attend its clinics would step a foot inside one of our churches, or listen to one of our ministers on the subject of religion.

The publishers of *The Missionary*, which tells about the work of foreign missions of the [southern] Presbyterian Church in the United States, have kindly lent us this illustration. It represents a Mohammedan entering a mosque, and putting off his shoes because the place is holy.

You remember that this is what God



bade Moses do when he spoke to him out of the burning bush. In the entrance to any mosque, when worshippers are within, you will see all their shoes left at the door. They would think it very wicked to wear them inside. It would be an insult to him whose house the mosque is, that is, God, whom they call Allah.

This will not seem so strange if you remember that all those eastern people put off their shoes at the door when they enter their own houses, and especially when they enter the houses of other people. They do

not take off the turban or the tarboosh from their heads, as you are taught to take off your hat when you come into the house, but they keep that on and take off their shoes. There is a good reason for this. They do not use chairs, as we do, but sit on the carpet, and they spread the cloth for their meals on the carpet. So it is not a tablecloth, for there is no table.

You see that there is as strong reason for not stepping upon the carpet of an Oriental house with shoes which you have worn upon the dirt outside as there is for not stepping with such shoes upon the sofas in your home.

Their shoes are loose slippers, as you may see in the picture, easily put on and off. They notice that our shoes or boots are fastened on more tightly, and cannot be easily removed; so, being very polite, they are quite satisfied if we wear overshoes and remove them at the door, as we can easily do; for this shows that the shoes or boots which we wear into the house have not been upon the ground. So, you see, their rules of politeness are as reasonable as ours, and I have never found people in our country any more considerate in applying the rules of politeness than I found them in Persia and Syria.

Will any of my little Presbyterians write to me and tell me if they can give any better reason why we should take off our hats, when we come into the house, than I have given why the Oriental people take off their shoes?

H. A. N.

An amusing story is told in the "Romance of Missions," a very interesting book of which we give a notice among our Notices of Books. The writer tells it on page 20 of her volume.

At Aintab, in Turkey, the Sabbath-school children had learned to sing many of the songs that American children are so fond

of. Very ragged and dirty boys were sometimes seen sitting on the backs of loaded donkeys, riding them through the streets of Aintab, singing in Turkish, as loud as they could, "*I want to be an angel.*"

This seems very funny; but when we think of it a little, we see that perhaps some of those poor boys learned the first that they ever knew of the gospel by hearing and learning to sing those Sabbath-school songs. Some of them may be preaching the gospel now to their countrymen, and some of them may now be among the angels and made like unto them.

Turkish boys' souls are just like American boys' souls. Christ loves them just as much, died for them all the same, and is just as much pleased to have them taught to trust and love him.

After the foregoing note and the book notice of which it speaks were printed, a letter came from Miss West, which tells something very interesting about the publisher of her book:

The fact that the publishing is done by one of the very people about whom the book is written ought to give it additional interest. Mr. Arakelyan (*Son-of-an-apostle*) came to this country when quite a lad, to help care for the children of the then lately widowed Mrs. Walker of Auburndale, Mass. He was soon placed at the Riverside Press, Cambridge, where he learned the business and labored for years, till able to set up a press of his own in Boston. He is a true Christian man, I am happy to say, with a good, sensible Christian American wife. He has printed the Boston Directory, etc., for some time, but my book is, I believe, the first in which his name appears as a publisher, and it certainly does him credit so far as the work is concerned, and I am very happy to give him a start.

Four years ago in Constantinople I called on Miss West, and was deeply interested in what she told me of her work there. I remember especially her account of a man in humble employment, and who learned nothing of Christ in his earlier years, who was then coming frequently to her to be taught about him. Others told me of Miss West's very useful work in Smyrna, where I spent a day on my way from Constantinople to Beirut. The little Presbyterians and the older ones will find the *Romance of Missions* an unusually interesting and instructive book. Its title must not make you think that it pictures unreal things. You can hardly find anywhere what will make you see more clearly just how missionaries live and work, and I am sure you can nowhere find any fictitious stories so interesting as these true stories of real life.

One who says, "I am your little twelve-year-old friend," writes from Ohio:

This morning I read your article in the December number of *THE CHURCH AT HOME AND ABROAD* on Syria. It was very interesting. You ask whether your little Presbyterians are enjoying your letters, and whether we want you to continue them. I for one should be very sorry if you should discontinue to write this coming year. Syria is such an interesting country to study and read about, because Christ was born, lived and died there, and it must be doubly interesting to you, besides having travelled through Syria, to have a son there as a missionary [a daughter and two granddaughters too]. I have no doubt there are many others like myself who have enjoyed your letters, but being busy at school have kept putting off writing. So, if you do not receive many letters, please remember that the little Presbyterians are grateful to you, and hope you will write for the year 1889.

MISCELLANY.

LETTER TO A TEN OF KING'S DAUGHTERS.

After a distribution of gifts from a Christmas tree to the children in the hospital at Beirut, Dr. Post wrote the following charming account of it to the *Ten of King's Daughters* in New York city who had sent the gifts to the patients in that interesting institution, in which German and American beneficence, piety and professional skill are so happily united. Their leader kindly permits our readers to share the enjoyment of it with her *Ten*.

The building in which we have just held our fete is itself a monument of the regard of American friends for the order of St. John and the Deaconesses of Kaiserswerth, as it was put up under their auspices and with their money to celebrate the union which has so long been maintained between the Germans and the Americans in this place. It is an oblong room, with a capacity for about two hundred people. The patients come from widely-separated districts. There is one from Mosul; there is another from Asia Minor; a third is from Russia; a fourth from Greece; a fifth from Egypt. There are some from Lebanon, some from Palestine. They speak five or six languages. One is quite reminded of the gathering of Pentecost. To describe the dreadful diseases for which they have come so far to get the aid of this hospital would fill you with horror. But you will certainly be glad to know that many marvels of healing take place here, and that those whose diseases are cured are very ready to hear the gospel.

In the front row is a little Moslem girl from Tripoli. She belongs to a Moslem family. Her mother, who is with her, veils herself very closely whenever I come in. This, you know, is the custom of all Mohammedan women. The child had spinal disease, and was bent nearly double when she came. I applied a splint to her back, and

she is now able to walk, and even to run feebly. She steps up with a beaming face to get her doll, the work of one of you. As I do not know which, you can all take the joy of having shed a ray of sunshine into her soul and taught her what Christian love means. When she first came she was as shy as a gazelle and as timid as pain and fear can make one; but little by little she gained confidence in me. At first she would peep out at me from behind her mother's *azar*; then she would advance a step toward me. Yesterday she ran up to me and kissed my hand. Just now, as I bent over to ask her how she liked her little doll, she seized my hand and kissed it. Pray that God may shed light into her darkened soul.

To tell you how each child received the doll, and how she hugged it, patted it, gave it a name—Selma, Layyah, Fatimah, Ayesha or Lulu—would be but to repeat an experience every one of you has gone through with. But the kind heart that led you, so far away, to provide so much happiness for these children of the rising sun is not lost. I told them, in the few remarks which I made, that everything there—building, sisters, doctors, tree, the healing gifts which they had felt in their bodies, and the tokens of love they were about to receive, the blessings of this life and the hope of the life to come—all, all were from Christ. I wish you could have seen the audience which was gathered to witness all—Germans, Russians, French, English, Danes, Poles, Italians, Turks, Armenians, Arabs, and all religions; I am sure you would have felt that the share your gifts had in this great object-lesson was one you will all feel glad about and thoroughly satisfied to have had.

I am sure, my dear "Ten," that you will give me a permanent place in your sympathy and prayers for my success in the work I have undertaken. I shall hope

some day, when I may be making another visit home, that one and all of your bright faces will be among those whom I may meet, and that you will make yourselves known to me as one of those whom I shall

delight to picture to myself as patterns of every grace and virtue which belongs to Christian womanhood. May I hope that I shall yet welcome some of you as missionaries to this most fascinating land?

THE TOWNSHIP OF ISRAEL.

In the state of Ohio, in its county of Preble, besides several townships bearing names of heroes and statesmen honored in American history, there is one bearing the name of that man who "as a prince had power with God." One of its citizens who took much interest in the work of the American Bible Society noticed that of 150 auxiliaries in Ohio only four contributed larger amounts for the work of the society than that in Israel.

It is a rural township. It has no large village, no mines, no important railroad position or connections. Its inhabitants can thrive only by ordinary agricultural industry. It has only 1700 or 1800 inhabitants; and yet in contributions to the Bible Society it is in advance of several cities of over 10,000 people.

Noticing this remarkable fact, my friend determined to find out by thorough inquiry what kind of a township it would be whose people hold the Bible in such estimation.

He put himself in communication with official sources of information—officers of the Agricultural Society, collectors of taxes, clerks of courts, etc. He found that in the amount and quality and profitableness of farm products, the farmers of Israel were conspicuous in that county. He found that that township had no grog-shops. He found that its citizens were remarkable for the punctuality with which they paid their taxes, the whole "delinquent list" for one year being only thirty-nine cents. He found the records of the court remarkably free from reports of criminal suits from that township, and he found no record of any case of divorce. He also learned that in the sixty years since the township was or-

ganized over thirty of its young men had become reputable ministers of the gospel.

I think that a remarkable record. I am sure that any man who wishes to remove west, and to locate in a good place to live and bring up a family, would not make a mistake if he should buy a farm in the township of Israel.

Some one may suggest that there probably are other causes for such thrift and such character in the people of that township, besides their love for the Bible. We must not hastily set it all down to the account of that. My own mind did not altogether fail to take that turn. I am somewhat in the habit of watching arguments from statistics in just that way, being quite sure that if "figures do not lie," some men have a way of arranging figures so as to produce results just as convenient for them and quite as unjust to others, as less ingenious persons can produce by downright lying.

But, my friend, what other causes can you think of for the phenomena of Israel township besides its people's love of the Bible?

You may naturally enough conjecture that the first settlers were of a good stock; sober, industrious, frugal men and women; people of virtuous habits, temperate, chaste, peaceable, also hardy and resolute and intelligent; people who could read; and took pains to have their children able to read and to keep accounts. Well, I have no doubt that this was so. They were *Scotch*. The township was first settled by Scotch-Irish Presbyterians who migrated from South Carolina. But how do you account for that character in the Scotch? What has made the Scotch stock so hardy and so thrifty, so

canny and so true? They are the most Bible-reading folk in the world.

If you make the further suggestion that there may be other causes for these national characteristics besides Bible-reading, I will

readily grant it, and will only ask you if you think that any one of those causes will act as favorably and effectively upon a people who do not read and love the Bible as upon those who do. ADDISON.

A SYRIAN COLPORTEUR.

Rev. W. S. Nelson, of Tripoli, sends the following narrative of a Syrian colporteur who has called on him at his new missionary home. The colporteur's name is Abu Jurjius, which means *Father of George*, according to the Syrian way of naming a man for his son. He is poor and quite uneducated, yet has become familiar with the Bible by hearing it, and can instruct those to whom he sells or gives it. He is a very earnest and devout Christian.

At Tin as Sabil, Abu Jurjius was showing his books when his donkey ran away. He dropped his books and ran after the donkey. On his return one of the Testaments was missing. One of the people exerted himself to find the book, and at length secured it for Abu Jurjius, and returned it with tears in his eyes. When asked the cause of his weeping, he said that he had been a robber, that he had heard the Bible read at Mahardeh, one of our mission stations, and that he had repented of his sins and forsaken them. He afterwards came to Safita and spent a night with Abu Jurjius reading the Bible, and the latter explaining it the whole night through.

On the road Abu Jurjius met a Nusairi, who at once purchased a Testament, saying he had long sought the way of salvation, and now was determined to study the Testament until he found it.

Two years ago Abu Jurjius went to Betar and sold five Bibles and five Testaments. Afterwards the village priest, who was an old acquaintance, said to Abu Jurjius, "How is this? You are making Greeks turn Protestants everywhere. Will you not leave me my little flock?" He then made the people give back the books they had bought, receiving again their money. Abu Jurjius went away, but one of the people followed him and bought a second time, saying he could not do without the Bible. This year he went to Betar to see this man. His Testament was hidden for fear of the priest. While the colporteur was talking with this man and others about the Bible, the priest came up and in a passion seized the Bible and threw it out in the muddy street, and then attacked Abu Jurjius, tearing the latter's clothes in his violence. The people interfered, rescuing him from the priest, while a Nusairi went out, picked up the Bible, kissed it, touched it to his forehead and returned it to Abu Jurjius.

Two years ago the people of Keferan, who are Greeks, beat Abu Jurjius and tore his books. In the village was one good man, a Protestant, who took the colporteur into his house and comforted him, saying, "They have not treated you as badly as they often treat me." A year ago, at the same place, he sold five Scriptures, and this year he sold ten, and was kindly received by the people, who paid for the books with grape molasses.

Rev. Dr. Happer, president of the Christian College in Canton, China, wrote (December 18, 1888) that he was teaching six hours every day; that the year was closing with thirty-two pupils in the new Christian

college; that the prospect for reopening was good for as great a number as he could receive. He adds that the Methodists have taken steps for a university at Peking and also at Nanking.

SUBJECTS FOR MONTHLY CONCERTS.

ABROAD.

JANUARY.—General summary in connection with week of prayer.

FEBRUARY.—China.

MARCH.—Mexico and Central America.

APRIL.—India.

MAY.—Siam and Laos.

JUNE.—Africa.

JULY.—Indians, Chinese and Japanese in America.

AUGUST.—Papal Europe.

SEPTEMBER.—Japan and Korea.

OCTOBER.—Persia.

NOVEMBER.—South America.

DECEMBER.—Syria.

AT HOME.

JANUARY.—The evangelization of the great West.

FEBRUARY.—The Indians of the United States.

MARCH.—Home Missions in the older States.

APRIL.—Woman's work.

MAY.—The Mormons.

JUNE.—The South.

JULY.—The Roman Catholics in our land.

AUGUST.—Our immigrant population.

SEPTEMBER.—The Mexicans.

OCTOBER.—The treasury of the board.

NOVEMBER.—Our missionaries and missionary teachers.

DECEMBER.—Spiritual condition of our country.

ANNUAL CONTRIBUTIONS.

For churches that have not yet adopted the scheme of weekly offerings set forth in the Directory for Worship, chapter vi., it is recommended by the General Assembly that the first Lord's day of the following months be set apart for contributions to the boards:

	MONTH.	SEND COLLECTION TO
1. Foreign Missions, . . .	January, . . .	G. K. Harroun, <i>Treasurer</i> .
2. Aid for Colleges, . . .	February, . . .	C. M. Charnley, "
3. Sustentation, . . .	March, . . .	O. D. Eaton, "
4. Sabbath-school Work, . . .	May, . . .	C. T. McMullin, "
5. Church Erection, . . .	July, . . .	Adam Campbell, "
6. Ministerial Relief, . . .	September, . . .	W. W. Heberton, "
7. Education, . . .	October, . . .	Jacob Wilson, "
8. Freedmen, . . .	December, . . .	James Allison, "
9. Home Missions, . . .	Whenever deemed advisable, . . .	O. D. Eaton, "

HOME MISSION APPOINTMENTS FOR JANUARY, 1889.

Rev. Samuel Dodd, Stephentown,	N. Y.	Rev. J. E. Richards, St. Louis and Emerson,	Mich.
Rev. Louis G. Colson, Mayfield,	"	Rev. J. H. Phelps, Grayling,	"
Rev. John Brown, Fall River,	Mass.	Rev. William Lyttell, Elk and stations,	"
Rev. S. R. Warrender, South Wales,	N. Y.	Rev. William Whitfield, Marietta, 2d, and Lamotte, 1st,	"
Rev. A. L. Greene, Collamer,	"	Rev. P. J. Leenhouse, Iron River and Stambaugh,	"
Rev. John Cairns, Monterey and Sugar Hill,	"	Rev. E. B. Rogers, Stalwart and Davis,	"
Rev. J. Still, Troy, 8d,	"	Rev. Charles A. Adams, Packwaukee and Buffalo,	Wis.
Rev. William Best, De Kalb and De Kalb Junction,	"	Rev. Henry L. Brown, West Merrill,	"
Rev. W. C. Braas, Hannibal,	"	Rev. John Irwin, Barron and stations,	"
Rev. R. Howard Wallace, Caldwell,	"	Rev. Abel Armstrong, Hallock, Northcote and The Ridge,	Minn.
Rev. G. G. Smith, Newton, Bethel and Ransom,	Pa.	Rev. George Johnson, Red Lake Falls,	"
Rev. W. H. Schuyler, Everett, Saxton and Yellow Creek,	"	Rev. James B. Freeman, St. Paul, Arlington Hills,	"
Rev. J. W. Raynor, Little Meadows and Warren,	Md.	Rev. William C. Covert, St. Paul, Park,	"
Rev. J. F. Jennison, Paradise,	Fla.	Rev. B. Wall, Howard Lake and Winstead,	"
Rev. A. R. Macoubray, San Mateo,	"	Rev. Charles S. Marvin, Willmar,	"
Rev. B. B. Mattice, Starke,	"	Rev. Norman McLeod, Minneapolis, House of Faith,	"
Rev. Charles M. Livingston, Sorrento and Seneca,	Tenn.	Rev. M. F. Sparks, Claremont and Ripley,	"
Rev. John C. Lord, Caledonia and New Salem,	Ky.	Rev. J. M. McCahan, Melette and Rondell,	Dak.
Rev. M. M. Rankin, Wartsburg and Kismet,	Ohio.	Rev. W. O. Rogers, Wood Lake,	"
Rev. James P. McMillan, Burkeville,	"	Rev. David Greycloud, Mayasan,	"
Rev. Henry Fulton, Nelsonville,	"	Rev. J. B. Renville, Ascension,	"
Rev. Richard Valentine, Higginsport,	"	Rev. John B. Pomeroy, Whitewood and stations,	"
Rev. T. M. Gossard, Decatur,	"	Rev. Thomas Dougan, Hillsboro' and Kelso,	"
Rev. George Ernest, Burton Memorial,	Mich.	Rev. Edgar W. Day, Lisbon,	"
Rev. John J. Cook, Tustin,	"	Rev. Thomas E. Douglas, Gilby and vicinity,	"
Rev. Frederick Page, Parma and Springport,	"	Rev. John R. Crum, Glasston, Hamilton and stations,	"
Rev. F. A. Force, Fife Lake and Stations,	"	Rev. H. H. Brownlee, Grafton,	"
Rev. James A. Kennedy, Riverside and Lake City,	"	Rev. W. F. Voght, Lennox, Ebenezer German,	"
Rev. L. J. Eymmer, Alanson and Cross Village,	"	Rev. David D. Kidd, Delmar and Elwood,	Iowa.
Rev. Alexander C. Kay, Tawas,	"	Rev. F. M. Elliot, Dexter,	"
Rev. David Mann, Pinconning,	"	Rev. S. N. Vall, Colfax,	"
Rev. James A. Griffes, Coleman and Calkinsville,	"	Rev. Evert G. Beyer, Farley,	"
Rev. George S. Woodhull, Marietta, 1st, and Flynn,	"	Rev. W. M. Robinson, Larrabee, East Cedar,	"
Rev. John C. Parsons, Fenton,	"		

Rev. C. M. Howe, Dysart,	Iowa.	Rev. J. M. Whitlock, Las Vegas, Spanish,	New Mex.
Rev. Robert Watt, Aurora,	Neb.	Rev. H. J. Furneaux, Las Cruces, 1st,	"
Rev. W. P. Teitsworth, Hardy and Byron,	"	Rev. Monroe Jerrold, Kingston and Hillsborough,	"
Rev. A. C. Stark, Hastings, 1st German,	"	Rev. B. F. Harper, Springer,	"
Rev. W. W. Morton, Blue Hill,	"	Rev. James Fraser, Missionary for Las Vegas, Mora,	"
Rev. W. D. McFarland, Bellevue,	"	Aqua Negra, El Rito, Ocate and Buena Vista,	"
Rev. H. C. Baskerville, Broken Bow,	"	Rev. Charles H. DeLong, Monument and stations,	Col.
Rev. B. F. Sharp, Goshen and Gresham and Benedict,	"	Rev. Hugh Lamont, Missoula,	Mont.
Rev. M. L. Milford, Tamora and Staplehurst,	"	Rev. Charles M. Shepherd, Evanston,	Wyo.
Rev. David F. Williams, Osceola,	"	Rev. P. D. Stoops, Parowan,	Utah.
Rev. J. G. Spencer, Craig,	"	Rev. W. B. Williams, Chehalis, Claquato, Centralia	
Rev. W. J. Palm, Omaha, Walnut Hills,	"	and Seacto,	Wash.
Rev. S. A. Moffett, Montrose and Appleton City,	Mo.	Rev. R. B. Dilworth, Vashon and vicinity,	"
Rev. J. E. Leyda, West Plains,	"	Rev. John R. Thompson, Vancouver, Memorial,	"
Rev. J. C. Sheperd, Golden City and Shiloh,	"	Rev. Joseph A. Hanna, Dungeness and two stations,	"
Rev. H. B. Fry, Joplin,	"	Rev. B. K. McElmon, Bellingham Bay,	"
Rev. W. S. Lowry, Eureka Springs,	Ark.	Rev. Robert McLean, Grant's Pass,	Ore.
Rev. H. R. Lewis, Buffalo and Stockton,	Mo.	Rev. E. T. Ingle, Clackamas and Oregon City,	"
Rev. E. M. Palmer, Dawn and Wheeling,	"	Rev. F. G. Strange, Ashland,	"
Rev. J. F. Watkins, De Soto,	"	Rev. J. B. H. Hewitt, Fields Landing and Fresh Water,	Cal.
Rev. Morgan Williams, Mulvane,	Kan.	Rev. R. C. McKinney, Fort Bragg and two stations,	"
Rev. Joseph Clements, McCune,	"	Rev. John Wallace, Gridley,	"
Rev. Charles H. McCreery, Pittsburg,	"	Rev. James M. Thompson, North Temescal,	"
Rev. J. M. Batchelder, Osborne,	"	Rev. J. Carrington, San Francisco, Lebanon and sta-	"
Rev. John Wilson, Oberlin,	"	tions,	"
Rev. S. S. Haines, Mason and Menardville,	Texas.	Rev. Nelson Saunders, West Berkeley,	"
Rev. W. H. Buchanan, Kerr and Kendall counties,	"	Rev. D. T. McClelland, Gilroy,	"
Rev. J. Rice Bowman, San Angelo,	"		

FOREIGN MISSION CALENDAR.

ARRIVAL.

FROM SAO PAULO, BRAZIL.—January 8, Miss Mary P. Dascomb.
FROM NINGPO, CHINA.—January, Miss Sarah O. Warner.

DEPARTURE.

FROM NEW YORK.—For **West Persia Mission**, January 5, J. G. Wishard, M.D.
For **Woodstock, India**, January 12, Miss Clara C. Giddings.
For **Kolhapur Mission, India**, January 12, Miss Margaret L. Ewalt.

MINISTERIAL NECROLOGY.

[All notices, etc., with reference to deceased ministers should be sent to Rev. W. H. Roberts, D.D., Lane Theological Seminary, Cincinnati, O.]

BRYAN, EDWARD DENIS—born, Harrisburg, Pa., June 12, 1812; studied, College of New Jersey; graduated, Princeton Theological Seminary, 1837; ordained, Presbytery of Bedford, Oct. 9, 1838; pastor, Rye, N. Y., 1838-60; pastor, Washington, N. J., 1861-70; pastor, Carbondale, Pa., 1870-82; residence, Orange, N. J., 1882-88. Died, of typhoid pneumonia, Carbondale, Pa., Nov. 30, 1888.

FORBES, ANDERSON OLIVER—born, Kuapehu, Kona, Hawaii, April 14, 1833; graduated, Washington College, Pa., 1853, Princeton Theological Seminary, 1858; ordained as evangelist by Philadelphia Presbytery, May 5, 1858; pastor, Kaluaaha Church, Molokai, Hawaiian Islands, 1858-68; pastor, Kaumakapili Church, Honolulu, 1868-71; professor, Lahainaluna College, 1871-74; pastor, First Foreign Congregational Church, Hilo, 1874-80; corresponding secretary of the Hawaiian Board, 1880-88. Died, of congestion of the brain, Colorado Springs, Col., July 8, 1888. Married, Dec. 21, 1858, at Honolulu, Miss

Maria J. Chamberlain, who survives him with one son and three daughters.

JOHNSON, SAMUEL LOY—born, Perry Co., Pa., Feb. 13, 1833; studied at Washington and Lafayette Colleges; graduated, Western Theological Seminary, 1870; ordained, Butler Presbytery, Nov., 1870; pastor, Mt. Nebo and Zelienople, Pa., 1870-82, and also Portersville, Pa., 1870-72; pastor, Black Jack, Kan., 1882-87, and Princeton, Richmond and Central City, Kan., 1888. Died, Princeton, Kan., Dec. 1, 1888. Married, July, 1874, Miss Rebecca C. Steward, who survives him with four children.

MCGILL, ALEXANDER TAGGART—born, Cannonsburg, Pa., February 24, 1807; graduated, Jefferson College, 1826; studied theology at the Associate (Seceder) Seminary, Cannonsburg, 1826-27, 1831-34; teacher, Milledgeville, Ga., 1827-28; admitted to the bar, 1830; ordained at Carlisle, Pa., 1835; pastor, Second Church, Carlisle, Pa., 1838-42; professor of Ecclesiastical History and Church Government, Western Theo-

logical Seminary, 1842-52, 1853-54; professor, Columbia Theological Seminary, 1852-53; professor of Ecclesiastical, Homiletical and Pastoral Theology, Princeton Theological Seminary, 1854-83; professor emeritus, Princeton, N. J., 1883-89. Died, Princeton, N. J., January 13, 1889. Married, Eleanor Acheson McCullough, of Lewistown, Pa., in 1837, who died in 1873; also Catharine Bache Hodge, of Princeton, N. J., in 1857, who died in 1883. Moderator of the General Assembly (O. S.), 1848; permanent clerk, 1850-62; stated clerk, 1862-70. D.D., Mercersburg College, 1842; LL.D., Princeton College, 1868. Three sons and three daughters survive him.

SCOTT, GEORGE KERR—born, Washington, Pa., August 17, 1837; graduated, Washington College, 1855, Western Theological Seminary, 1858; ordained, Presbytery of Washington, April, 1859; pastor, Lochart, Texas, 1860; stated supply, Wayne, O., 1861-62, Virginia, Ill., 1863-65, Independence, Mo., 1865-66; pastor, Appleby Manor, Crooked Creek and Cherry Run, Pa., 1867-70, Harrison City, Pa., 1871-73, Sewickly, Pa., 1873-75, Clarksburg, W. Va., 1875-77; stated supply, Hughes River and Pennsboro', Pa., 1877-81, Schellsburg, Pa., 1884, Greenfield, Ill., 1885, Mobeetie, Tex., 1886-87, Mason, Tex., 1888. Died, Mobeetie, Tex., January 10, 1889. Married, Miss Ella K. Beatty, of Washington,

Pa., November 24, 1859, who died in 1884. Of seven children but two survive.

VAN LENNEP, HENRY JOHN—born March 18, 1815, at Smyrna, Asia Minor; graduated, Amherst College, 1837; studied at Andover Theological Seminary, 1837-38; ordained by council as an evangelist, August 27, 1839; foreign missionary, Smyrna, Asia Minor, 1839-69; professor, Ingham University, Le Roy, N. Y., 1876-78; teacher, Great Barrington, Mass., 1879-89. Died, Great Barrington, Mass., January 11, 1889. Married in 1839, Miss Mary E. Hawes of Hartford, Conn. Two sons survive. Received the honorary degree of D.D. Published several works, among which were, *Travels in Asia Minor*, 1870, *Bible Lands, their Modern Customs and Manners Illustrated of Scripture*, 1875.

WALKER, THOMAS M.—born, Adair Co., Ky., Feb. 26, 1819; graduated, McDonough College, Ill., 1842, New Albany Theological Seminary, 1845; ordained, Schuyler Presbytery, Oct. 5, 1846; served the Willow Creek and Walnut Grove churches, Ill., five years; pastor, Fountain Green, Ill., 1852-82; pastor, Elk City, Kan., 1884-88; evangelist, Carthage, Ill., preaching at Fountain Green, 1888. Died, Fountain Green, Ill., Nov. 18, 1888. Married, Dec. 4, 1845, Miss Mary Montgomery, who survives him with two sons and one daughter.

NOTICES OF BOOKS.

SAVED BY GRACE; OR, THE LAST WEEK IN THE LIFE OF DAVIS JOHNSON, JR. By John D. Wells, D.D. Presbyterian Board of Publication and Sabbath-school Work. This little book demands more than a passing notice. It is a powerful description of a work of grace wrought in the heart of a young man, who, by a fatal accident, was for a week before death prostrated on a bed of languishing and extreme suffering. The subject of the narrative was a child of the covenant, a youth of great intellectual promise and of excellent moral character, but who had not, previous to his illness, embraced the offers of the Saviour. From bitter anguish in the realization of his condition as a condemned and helpless sinner, he was graciously led to an experience of peace and joy in the Saviour in whom he was enabled to trust, and who wonderfully sustained him in the midst of physical agony and the prospect of speedy death. The narrator is the pastor who was privileged to attend upon the young sufferer, and who is known as one of the most faithful and beloved ministers of the city of Brooklyn.

Under another title this book was originally published in 1860 by Robert Carter & Brothers, of New York, and passed through several editions. The plates have recently been presented to the Board of Publication and Sabbath-school Work by the author, and the work is now again given to the public, in the earnest hope that it may continue to bear fruit to the salvation of souls and the glory of God. The

following are among the many favorable notices that it has received from eminent men:

President Seelye, of Amherst College, thus writes concerning it: "I beg to express my thanks for your favor in sending me a copy of the deeply-interesting account of the last week in the life of Davis Johnson, Jr., which I duly received, and read almost with awe. The account which Miss P. had given me of it had made me desirous to read it, and now, after its perusal, I wish to speak of it to others. I am sure no one can read this little book without receiving from it both instruction and inspiration."

The pastor of a Congregational church writes: "I thank you for the delightful book 'Saved by Grace.' I have been infatuated by it. It is a beautiful story of love. The dear Saviour comes into the soul, and makes death the open gate to our Father's house. What we need in these severely practical times is not more apologetic works, but more works like 'Saved by Grace.' I thank you again for this Christmas gift, that so eloquently illustrates the birth of Christ into the soul to-day. I hope that it will find its way into every library and every Sunday-school in the land."

BY OTHER PUBLISHERS.

THE ROMANCE OF MISSIONS IN THE LAND OF ARARAT. By Miss Maria West. The seventh edition of this interesting book will receive a cordial

welcome from the friends of missionary work. A wealth of valuable material, gathered during the long experience of the writer, is presented in a most attractive way, and the excellent map of Turkey and diagram of Constantinople and its suburbs add much to the value of the work. Published by J. J. Arakelyan, 150 Pearl Street, Boston. Price, \$1.50, post free.

WOMAN'S MEDICAL WORK IN FOREIGN LANDS. The Woman's Foreign Missionary Society of the Methodist Episcopal Church publishes this little volume, which contains a brief account of the work accomplished by its lady medical missionaries within the past twenty years in India, China, Japan and Korea. Many interesting incidents are related in connection with a work whose importance is more and more widely recognized in all our churches.

THE LIFE OF WILLIAM CAREY, a new volume of the *Missionary Annals*, has been sent to us. These little books, published by the Woman's Presbyterian Board of Missions of the Northwest (48 McCormick Block, Chicago, Ill.), are intended to furnish reliable information with reference to the lives and work of some of the pioneer missionaries of our own and other denominations. They are full of interesting and instructive matter in a condensed and available form. It is enough to say that the volume now before us sustains the character which its predecessors had established.

THE GREAT VALUE AND SUCCESS OF FOREIGN MISSIONS, Proved by Distinguished Witnesses: being the Testimony of Diplomatic Ministers, Con-

suls, Naval Officers and Scientific and other Travelers in Heathen and Mohammedan Countries; together with that of English Viceröys, Governors and Military Officers in India and in the British Colonies; also Leading Facts and Late Statistics of the Missions. By Rev. John Leggins, author of "One Thousand Phrases in English and Japanese," "England's Opium Policy," etc., with an Introduction by Rev. Arthur T. Pierson, D.D. Copying the above from the full title-page of this little volume, published by The Baker and Taylor Company, 740 and 742 Broadway, New York, we have given the best idea that we can, in a few words, of its contents. Such a "massing of testimony" will be welcomed by friends of mission work who are called upon to answer the question "Does it pay?" Price, paper, 35 cents; cloth, 75 cents.

SONGS IN THE NIGHT WATCHES. From *Voices Old and New*. Compiled by Helen H. Strong Thompson. From the same publishers as the above. The closing words of the introduction by Rev. Josiah Strong, D.D., will be a sufficient intimation of the object and nature of this collection of comforting words. "These songs in the night, having served to cheer the darkness in which they were gathered, are sent forth in the hope that they may bring faith and courage to some who sit in the shadow." Cloth, full gilt, \$1.25.

WHAT JESUS SAYS, by Rev. Frank Russell, D.D. (same publishers), is a collection of the words of Christ arranged by topics, without comment, with a convenient index for reference. Price, \$1.25.

GLEANINGS AT HOME AND ABROAD.

Rev. George F. Herrick, D.D., missionary in Turkey, says in the *Missionary Herald*, "I never yet saw a missionary wife whose companionship did not double her husband's usefulness. I have known more than one whose face, as the years of life increased, took on that charm, that wondrous beauty, that youthful features never wear,—the beauty of a character disciplined by suffering, of a life unselfishly devoted to the highest ends. One of the choicest things of missionary work is the unwritten heroism of missionary homes." He says furthermore, "It is the missionary's wife who, by years of endurance and acquired experience in the foreign field, has made it possible in these later years—the years of women's missionary societies—for unmarried ladies to go abroad and live and work among the people of eastern lands."

Dr. Hamilton Magee, of Dublin, speaking at Glasgow lately, said it continued to be the almost universal testimony of those who are engaged in missionary work in Ireland that

recent agitations had opened rather than closed the door of favorable opportunity. An agent had written to him from the very centre of one of the most disturbed districts, that he was as well received by the Roman Catholics as the Protestants, and that the people were most willing to talk of religion.—*Presbyterian*.

The net gain of new churches in the United States during the year 1888 was 6434; the increase in the number of ministers was 4505, while the increase in church members was 774,861. The average gain for each day of the year was 17 churches, 12 ministers and 2120 members. According to this showing the churches do not seem to be dying out.—*Presbyterian Journal*.

The appeal of the present is to the heroic in Christian character, and with the examples of missionary achievement before us in so many new fields, we cannot believe that our young men are going to halt before the entreating

calls which come to them from the churches at home and abroad.—*Congregationalist*.

The most interesting and encouraging feature of Christian work in the Sandwich Islands at present seems to be the strong hold which is being gained on the Japanese laborers, of whom, according to the Honolulu *Friend*, there already are between five and six thousand, and more are constantly arriving. One steamer brought recently 1085. Especial endeavors to bless these immigrants morally and spiritually are meeting with good success. The members of the Japanese embassy, themselves brought into the Christian life during revival season last June, are actively aiding these efforts.—*Congregationalist*.

One point stands out just now very distinctly—the Mohammedans of Africa fear that the spread of Christianity will destroy the slave trade, and they are murdering missionaries and burning their dwellings to stay the progress of the hated faith. In India, as we are informed, the Mohammedans have started a monthly magazine in Calcutta with the avowed purpose of "demolishing Christianity and setting up a national religion in its stead." Its editor, a

well-known literary man, laments as a serious calamity "the rapid spread of the mischievous teachings of the Bible."—*Presbyterian*.

The mountain regions of the South present an unique and promising field of effort. The inhabitants are a noble people, descendants of some of the best races that settled America. Their mountain isolation separated them from the people around them. The want of schools and churches left them ignorant, their thin mountain lands kept them poor; but they never held slaves and they were loyal to the Union in the war. Railroads now penetrate their mountains and valleys, and the hitherto unused wealth of mines and timber is brought to light. A new future opens out to these people, and the question is, "Shall that future be one of prosperity and piety, or one of intemperance and infidelity?" . . . Our higher schools and colleges need endowment, and our church work should be indefinitely expanded.—*American Missionary*.

[This is certainly no more true to the denomination which the *American Missionary* so ably and faithfully serves, the Congregationalists, than to the Presbyterians, whom this magazine especially represents.—ED.]

RECEIPTS.

Synods in SMALL CAPITALS; Presbyteries in *italics*; Churches in Roman.

It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e. g.*, *Pastor, Treasurer, Miss or Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, DECEMBER, 1888.

ATLANTIC.—Fairfield—Mt. Sinai, 2 05	20 26. Larned—Burriton, 9 25. Neosho—Lake Creek, 5. Topeka—Topeka 3d, 25.
BALTIMORE.—Baltimore—Bel Air, 6. Washington City—Washington Metropolitan, 34. 40 00	KENTUCKY.—Ebeneser—Mt. Sterling 1st, 10. Transylvanian—Lebanon 1st, 8. 18 00
COLORADO.—Boulder—Valmont, 27 cts. Pueblo—Pueblo 1st, 13 15. 13 42	MICHIGAN.—Detroit—Detroit Fort St., 69 44; Detroit Westminster, 19 09; Unadilla, 4. Kalamazoo—Kalamazoo North, 4. Lansing—Stockbridge, 4 50. Saginaw—Au Sable and Oscoda 1st, 4 50. 105 53
COLUMBIA.—Oregon—Albina, 3 00	MINNESOTA.—Mankato—Currie, 96 cts.; Le Seuer, 9 98. St. Paul—Spring Grove, 7; St. Paul Dayton Ave., 40 62. 58 56
ILLINOIS.—Alton—East St. Louis, 5; Salem Ger., 4 50; Spring Cove, 5; Woodburn Ger., 7; Zion Ger., 4. Cairo—Carterville, 2; Murphysboro, 3 55. Chicago—Chicago 2d, 55 40; Chicago 4th, 439 47; Chicago Reunion, 2. Ottawa—Aurora 1st, 9 15. Rock River—Aledo 1st, 4. Schuyler—Walnut Grove, 6 18. Springfield—Petersburg, 6 40. 553 65	MISSOURI.—Kansas City—Sharon, 2 60; Sunny Side, 2 10. Ozark—Ozark Prairie, 16. St. Louis—Bethel Ger. sub-sch., 5. Emmanuel Ger., 5; Zoar, 5. 85 70
INDIANA.—Crawfordsville—Bethel, 3; Crawfordsville Centre, 27 16; Newport, 1. Fort Wayne—Fort Wayne 1st, 15; Oslain, 2 35. Indianapolis—Indianapolis Tabernacle, 17 19. Muncie—Wabash, 2. New Albany—Crothersville 1st, 5 75; Graham, 1 80. Vincennes—Calhorne, 4; Vincennes sub-sch., 5. White Water—Greensburg, 27; New Castle, 4 10. 115 35	NEBRASKA.—Hastings—Hastings 1st Ger., 2. Kearney—Kearney, 1 20. Nebraska City—Hickman Ger., 6; Pawnee City, 22. Niobrara—Cleveland, 1 60. 32 80
IOWA.—Cedar Rapids—Linn Grove, 9. Council Bluffs—Conway, 11 25; Griswold, 5. Dubuque—Dubuque 1st Ger., 6; Lansing Ger., 2; McGregor Ger., 2. Fort Dodge—Dana, 7; Dedham, 2; Fort Dodge 1st, 24 12; Glidden, 6 83; Grand Junction, 10. Iowa City—Washington, 3 27. 87 97	NEW JERSEY.—Elizabeth—Cranford 1st sub-sch., 3 70; Roselle, 10 72. Jersey City—Passaic 1st sub-sch., 2 88. Morris and Orange—Madison, 7 82; South Orange, 19 47. Newark—Montclair 1st, 79 85; Newark 1st, 103 14; Newark Woodside, 10. New Brunswick—Bound Brook, 20; Dayton, 7 78. Newton—Yellow Frame, 9 24. West Jersey—Cedarville 2d, 2; Haddonfield, 20; Pleasantville, 4. 305 55
KANSAS.—Emporia—Wichita 1st, 9. Highland—Axtel,	NEW YORK.—Binghamton—Deposit 1st, 11 83. Boston—

Worcester 1st, 3 87. *Brooklyn*—Brooklyn Classon Avenue, 25. *Buffalo*—Buffalo Breckenridge St., 8; Buffalo Central, 18 32; Buffalo Covenant, 3. *Chenango*—Ithaca, add'l, 20. *Champlain*—Au Sable Forks and Black Brook, 5 47; Plattsburg, 12 45. *Columbia*—East Windham, 1; Greenville, 2; Jewett, 10 58. *Geneva*—Seneca Castle, 10. *Hudson*—Good Will, 2 16; Haverstraw 1st, 7 61; Ramapo, 18; Ridgebury, 60 cts.; Scotchtown, 20; Unionville, 2. *Long Island*—Greenport, 12 30. *Lyons*—Wolcott 1st, 5 79. *New York*—New York 4th Ave., 268 87; New York North, 79 09; New York University Place, a member, 5; New York West, 500; New York West Farms, 4 48; New York West 51st St., 10. *Niagara*—Carlton, 3; Medina 1st, 12 56. *Oswego*—Oneonta 1st, 28 38. *Rochester*—Dansville 1st, 12 10; Rochester Central, 68 26. *St. Lawrence*—Oswegatchie 2d, 7. *Steuben*—Bath, 50. *Troy*—Cohoes, 37; Waterford 1st, 7 42. *Westchester*—Yonkers Westminster, 9 07. 1297 21

NORTH DAKOTA.—Pembina—Bathgate, 2 00. *OHIO*.—Athens—Bashan, 2 50; Decatur, 2; Tupper's Plains, 2. *Bellevue*—Bellevue 1st, 2 58; Gallon 1st, 16 75; Spring Hills, 1 09; West Liberty, 70 cts. *Chillicothe*—Waverly, 5. *Cleveland*—Cleveland 1st, 54 16; Cleveland Case Ave., 10; Orwell, 5. *Lima*—Lima 1st, 10; Ottawa 1st, 3. *Mahoning*—Hanover, 2. *Maumee*—Bryan, 13 18. *St. Clairsville*—Powhatan, 4. *Wooler*—Hopewell, 15. *Zanesville*—Chandlersville, 5; Duncan's Falls, 3 12. 157 08

PACIFIC.—Benicia—Tomas, 6 50. *Los Angeles*—Orange, 5 50; Santa Ana, 37. 49 00

PENNSYLVANIA.—Allegheny—Allegheny Central, 19 12; Cross Roads, 7 65; Pine Creek 2d, 3 81; Springdale, 5. *Blairsville*—Fairfield, 6 97; Laird, 4; Murrysville, 8; Poke Run, 10 93. *Butler*—Prospect, 2 15. *Carlisle*—McConnellsburg, 3. *Chester*—Coatesville, 15; Fagg's Manor, 20; Media, 3 47. *Clarion*—Oil City 2d, 6. *Erie*—East Greene, 4; Erie Park, 50; Fredonia, 9 66. *Huntingdon*—Curwensville, 30 82. *Kittanning*—Bolling Spring, 5; Elder's Ridge, 12. *Northumberland*—Berwick, 6. *Philadelphia*—Philadelphia 2d, 128 88; Philadelphia 1st African, 2 50; Philadelphia Tabor, 40; Philadelphia Walnut St. sch., 20 95; Philadelphia Woodland, 10. *Philadelphia Central*—Philadelphia Kensington 1st, 41 01; Philadelphia Memorial, 58 25; Philadelphia Temple, 20. *Philadelphia North*—Bridgesburg, 10; Norristown Central, 11 19. *Pittsburgh*—Chartiers, 4 06; Pittsburgh East Liberty, 27. *Redstone*—Fair Chance, 2 75. *Shenango*—New Castle 2d, 10; Sharon, 8; Sharpsville, 3 50. *Westminster*—Lebanon 4th St., 50; Pequea, 8. 688 16

SOUTH DAKOTA.—Southern Dakota—Germantown, 6 00

TENNESSEE.—Kingston—Piney Falls, 2; South Pittsburg 1st, 2 90. 4 90

TEXAS.—Austin—Taylor, 12 35. *North Texas*—Jacksboro', 10. 22 35

WISCONSIN.—Milwaukee—Milwaukee Immanuel, 44 49; Racine, 16. *Winnabago*—Auburndale 1st, 5; Neenah, 19 66. 85 15

Total from churches and Sabbath-schools..... \$3,751 94

OTHER CONTRIBUTIONS.

"For continued health," 15; "C. Penna," 4; Caspar Loti, Holt, Mich., 3; Mrs. Jane L. Park

RECEIPTS FOR COLLEGES AND ACADEMIES, DECEMBER, 1888.

COLORADO.—Boulder—Valmont, 20 cts. *Pueblo*—Pueblo 1st, 9 87. 10 07

COLUMBIA.—Puget Sound—Ellensburg, 10 00

DAKOTA.—Southern Dakota—Bridgewater, 7; Scotland, 18 60. 20 60

ILLINOIS.—Alton—Sparta, 10 36; Woodburn Ger., 5; Zion Ger., 4. *Chicago*—Chicago 4th, 115. *Freeport*—Cedarville, 7; Freeport 1st, 100. *Maloon*—Kansas, 10. *Rock River*—Aledo 1st, 3. *Schuyler*—Salem Ger., 4 50. 258 88

INDIANA.—Crawfordsville—Bethel, 2. *Fort Wayne*—Fort Wayne 1st, 15. *Muncie*—Wabash, 1 75. 18 75

IOWA.—Des Moines—Indianola, 5. *Fort Dodge*—Dana, 2 50. *Iowa City*—Washington, 2 46. *Waterloo*—Cedar Valley, 2; Waterloo, 5. 16 96

KANSAS.—Topeka—Oskaloosa, 5; Topeka 3d, 10. 15 00

MICHIGAN.—Detroit—Detroit Fort St., 62 71; Detroit Jefferson Ave., 281 48; Detroit Westminster, 14 32; United Pres. and Cong., sch., Milford, 5. 363 51

MINNESOTA.—Mankato—Currie, 72 cts.; St. Peter's Union, 6 15. 6 87

MISSOURI.—St. Louis—Nazareth Ger., 6; Zion Ger., 4. 10 00

NEBRASKA.—Hastings—Hastings 1st Ger., 1. *Kearney*—Kearney, 90 cts. 1 90

NEW JERSEY.—Elizabeth—Elizabeth Westminster, 78 86; Roselle, 8 04. *Monmouth*—Bordentown, 6 55. *Morris and Orange*—Madison, 5 88; Mendham 1st, 8 66; Orange Central, 200; South Orange 1st, 17 60. *Newark*—Newark 1st, 19 15; Newark 2d, 11 20; Newark South Park, 30 75. *New Brun-*

Thompsonville, Pa., 5; Rev. Stephen Torrey, Honesdale, Pa., 100; Rev. Henry T. Scholl, East Springfield, N. Y., 5; William M. Findley, M.D., Altoona, Pa., 5; Miss Anna D. Eells, Allegheny, Pa., 20; Anonymous, Jacksonville, Ill., 3..... 160 00

LEGACY.

Estate of Wm. Shear, late of New York..... 4,697 94

MISCELLANEOUS.

Interest, 875; Plans, etc., 20; Insurance, 1088 64.... 1,433 64

SPECIAL DONATIONS.

KANSAS.—Larned—Garden City, 8 00

NEBRASKA.—Nebraska City—Omaha Castellar St., 8 70

NEW YORK.—Buffalo—Buffalo Lafayette St., 25. *Chemung*—Big Flats, 21. 46 00

62 70

W. S. Ladd, Portland, Oregon, 600; John Sinclair, N. Y., 25; Rev. W. W. Atterbury, D.D., N. Y., 20; Specials for New England, 550; Specials for chapels Idaho and Utah, 250..... 1,445 00

Total..... \$11,551 22

Church collections and other contributions for 9 months, April-December, 1888..... \$34,523 95
1887..... 35,652 49

MANSE FUND.

MISCELLANEOUS.

Installments on loans, 500; Interest, 6 30; Premiums of Insurance, 16 50..... 822 80

SPECIAL DONATIONS.

NEW YORK.—Buffalo—Lancaster Woman's Missionary Society..... 15 00

"A sister," Denver, Col., 5; "A collaborer in the vineyard," N. Y., 4; "Four score," Buffalo, N. Y., 10..... 19 00

WILSON MEMORIAL FUND.

NEW YORK.—St. Lawrence—Gouverneur 1st..... 20 00

Mrs. S. B. Van Amringe, Brooklyn, N. Y., 2; Mrs. E. O. Conger, Brooklyn, N. Y., 5..... 7 00

Total..... \$883 80

If acknowledgment of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the secretary of the Board, giving the number of the receipt held, or, in the absence of a receipt, the date, amount and form of remittance.

ADAM CAMPBELL, Treasurer,
59 Fifth Avenue, New York.

wick—Dayton, 5 80; Frenchtown, 8 50; New Brunswick 1st, 34 43. 430 40

NEW YORK.—Albany—Albany 3d, 17 77. *Binghamton*—Owego 1st, 18 50. *Brooklyn*—Brooklyn Classon Ave., 10. *Columbia*—Jewett, 5. *Geneva*—Canandaigua 1st, 8 57. *Hudson*—Good Will, 1 62; Ramapo, 15; Ridgebury, 1; Scotchtown, 10. *Long Island*—Greenport, 6 03; Moriches, 3 04; Port Jefferson, 6. *New York*—West Farms, 5 05. *Niagara*—Niagara Falls 1st, 18. *Oswego*—Gilbertsville 1st, 9. *Rochester*—Dansville 1st, 3 06; Rochester Central, 42 66. *St. Lawrence*—Potsdam, 11 50; Theresa, 4 34. *Troy*—Troy, "2d Street," 25; Waterford 1st, 7 42. 223 56

NORTH DAKOTA.—Pembina—Bathgate, 1 50

OHIO.—Bellevue—Gallion, 9; Spring Hills, 81 cts.; West Liberty, 53 cts. *Chillicothe*—Bloomerburg, 13 23. *Cleveland*—Cleveland 1st, 40 62; Cleveland Beckwith, 11; Cleveland Case Ave., 10. *Maumee*—Bowling Green 1st, 20 50. *Zanesville*—Zanesville Putnam, 15. 120 69

PACIFIC.—Los Angeles—Los Angeles 3d, 11; Los Angeles Boyle Heights, 6; San Geronimo, 1 10. 18 10

PENNSYLVANIA.—Blairsville—Irvin, 7 50; Murrysville, 6. *Butler*—Plain Grove, 7; Scrub Grass, 1. *Clarion*—Beech Woods, 16 20. *Erie*—Cambridge, 6; Erie Park, 25. *Huntingdon*—Everett, 4; Saxton, 1. *Kittanning*—Apollo 1st, 12. *Lehigh*—Mountain, 2. *Northumberland*—Berwick, 4. *Philadelphia Central*—Philadelphia Kensington 1st, 41 04; Philadelphia Temple, 25 05. *Philadelphia North*—Bridgesburg, 2. *Pittsburgh*—Chartiers, 3 06; Pittsburgh East Liberty, 27; Sharon, 8. *Redstone*—Mt. Pleasant Reunion, 11 78. *Shenango*—Sharpsville, 8. *Westminster*—Lebanon 4th, 25. 237 62

3. TENNESSEE.— <i>Holston</i> —Salem, 6. <i>Union</i> —Madisonville, 9 00	
TEXAS.— <i>Austin</i> —Austin 1st, 31 00	
WISCONSIN.— <i>Madison</i> —Beloit 1st, 10. <i>Winnebago</i> —Oshkosh 1st, 14, 24 00	

PERSONAL.

William M. Findley, M.D., Altoona, Pa., 5; Stephen Torrey, Honesdale, Pa., 150; W. S. Motherall,

Oil City, Pa., 5; "C. Penna.," 3; "For continued health," 10.....	175 00
---	--------

Total receipts for December, 1888.....	\$2,001 89
Previously reported.....	10,374 21

Total from May 1, 1888.....	\$12,375 60
-----------------------------	-------------

C. M. CHARNLEY, Treasurer,
Lock Box 294, Chicago, Ill.

RECEIPTS FOR EDUCATION, DECEMBER, 1888.

ATLANTIC.— <i>Fairfield</i> —Congruity, 1 10	
BALTIMORE.— <i>Baltimore</i> —Frederick City, 12 75; Grove, 7 03. <i>Washington City</i> —Washington Metropolitan, 40; Washington Unity, 4 03. 63 81	
COLORADO.— <i>Boulder</i> —Otis, 3; Valmont, 17 cts. <i>Pueblo</i> —Pueblo 1st, 8 23. 11 40	
COLUMBIA.— <i>Puget Sound</i> —Seattle 1st, 12; Tacoma 1st, 39 11. 51 11	
DAKOTA.— <i>Central Dakota</i> —Howell, 1 30. <i>Dakota</i> —Pine Ridge Agency, 1 25. <i>Southern Dakota</i> —Germantown, 5; Scotland, 5. 12 55	
ILLINOIS.— <i>Alton</i> —Salem Ger., 4 50; Woodburn Ger., 5; Zion Ger., 4. <i>Bloomington</i> —El Paso, 9; Pontiac, 5. <i>Caro</i> —Anna, 20; Cartersville, 3 45; Enfield, 5 38; Murphysboro, 7 07. <i>Chicago</i> —Chicago 4th, 63. <i>Freeport</i> —Cedarville, 8; Freeport 1st, 20; Rockford Westminster (ch., 6 02; sub-sch., 1 81). 7 83. <i>Mattoon</i> —Pleasant Prairie, 10 50. <i>Ottawa</i> —Aurora, 6 65. <i>Rock River</i> —Aldo, 3. <i>Schuyler</i> —Macomb, 24; New Salem, 3. <i>Springfield</i> —Petersburg, 10 65. 220 53	
INDIANA.— <i>Crawfordsville</i> —Bethel, 4; Eugene, 8 44; Kirklin, 3; Newton, 1; Sugar Creek, 2 10. <i>Fort Wayne</i> —Fort Wayne 1st, 20; Oeslan, 7 65. <i>Indianapolis</i> —Edinburgh, 6 50; Greenwood, 3 75; Indianapolis Tabernacle, 5 84. <i>Muncie</i> —Portland, 2 25; Wabash, 1 25. <i>New Albany</i> —Sharon Hill, 2; Smyrna, 1. 68 78	
INDIAN TERRITORY.— <i>Muscogee</i> —Red Fork, 2 00	
IOWA.— <i>Council Bluffs</i> —Griswold, 5. <i>Des Moines</i> —Allerton, 1 50. <i>Dubuque</i> —Lansing Ger., 4; McGregor Ger., 5. <i>Fort Dodge</i> —Dana, 9; Dedham, 1; Grand Junction, 11 05. <i>Iowa</i> —Morning Sun, 15. <i>Iowa City</i> —Davenport 1st, 58 10; Washington, 2 03. 111 63	
KANSAS.— <i>Emporia</i> —Belle Plain, 12 30. <i>Larned</i> —Lyons, 3 21. <i>Neosho</i> —Fort Scott, 8; Girard, 10. <i>Osborne</i> —Norton, 5. <i>Salomon</i> —Lincoln Centre, 1 25. <i>Topeka</i> —Topeka 3d, 10. 49 76	
MICHIGAN.— <i>Detroit</i> —Detroit Westminster, 41 93. <i>Grand Rapids</i> —Grand Rapids 1st, 12 98. <i>Kalamazoo</i> —Kalamazoo North, 4. <i>Saginaw</i> —Mundy, 4. 62 91	
MINNESOTA.— <i>Mankato</i> —Currie, 60 cts.; Le Seuer, 8; Redwood Falls, 7. <i>St. Paul</i> —Minneapolis 5th, 5; St. Croix Falls, 1 53; St. Paul House of Hope, 62 50. <i>Winona</i> —Canton, 3; Henrytown, 2. 89 68	
MISSOURI.— <i>Kansas City</i> —Butler, 8; North Prairie, 5. <i>Platte</i> —Craig, 5; Fairfax, 7; New Point, 4 10; Oregon, 3 70; St. Joseph Westminster, 10. <i>St. Louis</i> —Emmanuel Ger., 15; Kirkwood, 28 80; Ozark, 1; White Water, 1 60; Zoar, 10. 99 20	
NEBRASKA.— <i>Hastings</i> —Hastings 1st Ger., 2. <i>Kearney</i> —Kearney, 75 cts. <i>Omaha</i> —Schuyler, 5. 7 75	
NEW JERSEY.— <i>Elizabeth</i> —Elizabeth 1st, 100 06; Roselle, 6 70. <i>Jersey City</i> —Passaic 1st sub-sch., 3 74. <i>Monmouth</i> —Bordentown, 7 19; Cream Ridge, 2 25; Hightstown, 35; Jacksonville, 2 50; Whiting and Shamong, 1 27. <i>Morris and Orange</i> —Madison, 4 89; South Orange, 12 17. <i>Newark</i> —Newark Central, 14 93; Newark Woodside, 12. <i>New Brunswick</i> —Dayton, 4 83; Frenchtown, 11; New Brunswick 1st, 52 89; Trenton 2d, 28 59. 390 01	
NEW YORK.— <i>Albany</i> —Albany 2d, 56 96; Albany 3d, 21 41; Ballston Spa, 18 07; Esperance, 6. <i>Binghamton</i> —Depoit, 11 68; Waverly, 33 50. <i>Boston</i> —Antrim, 20. <i>Brooklyn</i> —Brooklyn Bethany, 4; Brooklyn Classon Avenue, 20; Brooklyn Duryea, 18; West New Brighton, 18 15. <i>Buffalo</i> —Buffalo Central, 18 32; Buffalo Covenant, 1; Franklinville 1st, 5. <i>Cayuga</i> —Dryden, 2 72; Genoa 1st, 18. <i>Champlain</i> —Au Sable Forks and Black Brook, 5 06; Keeseville, 8 23; Plattsburg, 23 88. <i>Chemung</i> —Big Flats, 24. <i>Columbia</i> —Durham 1st, 7; Jewett, 5. <i>Onondaga</i> —Canandaigua 1st, 18 98; Oak's Corner, 4; West Fayette, 3. <i>Hudson</i> —Good Will, 1 85; Ramapo, 13 50; Ridgebury, 1; Scotchtown, 10. <i>Long Island</i> —Greenport, 11 30; Moriches, 2 53; Southold, 10. <i>Lyons</i> —Galen, 25 53. <i>New York</i> —New York Calvary, 25; New York Christ, 12; New York Central, 81 27; New York Harlem, 96 23; New York Park, 40; New York West End, 47 47; New York West Farms, 2. <i>Niagara</i> —Medina, 10 56. <i>North River</i> —Amenia South, 23 75; Newburg 1st, 21 63; Newburg Union, 10. <i>Osego</i> —Gilbertsville, 12. <i>Rochester</i> —Lima (sub-sch., 10), 23 41; Rochester 1st, 50; Rochester Central, 42 66. <i>St. Lawrence</i> —Oswegatchie 2d, 7 50; Theresa, 3 17. <i>Syracuse</i> —Fayetteville, 5 63; Onondaga Valley, 7; Oswego 1st, 20; Skaneateles, 12 42. <i>Troy</i> —Troy Mt. Ida Memorial, 9 37; Troy Second Street, add'l, 50; Waterford 1st, 7 42. <i>Utica</i> —Rome, 26 41. <i>Westchester</i> —Peekskill 1st, 48 84. 1142 48	
NORTH DAKOTA.— <i>Pembina</i> —Bathgate, 1 25	

OHIO.— <i>Bellefontaine</i> —Bellefontaine, 1 62; Belle Centre, 6 50; Buck Creek, 4; Gallon, 12 75; Huntsville, 4 50; Spring Hills, 68 cts.; Urbana, 27 76; West Liberty, 44 cts. <i>Catholico</i> —Mount Pleasant, 3 34; Waverly, 5. <i>Cincinnati</i> —College Hill, 24 39. <i>Cleveland</i> —Cleveland 1st, 38 85; Cleveland Case Avenue, 14. <i>Columbus</i> —Lancaster 1st, 1; London, 10. <i>Dayton</i> —New Carlisle, 5. <i>Huron</i> —Huron, 5 60; Melmore, 4 69. <i>Lima</i> —Columbus Grove, 15; Lima 1st, 10. <i>Marion</i> —Trenton, 5. <i>Steubenville</i> —Two Ridges, 12. <i>Zanesville</i> —Granville, 4 65; Martinsburg, 2 50. 214 17	
PACIFIC.— <i>Los Angeles</i> —Glendale, 4 02; Los Angeles 3d, 11. <i>San Francisco</i> —San Francisco 1st, 200. 215 02	
PENNSYLVANIA.— <i>Allegheny</i> —Allegheny McClure Ave., 75 67; Bellevue, add'l, 1; Fairmount, 5 62; Pine Creek 1st, 3; Pine Creek 2d, 3 78. <i>Blairville</i> —Beulah, 12 21; Cross Roads, 9; Fairfield, 7 23; Laird, 5; Ligonier, 10; Murrysville, 5. <i>Butler</i> —Harlansburg, 6; Muddy Creek, 7 34; North Liberty, 3 54; Portersville, 4; Scrub Grass, 15; Summit, 5; Unionville, 4 25. <i>Carlisle</i> —Gettysburg, 9; Paxton, 6 76; St. Thomas, 4 80. <i>Chester</i> —Dilworthtown, 1 50; Kennett Square, 6. <i>Clarion</i> —Oak Grove, 2; Oil City 2d, 6. <i>Erie</i> —Erie Park, 40; Fredonia, 7 99; Meadville 2d, 3; Titusville, 60. <i>Huntingdon</i> —Duncansville, 4 28; Everett, 4; Martinsburg Gibson Mem., 3 47; Saxton, 1. <i>Kittanning</i> —East Union, 2. <i>Lackawanna</i> —Bennett, 3; Kingston, 15; Monroeton, 10; Scranton Washburn St., 15 76. <i>Lehigh</i> —Allentown, 33 50; Allen Township, 10. <i>Northumberland</i> —Berwick, 5; Derry, 3 13; Great Island, 22; Lycoming Centre, 5; Washingtonville, 4. <i>Philadelphia</i> —Philadelphia 1st African, 2 50; Philadelphia Walnut St. sub-sch., 76 41; Philadelphia Westminster, 37. <i>Philadelphia Central</i> —Philadelphia Alexander, 57 03; Philadelphia Bethesda, 35 65; Philadelphia Memorial, 95 60; Philadelphia Oxford, 105 06; Philadelphia Temple, 32. <i>Philadelphia North</i> —Bridgesburg, 10; New Hope Chapel, 6 76; Norristown Central, 8 05; Providence, 30; Thompson Memorial, 12. <i>Pittsburgh</i> —Bethany, 21; Chartiers, 2 55; Fairview, 8; North Branch, 1; Pittsburgh East Liberty, 27. <i>Shenango</i> —Mahoning, 8 67; Neshannock, 11 13; New Castle 2d, 28 46; Sharpsville, 4. <i>Westminster</i> —Bellevue, 5 50; Lebanon Fourth St., 50; Peques, 5. 1154 25	
TENNESSEE.— <i>Holston</i> —Oakland, 2. <i>Union</i> —Knoxville 4th, 6. 8 00	
TEXAS.— <i>Trinity</i> —Baird 1st, 2 65	
UTAH.— <i>Montana</i> —Bozeman, 10 95	
WISCONSIN.— <i>Chippewa</i> —Dorchester, 1. <i>Madison</i> —Reedsburg, 4 50. <i>Winnebago</i> —Neenah, 21 18. 29 68	

Receipts from churches in Dec., 1888.....	\$3,842 50
Receipts from sub-schs. in Dec., 1888.....	88 22
	\$3,930 72

LEGACY.

Estate of William Shear, New York.....	4,697 94
--	----------

INTEREST ON PERMANENT FUNDS.

75; 52 50; 63; 72; 82 08; 838 50.....	1,183 08
---------------------------------------	----------

REFUNDED.

"D,".....	25 00
-----------	-------

SPECIAL SCHOLARSHIPS.

C. T. KISSAM, 27 50; Cyrus Shick, 37; F. A. Ferris, 130; Mrs. B. W. Raymond, 50; T. W. Synnot, 240.....	434 50
---	--------

MISCELLANEOUS.

"For continued health," 10; Mrs. Jane B. Worth, 1; Sarah E. Aman, 10; Cash, Jacksonville, Ill., 3; "J. Kalamazoo," 5; W. M. Findley, M.D., 5; S. J. M. Eaton, D.D., 9; Rev. Stephen Torrey, 100; "A. C. Lime Springs, Iowa," 1; Rev. S. Murdoch, 5; J. P. Jones, 13 50; Miss Margaret Hamilton, 5; Caspar Lott, 3; Mrs. Jane L. Park, 5; "C. Penna.," 2.....	177 50
--	--------

	10,498 74
--	-----------

Deduct from contribution in November from Brooklyn Lafayette Avenue church, amount refunded, to be applied to student.....	100 00
--	--------

Total receipts in December, 1888.....	\$10,398 74
Total receipts from April 15, 1888.....	57,073 29

JACOB WILSON, Treasurer,
1334 Chestnut St., Philadelphia, Pa.

RECEIPTS FOR THE BOARD OF FOREIGN MISSIONS, DECEMBER, 1888.

ATLANTIC.—Fairfield—Goodwill, 4 00
BALTIMORE.—Baltimore—Baltimore 2d, 145; Emmittsburg
sab-sch., 45 09. New Castle—Manokin sab-sch., 55 99; Pitt's
Creek, 34 31; Port Deposit, 20 cts.; West Nottingham, 31 50.
Washington City—Lewinsville, 10; Vienna, 9; Washington
North, 5 56. 336 65
COLORADO.—Boulder—Valmont, 1 10. Pueblo—Engle, 5;
Pueblo, 54 28. 60 38
COLUMBIA.—Oregon—Brownsville, 7; Crawfordville, 4 25;
Independence Calvary, 7 50; Medford, 5. Puget Sound—
Chehalis, 5 75; Ellensburg, 25. 64 50
DAKOTA.—Central Dakota—Huron, 48 67. Southern Dakota
—Bridgewater sab-sch., 9 45; Bridgewater, 5 55; Canton,
7 41; Germantown, 5; Parker, 9 63. 85 71
ILLINOIS.—Alton—Carlville, 21 20; Greenville, 6 05;
Lebanon, 4; Salem Ger., 11; Woodburn Ger., 12; Zion Ger.,
10. Bloomington—Chenoa, 12 50; Colfax, 17 12; El Paso,
13 70; Fairbury, 8 70; Gilman, 10; Minook sab-sch., 9 34.
Ostro—Enfield, 3; Equality, 2. Chicago—Chicago 2d, 775;
Chicago 3d, 33 50; Chicago 4th, 355; South Evanston, 43;
Hyde Park 1st, 283 87; Normal Park sab-sch., 12 78; Oak
Park, 4 81. Freeport—Galena Ger., 20 50; Oregon, 11; Prairie
Dell, 5. Mattoon—Charleston, 23 29; Dalton, 73 cts.; Fales-
tine, 5 25; Taylorville, 18. Ottawa—Oswego, 3. Peoria—
John Knox, 5; Onida, 7. Rock River—Aledo, 16 50; Ashton,
15; Edgington, 33 95; Franklin Grove, 12; Morrison sab-sch.,
8; Pleasant Ridge, 3 50. Schuyler—Augusta sab-sch., 13;
Brooklyn, 2 85; Camp Creek, 22; Fountain Green, 6 16;
Kirkwood, 11; Mt. Sterling, 70 40; New Salem, 15 25; Quincy
1st, 64 46. Springfield—Irish Grove, 10; Petersburg, 22 75;
Sweet Water, 3. 2068 16
INDIANA.—Crawfordsville—Bethel, 5; Delphi, 26; Newport,
1. Fort Wayne—Albion, 2; Bluffton, 10; Fort Wayne 1st, 30.
Indianapolis—Indianapolis Tabernacle, 76 80; Southport,
6 15. Logansport—Rensselaer, 11 22; South Bend 1st, 12 70.
Aurora—Hopewell, 14; Wabash, 8 25; Xenia, 5. New Albany
—Crothersville, 6. Vincennes—Salem, 2 50; Washington, 22.
White Water—Connersville 1st, 60. 298 62
INDIAN TERRITORY.—Cherokee—Mt. Zion, 8 21
IOWA.—Cedar Rapids—Cedar Rapids 3d, 15; Clinton sab-
sch., 11 15; Mount Vernon, 24 20; Vinton, 35. Council Bluffs
—Mount Ayr, 13; Villisca, 6. Des Moines—Allerton, 8;
Pella Holland, 34. Dubuque—Lansing Ger., 3; McGregor
Ger., 5. Fort Dodge—Dedham, 2; East Cedar sab-sch., 10;
Liberty, 6; O'Brien County Scotch, 9 25. Iowa—Kirkville,
12; Shunam, 4. Iowa City—Nolo, 2; Unity, 10, sab-sch., 4;
Washington, 13 48; Williamsburg, 9. 236 08
KANSAS.—Emporia—Conway Springs, 9 12 Waverly, 15;
Wille, 3 12. Neosho—Louisburg, 3 45; Neodesha, 3; Neosho
Falls, 2 10; Parsons sab-sch., 7 50. Solomon—Belleville, 5.
Topeka—Perry sab-sch., 2 02; Wakarusa, 6; Willow Springs,
8. 69 31
KENTUCKY.—Edenizer—Paris, 20 75. Transylvania—Leba-
non 1st, 12. 32 75
MICHIGAN.—Detroit—Ann Arbor, 45 62; Detroit Westmin-
ster, 463 60; Hamtramck, 7 15; Marine City 1st, 12; Milford
sab-sch., for scholarship in Persia, 15; Mount Clemens, 13,
sab-sch., 3; South Lyon sab-sch., 13; Stony Creek, 2 50, sab-
sch., 2; Ypsilanti, 25. Grand Rapids—Nesperia, 4. Lansing
—Albion, 17. Monroe—Erie, 8; Manchester, 5; Monroe, 2 25;
Quincy, 36 32. Saginaw—Argentine, 5 50; Corunna, 4; Flint,
37; Linden, 5; Maple Ridge, 2 50; Morrice, 12. 739 34
MINNESOTA.—Duluth—McNair Memorial, 3. Mankato—
Currie, 3 96; Jackson sab-sch., 7 23; Kasota, 13. St. Paul
—St. Paul Bethlehem, 2 09, sab-sch., 10; Minneapolis
Faith, 5; Minneapolis Shiloh, 39 25; North St. Paul sab-sch.,
5; Stillwater, 28 16. 116 69
MISSOURI.—Kansas City—Raymore, 46 34. Ozark—Neosho,
13 32. Patmyra—Canton, 3. Platte—New Point, 9 75. St.
Louis—Bethel Ger. sab-sch., 5. 77 41
NEBRASKA.—Hastings—Hastings Ger. 1st, 2; Union, 2;
Verona, 2. Kearney—Broken Bow, 3 15; Buffalo Grove Ger.
sab-sch., 2 25; Kearney, 4 95; Lillian, 1 10; Wood River, 5.
Nebraska City—Adams, 4 75; Beatrice, 33 47; Hebron, 15;
Sterling, 8, sab-sch., 2 25; Tecumseh sab-sch., 5. Omaha—
Columbus, 10 25; Silver Creek sab-sch., 1. 102 17
NEW JERSEY.—Elizabeth—Elizabeth 2d, 252 16; Elizabeth
3d, 38 25; Lower Valley, Little Reapers, 10; Metuchen, 1 47,
Missy Garden Ass'n, 21 62; Plainfield 1st, 68 26; Rahway
German, 3; Roselle, 44 22, sab-sch., for Mexico, 47 04. Jersey
City—Bergen 1st, 147 85; Jersey City 2d, 50; Passaic sab-
sch., 8 43. Monmouth—Cranbury 2d, 23 84; Farmingdale, 40;
Sayreville German, sab-sch., 4 14; Tennent, 14 84. Morris
and Orange—Boonton, 120; East Orange 1st, 9 48; Hillside,
163 37; Madison, 47 24; Orange Bethel sab-sch., 25; Orange
Central, 15; South Orange, 109 82. Newark—Bloomfield 1st,
25; Newark 3d, 609 80; Newark Central, 1000. New Bruns-
wick—Dayton, 31 90; Dutch Neck, 28 10, sab-sch., 36 90;
Trenton 1st, for support of Rev. C. A. R. Janvier, 175;
Trenton Prospect St., 49 23. Newton—Branchville, 32 16;
Yellow Frame sab-sch., 2 24. West Jersey—Bridgeton West
sab-sch., for Japan, 15; Bridgeton West, 44 70; Hammon-
ton, 25, sab-sch., 27; Merchantville, 12 26. 3379 35

NEW YORK.—Albany—Albany State St. sab-sch., for sup-
of a native preacher in China, 300; Corinth, 3 10; Rockwell
Falls, 10 90. Binghamton—Masonville, 9. Boston—London-
derry, 3. Brooklyn—Brooklyn 1st, 50; Brooklyn 2d, 48 21;
Brooklyn Friedenskirche, 15; Brooklyn Lafayette Ave., 35 24;
Brooklyn Rose St., 153 20; Brooklyn S. Third St., E. D., 44 13;
Brooklyn Westminster, 449 60. Buffalo—Buffalo Calvary
sab-sch., 50; Buffalo North, 147 76; Cornplanter, 1 20; Lan-
caster, 50; Tonawanda Mission, 1. Cayuga—Cayuga, 12 82;
Genoa 1st sab-sch., 2 50; Meridian, 36 50. Champlain—Au-
Sable Forks and Black Brook, 9 07; Champlain, 5 44; Keese-
ville, 4 62. Chemung—Burdett, 16 07. Columbia—Centre-
ville, 4. Genesee—Leroy, 55; North Bergen sab-sch., 5 08.
Geneva—Canandaigua, 62 15; Geneva North, 1015; Naples,
26 79; Seneca, 4 50; West Fayette, 5. Hudson—Goat Will,
8 91; Hopewell, 24 50; Ramapo, 461 53; Ridgebury, 2;
Scotchtown, 60; Stony Point, 35 79; Unionville, 4. Nassau-
Belmore, 1 52; Islip, mon. con., 6. New York—New York
1st, sab-sch., for Shanghai, 100. New York 4th ave., 78 17;
New York Brick, 100; New York Central, 156 25; New York
Christ, 23; New York Covenant, 100; New York Harlem
sab-sch., 45; New York Scotch, 500; New York Washington
Heights, 35; New York West 23d St., 101. Niagara—Lock-
port 2d Ward, 12. North River—Cornwall sab-sch., 6 80;
Newburgh Calvary, 13 25; Smithfield, 16; Wappinger's
Falls, 9 69. Otsego—Stamford, 16, sab-sch., 7. Rochester-
Honeoye Falls, 21 33, sab-sch., 12 75; Livonia, 16 69; Roch-
ester 1st, 500; Rochester Central, 250; Webster, 11; Wheat-
land, 21. St. Lawrence—Potsdam, 112 68; Theresa, 5 57;
Watertown Stone St. sab-sch., 16 92. Steuben—Campbell
sab-sch., 41. Syracuse—Amboy, 12; Skaneateles, 16 80; Syr-
acuse Memorial, 132 48. Troy—Sandy Hill, 5; Waterford,
29 69; Whitehall, 32 50. Ulster—North Gage, 7; Saugquoit,
34 98. Westchester—Peekskill 1st, 64 61; Thompsonville
1st, 134 25; Yonkers 1st, 50. 6069 18
NORTH DAKOTA.—Bismarck—Coal Harbor, 2. Pembina-
Ardoch, 5 18; Bathgate, 8 25; Pembina, 4 95. 20 38
OHIO.—Bellefontaine—Bellefontaine, 10 68; Spring Hills,
4 50; Urbana, 54; West Liberty, 2 93. Chillicothe—Waverly,
20. Cincinnati—Cincinnati Cumminsville, 23 59; Williams-
burg sab-sch., 8; Wyoming sab-sch., 75. Cleveland—Ash-
tabula, 36 88; Cleveland 1st, 230 91; Cleveland Case Av.,
43; Cleveland Wilson Av., 20; Orwell, 6. Columbus—Scioto,
8 15. Dayton—Dayton 3d St., 728. Huron—Fostoria, 35;
Huron, 3 95. Lima—Enon Valley, 20. Mahoning—Alliance
Westminster, 7; Hanover, 4; Youngstown 1st, 79 30. Mer-
mece—Toledo 3d, 12 61. St. Clairsville—Bellair 1st, 2; Cam-
bridge, 17 69, sab-sch., 9 80; Crab Apple, 21 42, sab-sch.,
23 28; Powhatan, 2; Rock Hill, 11. Steubenville—Bethany,
13; Nebo, 2 30; Still Fork, 16. Wooster—Shreve sab-sch.,
3 12. Zanesville—Zanesville 2d, 161 55. 1714 54
PACIFIC.—Los Angeles—Colton, 18 25; San Bernardino,
43 20. Sacramento—Carson City, 17 85; Colusa, 9; Elko, 5;
Gridley, 6 50. San Francisco—Lebanon, 7 15, sab-sch., 3 85;
San Francisco 1st, 700; San Francisco Woodbridge sab-sch.,
7 65. 817 45
PENNSYLVANIA.—Allegheny—Rochester, 10. Carlisle-
Burnt Cabins, 3; Lower Path Valley, 22; Rocky Spring,
12 53; Shippensburg, 25. Chester—Darby Borough sab-sch.,
880; East Whiteland, 15; Fagg's Manor sab-sch., 50. Clarion-
Licking sab-sch., 8 06; Oil City 2d, 5. Erie—Conneautville,
6 60; Meadville 2d, 15; Tideoute, 88; Waterford sab-sch., for
Boys' Mission School, Tunchow, China, 20. Huntingdon-
Altoona 1st, 103 27; Altoona 2d, 72 92; Bradford, 1; Kyles-
town, 3; Sinking Creek, 11. Killbuck—Bethel, 10; Glades
Run, 42; Saltsburg, 2 50; Smicksburg, 2. Lackawanna—Ben-
nett, 8; Scranton 2d, 8 50. Lehigh—Easton 1st, 86; Mahanoy
City, 20 62; Upper Lehigh, 51 28. Northumberland—Beech
Creek, 5 04; Bloomsburg, 248 12; Buffalo, 65 70; Jersey Shore,
50; New Berlin, 15 30; Sunbury, 60; Warrior Run, 10 49;
Washington, 64. Philadelphia—Philadelphia 1st, 1634 89;
Philadelphia Tabernacle sab-sch., 30 60; Philadelphia Ta-
bor, for Japan, 50, sab-sch., for Japan, 42 25; Philadelphia
Walnut Street sab-sch., 69 06; Philadelphia West Spruce
Street, 867 89. Philadelphia Central—Philadelphia Cobock-
sink sab-sch., 13 05. Philadelphia North—Chestnut Hill, 156;
Conshohocken, 15 19, sab-sch., 14 19; Hermon, 50; Mount
Airy sab-sch., 6 18; Neshaminy Warwick, 44; Norristown
Central, 117 25; Norristown and Providence, 58 84. Pittsburgh-
Chartiers, 16 60; Fairview, 9; Long Island, 50; McKee's
Rock, 15 25; Mingo, 16; Mount Washington, 7 78; Oakdale,
10; Pittsburgh 2d, 52 65; Pittsburgh East Liberty, 137, sab-
sch., 100. Redstone—Fair Chance sab-sch., for Chinese, 2, for
Africa, 2 50; Laurel Hill sab-sch., 25; Uniontown, 4 83.
Shenango—Little Beaver, 3 56; Mahoning, 8; Neshaunock
sab-sch., 100 28; Sharon, 17 50; Sharpsville, 13 70. Washing-
ton—Frankfort, 19; New Cumberland, 70; Upper Buffalo
sab-sch., 8 48; Washington 2d sab-sch., 26 71; Wheeling 1st,
150. Westminster—Chestnut Level, 39 16; Lebanon Christ,
186; Little Britain, 10 93; Mount Joy, 20 50; York 1st, 62 19.
5528 74
TENNESSEE.—Holston—Salem, 21. Union—Cloyd's Creek,
4. 25 63

TEXAS.—Trinity—Baird, 3 00
 WISCONSIN.—Chippewa—Dorchester, 3. *Madison*—Cam-
 bria, 4 64; Reedsburg, 5 50; Rosedale, 3 04. *Milwaukee*—
 Beaver Dam Assembly, 10; Manitowoc, 5 15; Oostburg, 25;
 Racine, 60; Wheatland Ger., 2 10. *Winnebago*—Omro, 8 44;
 Stevens Point, 81 53. 198 40

WOMAN'S BOARDS.

Woman's Board, New York, 1372 01; Woman's
 Board, Philadelphia, 6515 16. 7,887 17

LEGACIES.

Legacy of Patterson Estate, 180 70; Legacy of Wm.
 Shear, dec'd, 4697 93; Legacy of John S. New-
 berry, dec'd, 10,000; Legacy of Mrs. Margaret M.
 Crowell, dec'd, 93 75; Legacy of John Johnson,
 dec'd, 288; Legacy of Andrew McPherson, dec'd,
 299 70; Legacy of Alex. McBride, dec'd, 294 64;
 Legacy of John Witherow, 485 75. 16,287 47

MISCELLANEOUS.

A friend, Montclair, 50; H. W. Crawford, 2;
 Samuel Ward, Walton, Kan., 7; James Snyder,
 Morrison, Ill., 400; Young People's Missionary
 Society of South Salem, O., 16 38; Young Ladies'
 Auxiliary Society of Clarion, 30; Calvary Chapel
 sub-sch. of 1st Church, Cleveland, O., to be used
 among the Indians, 25; A friend, 2; Ellen Col-
 lins, for Mrs. Gerald F. Dale's use in Syria, 20;
 J. S. Craig, for life membership, 30; Mrs. S. N.
 Craig, 2; A. West, Bridgeton, N. J., 5; A friend,
 New York Covenant Church, 10; Society of
 Christian Endeavor, Rathdrum, Idaho, 1; Stu-
 dents' Association of McCormick Seminary, 10;
 Society of Christian Endeavor, House of Hope,
 St. Paul, 9 52; Miss Anna M. Ellis, Pittsburgh,
 Pa., 30; Little Reapers' Mission Band, Sharp-
 ville, Pa., 25; Bethany Church, Philadelphia, for
 salary of Rev. F. S. Curtis, 604 76; "E. W." Lan-
 caster, Pa., 50; "Thank-offering," Binghamton,
 N. Y., for seneca work, 5; Emeline Barker,
 Homer, Mich., 50; H. T. Walker, St. Joseph,

Mo., 300; "Ellen," Hackettstown, N. J., 10; G.
 W. Skey, Woodbridge, Cal., 5; Mrs. M. Skey,
 Sr., Woodbridge, Cal., 5; Baker, Smith & Co.,
 88 W. Houston St., N. Y., 12 50; C. G. William-
 son, Woodstock, Ind., 9 90; J. M. Gillette,
 Kane, Pa., 5; "J. M.," Cambridge, O., 200;
 Miss Elizabeth K. Walsh, Stamford, Conn., 25;
 Miss Jase Ten Eyck, Yonkers, N. Y., 10;
 Miss M. S. Kice, Lincoln, Mass., for new
 seminary building, Orooniah, 1; Stephen Tur-
 rey, Honesdale, Pa., 1000; Ada Masterton, 217
 W. 104th Street, N. Y., 1; "A friend," 1000;
 R. Craighead, Meadville, Pa., 100; A. A. Matha,
 Oregon, Mo., 5; Mr. and Mrs. A. Porter,
 toward life membership for Edith M. Porter, 20;
 A friend, 5; M. C. O., 20; Millenarian, 100; "No
 Name," Bath, N. Y., 70; J. W. Keese, Cortland,
 N. Y., 100; John S. Lyie, 1000; Seneca Pres. Ch.,
 to constitute Maggie Hall a life member, 30;
 Seneca Pres. Ch., to constitute Thomas Wilson
 Hall a life member, 30; Edwin Willits and wife,
 Agricultural College, Mich., 10; Mrs. Dr. White,
 Beatrice, Neb., for support of colporteur in
 India, 25; George G. Williams, 100; Infant classes
 of United Presbyterian and Congregational
 Churches, Milford, Mich., 1; Young People's
 Society, Grant City, Mo., 11 19; Children's Band,
 Grant City, Mo., 8 81; Calvin De Witt, Fort
 Missoula, Mont., 20; Young Men's Mission Band,
 Throop Ave. Presbyterian Church, Brooklyn,
 14; Rev. Henry T. Scholl, East Springfield, N.
 Y., 4; "C. Penna," 22; For continued health,
 40; Miss Clay Van Eyck, Galena, Ill., 5; Rev.
 J. Patch, Winnebago Presbytery, 3; Rev. John
 Branch, Hastings Presbytery, 6. 5,719 06

Total amount received in December, 1888..... \$51,924 72
 Total amount received from May 1, 1888..... 203,707 91

GILBERT K. HARBOUN, Treasurer,

53 Fifth Ave., cor. Twelfth St., New York, N. Y.

RECEIPTS FOR FREEDMEN, DECEMBER, 1888.

ATLANTIC.—Atlantic—Bethel, 1 10; Hebron, 2 25; Sum-
 merville, 1 95; Wallingford, 3; Zion, 2. *Fairfield*—Good
 Will sub-sch., thank-offering, 3; Hebron, 5; Mt. Sinai, 2 05;
 New Haven, 2 50; Shiloh, 1. *Knox*—Columbus 2d, 2 80, sab-
 sch., 2 15. 28 80

BALTIMORE.—Baltimore—Deer Creek Harmony, 10 56;
 Emmittsburg, 65 08; Taneytown, 15 74. *New Castle*—Dover,
 14; New Castle 1st, 26 21; Port Pynn, 3 62; Wilmington
 Rodney St., 13 13. *Washington City*—Darnestown, 6; Wash-
 ington Western, 45 85. 200 14

CATAWBA.—Cape Fear—Allen's Chapel, 85 cts.; Friend-
 ship, 1 15; Mt. Olive, 85 cts. *Catawba*—Bethel, 1; Beth-
 phase, 1; Davidson College, 1; Ebenezer, 1; Good Hope, 35
 cts.; Leeper's Chapel, 45 cts.; Mt. Pleasant, 2 25; Mt. Zion,
 50 cts.; Shiloh, 1; Shiloh Goldsboro', 6 25. *Southern Vir-
 ginia*—Chestnut 2d, 2 03. *Yadkin*—Belfont, 1; Freedom,
 5; Lexington, 4; Logan, 2; New Centre, 2; Salisbury, 4 25;
 Statesville, 2; Thomasville, 6 50. *East Oregon*—Summer-
 ville, 2. 48 13

COLORADO.—Boulder—Valmont, 17 cts. *Pueblo*—Colorado
 Springs, 46 69; Monument, 8 30; Pueblo, 8 23; Table Rock,
 4; West Las Animas, 8 55. 70 94

COLUMBIA.—Puget Sound—Olympia, 6 35

ILLINOIS.—Alton—Ebenezer, 2; Jerseyville, 4 75; Salem
 Ger., 4; Virden, 5; Waveland, 3; Woodburn Ger., 5 21;
 Zion Ger., 3 25. *Bloomington*—Bloomington 1st, 21, sab-sch.,
 7; Cerro Gordo, 1; Gibson City, 5 51. *Chiro*—Cartersville,
 1 25; Golconda, 8; Murphysboro', 4 60; Saline Mines, 5;
 Walnut Hill, 2. *Chicago*—Chicago 2d, 30; Chicago 4th, 25;
 Chicago 6th, 123 19; Hyde Park 1st, 85 18; Peotone, 22 39,
 sab-sch., 21 92. *Freeport*—Galeana Ger., 3; Rockford West-
 minster, 19 57, sab-sch., 2 17; Willow Creek, 23 85. *Mattoon*—
 Morrisville, 2 60; West Okaw, 3 25. *Ottawa*—Union Grove,
 4 45. *Peoria*—Canton, 7 60; Oneida, 5 50; Washington, 5;
 Yates City, 8 08. *Rock River*—Aledo, 3 50; Centre, 8 65;
 Geneseo, 12; Morrisson, 34 68; Munson, 2 21; Peniel, 5;
 Woodhull, 9 79. *Schuyler*—Brooklyn, 4 25; Camp Creek, 7;
 Carthage, 43 08, sab-sch., 6 05; Chili, 4 50; Doddsville, 3;
 Ebenezer, 15; Monmouth Ladies' Soc., 3 57; Mt. Sterling,
 8 04; Rushville, 34. 681 65

INDIANA.—Gracelandville—Bethany, 20 64; Bethel, 3. *Fort
 Wayne*—La Grange, 5 50; Lima, 5 50; Oslan, 9 75. *Indian-
 apolis*—Hopewell, 35; White Lick, 5. *Muncie*—Wabash, 1 25.
Vincennes—Evansville Grace, 8 15; Evansville Walnut St.,
 39; Oakland City, 3; Salem, 2 20; Vincennes, 5 23. *White
 Water*—Aurora, 9; Connorsville 1st, 17. 171 22

INDIAN TERRITORY.—Choctaw—Wheelock, 2 00
 Iowa.—Cedar Rapids—Cedar Rapids 1st, 82 85; Clarence,

3; Franklin sab-sch., 5; Marion, 4 03, sab-sch., 1 32. *Council
 Bluffs*—Afton sab-sch., 12; Council Bluffs, 36 90. *Des Moines*
 —Dallas Centre, 8; Grimes, 12; Winterset, 20. *Dubuque*—
 Dubuque 1st, 28; Hopkinton, 6 82; Independence 1st sab-
 sch., 20. *Fort Dodge*—Alta, 5 88; Dana, 7 30; Denison, 3 52;
 Grand Junction, 5; Manilla, 2 45; Vail, 10. *Iowa*—Birming-
 ham, 2 50; Fairfield, 23; Kosuth 1st, 9 10; Morning Sun sab-
 sch., 5; Ottumwa, 12 75. *Iowa City*—Deep River, 2 50; Wash-
 ington, 2 04. *Waterloo*—Dysart, 4; Janesville, 8 70. 288 65

KANSAS.—Emporia—Sedan, 5. *Highland*—Holton 1st, 6 35;
 Washington, 6 57. *Larned*—Hutchinson, 17 55. *Neosho*—
 Chanute, 6 27; Coffeyville, 5 40; Fairview, 1 05; Marion,
 3 45; Parsons, 17 96. *Topeka*—Bethel, 4; North Topeka, 4;
 Vineland, 10 84. 88 24

KENTUCKY.—Ebenezer—Ashland "Little Helpers," 25;
 Sharpesburg, 4. *Louisville*—Louisville Central, 22. 51 00
 MICHIGAN.—Detroit—Ann Arbor, 26 38; Detroit 3d, 35;
 Detroit Westminster, 379 31; Howell, 20 57; Mt. Clemens
 sab-sch., 7; South Lyon, 4 70, sab-sch., 2 85; Ypsilanti, 7.
Kalamazoo—Kalamazoo North, 5. *Lansing*—Marshall, 30 36.
Monroe—Monroe, 6 50; Raisin, 3. *Saginaw*—East Saginaw,
 44 65; Flint, 136 73; Lafayette 2d, 2; Morrice, 5; Mt. Pleas-
 ant, 5 40; Vassar, 2 85, sab-sch., 3 50. 727 81

MINNESOTA.—Mankato—Currie, 60 cts.; Redwood Falls,
 11 43; Wells, 3; Windom, 3. *St. Paul*—Buffalo, 20 85; Min-
 neapolis 1st, 48 04; Minneapolis Franklin Ave., 9 30; Min-
 neapolis Highland Park, 9 31; Oak Grove, 5; Rockford, 5 85.
Winona—Austin, 2 20; Fremont, 4, sab-sch., 6; Oakham, 30
 cts. 129 88

MISSOURI.—Kansas City—Appleton City, 4 75; Montrose, 3.
Platte—New Point, 4 85; Oregon, 3 75; Parkville, 7 10. 8
Louis—Bethel sab-sch., 5. 28 45

NEBRASKA.—Hastings—Blue Hill, 4 13; Hastings Ger. 1st,
 1. *Kearney*—Kearney, 75 cts. *Nebraska City*—York, 3.
Omaha—Omaha 1st, 48 57; Omaha Ambler Place, 2, sab-sch.,
 2 50. 61 92

NEW JERSEY.—Elizabeth—Pluckamin, 5; Roselle, 11 70.
Jersey City—Jersey City Bergen 1st, 250. *Monmouth*—Lake-
 wood, 12 51; Manasquan, 22 40; Manchester, 10; Oceanic,
 6; Tennent, 3 69. *Morris and Orange*—Chatam, 26; Madi-
 son, 84 89; Myersville Ger., 3; Orange 1st, 85; South Orange,
 13 17. *Newark*—Bloomfield 1st, 84 80; Newark 1st, 59; New-
 ark Park, 66 50; Newark Roseville, 118 37; Newark Wick-
 liffe, 8 12; Newark Woodside, 6. *New Brunswick*—Amwell
 2d, 6; Bound Brook, 14 15; Dayton, 4 85; Dutch Neck, 42;
 Kirkpatrick Memorial, 3 50; Lambertville, 50; Trenton
 Prospect St., 44 94. *Newton*—Hackettstown, 25; Oxford 1st,
 8; Westminster, 5 39. *West Jersey*—Bridgeton 1st sab-sch.,

30; Bridgeton 2d, 26 60; Cedarville 1st, 9 43; Haddonfield, 24 63. 1168 08
NEW YORK.—*Albany*—Carlisle, 3; Charlton, 11; Gloversville, 46; Kingsboro', 4; Mariaville, 7. *Binghamton*—Binghamton West, 10; Ninerech, 43 89; Owego, 15 68; Waverly, 44 20. *Boston*—Londonderry, 3. *Brooklyn*—Brooklyn 1st Ger., 4; Brooklyn Classon Ave., 40; Brooklyn Greene Ave., 45 23; Brooklyn Throop Ave., 67; Brooklyn Trinity sab-sch., 4 49. *Buffalo*—Buffalo Central, 18 32; Buffalo Covenant, 2. *Cuyuga*—Ithaca, 278 71. *Champlain*—Keeseville, 21; Plattsburg, 16 01. *Chemung*—Watkins, 27 70. *Columbia*—East windham, 3. *Genesee*—North Bergen, 5. *Geneva*—Canoga, 5. *Hudson*—Good Will, 1 35; Hopewell, 9; Ramapo, 13 80; Ridgebury, 1; Scotchtown, 5; Unionville, 2. *Long Island*—Greenport, 6 03; Middletown, 9 28; Setauket, 10; Southold, 10; West Hampton, 13. *Lyons*—East Palmyra, 9 50; Wolcott 1st, 6 88. *Nassau*—Islip, 22; Woodhaven, 5. *New York*—West Farm, 6. *Niagara*—Holley, 15; Somerset, 1 54. *North River*—Little Britain, 6; Newburg Union, 60. *Onesago*—Middlefield Centre, 3 50. *Rochester*—Danville, 4 66; Honeoye Falls, 8; Rochester 1st, 100; Rochester Brick, primary department sab-sch., 50; Rochester Central, 68 28; Victor, 4. *St. Lawrence*—Cape Vincent, 350; Gouverneur, 1503. *Steuben*—Almond, 3 46; Canisteo, 12 08; Jasper, 6 80. *Syracuse*—Amboy, 7; Fayetteville, 6 13; Syracuse Park Central, 34 66. *Troy*—Green Island, 15; Troy 9th, 30; Troy Oakland Ave., 7 63; Troy 23 St., 263 49; Troy Woodside, 60 64; Waterford, 7 42. *Utica*—Sauquoit, 14; Utica Westminster, 25; Vernon, 8. *Wechester*—Bridgeport 1st, 46 15, sab-sch., 30; Mahopac Falls, 10 23; South Salem, 15. 1815 91
NORTH DAKOTA.—*Fargo*—Lisbon, 5 83. *Pembina*—Ardoch, 8 52; Bathgate, 1 25; Greenwood, 1 40; Larimore, 5 49. 22 49
OHIO.—*Athen*—Amesville, 5 56; New England, 3 01; Pomeroy, 13. *Bellefontaine*—Bellefontaine, 1 62; Spring Hills, 68 cts.; West Liberty, 44 cts. *Cincinnati*—Cincinnati 7th, 21 25; College Hill, 82 91; Wyoming sab-sch. Miss. Fund, 23. *Cleveland*—Ashtabula, 13 21; Cleveland 1st, 33 85; Cleveland Case Ave., 10; East Cleveland, 65 60; Guilford, 24 65; North Springfield, 1 39; Rome, 2 70. *Columbus*—Columbus Broad St., 2 75; London, 6; Midway, 1 68; Mifflin, 5; Mt. Sterling, 4 59; Westerville, 6. *Dayton*—Dayton 4th, 17; Springfield 1st, 42. *Huron*—Norwalk sab-sch., 25. *Lima*—Adasab-sch., 18; Lima, 10; New Stark, 8; Turtle Creek, 2 33. *Mahoning*—Clarkson, 6 40; Ellsworth, 21 75; Kinsman, 18; Youngstown 1st, 47 08. *Marion*—Marysville, 6 52; Trenton, 6. *Maumee*—Delta, 2 25; West Bethesda, 10. *Portsmouth*—Mt. Leigh, 7. *St. Clairsville*—Crab Apple, 8 40. *Steubenville*—Beech Spring, 13; Del Roy, 8 10; East Liverpool, 54 75; Irondale, 3 60; New Cumberland, 3; New Hagerstown, 5 97; Toronto, 8; Yellow Creek, 22. *Wooster*—Ashland, 9 16; Belleville, 3; Orrville, 7 06. *Zanesville*—Zanesville Putnam, 10. 683 26
PACIFIC.—*Oregon*—East Portland, 4. *Sacramento*—Elk Grove, 2. 6 00
PENNSYLVANIA.—*Allegheny*—Allegheny North, 45; Allegheny Providence, 140; Allegheny School St., 30; Bakers-town, 13; Bellevue, 10 83; Bridgewater, 1; Glasgow, 3; Glenfield, 5 25; Hillsdale, 13 50; Pine Creek 1st, 2. *Blairsville*—Beulah, 18; Bradcock, 12 50; Cross Roads, 9 25; Harrison City, 3 75; Murrysville, 5; Poke Run, 12 45; Unity, 24. *Builer*—Middlesex, 6. *Carlisle*—Carlisle 1st, 29 41; Chambersburg Falling Spring, 23 44; Monaghan, 5; Petersburg, 2; St. Thomas, 5 62; Upper Buffalo sab-sch., 10 87. *Chester*—Great Valley, 5 57; Honeybrook, 66, sab-sch., 4. *Clarion*—Bethesda, 3; Callensburg, 3; Concord, 3; Oak Grove, 8. *Erie*—Erie Chestnut St., 6 50; Erie Park, 50; Franklin, 47 63; Garland, 7; Girard, 14 92; Hadley, 2; Meadville 1st, 8; Meadville 2d, 8; Pittsfield, 4 96; Waterford, 3; Wattsburg, 3 81; Bradford 1st, 25 46. *Huntingdon*—Alexandria, 96; Bethel, 2; Du Bois, 13; Hublersburg, 2; Lick Run, 2; Milcsburg, 3; Petersburg, 6 42; Phillipsburg, 15 70; Spruce Creek, 80 09; Tyrone, 62 11; Petersburg sab-sch., 1 19. *Kilanning*—Bethesda, 3 50; Cherry Tree, 6; East Union,

1 25; Parker City 1st, 15 50; Strader's Grove, 6 25; Tunnel-ton, 2 70; West Glade Run, 13; Worthington, 11. *Lackawanna*—Herrick, 5; Honesdale, 38 35; Langely, 13; Rushville, 4; Stevensville, 3; Troy, 22 74; Wyalusing 1st, 5. *Northumberland*—Bald Eagle and Nittany, 14 54; Beech Creek, 2; Derry, 3 13; Hartleton, 4; Lycoming Centre, 5; Mifflinburg, 9 17; Washingtonville, 5; Watsonstown, 5; Mt. Carmel 1st, 2 34. *Philadelphia Central*—Philadelphia Cobock-sink, 44 10; Philadelphia Kensington 1st, 91 83; Philadel-phia Princeton, 820 23; Philadelphia Woodland, 658 89; Philadelphia African 1st, 2 50. *Philadelphia North*—Brids-burg, 15; Germantown 1st, 106 55; Jenkintown Grace, 9; Leverington, 11; Mt. Airy sab-sch., 6 22; Newtown, 47; Norristown Central, 18 55. *Pittsburgh*—Chartiers, 2 55; Craiton, 20; McDonald, 16; Montours, 9; Mt. Pisgah, 10; North Branch, 2; Oakdale, 15 36; Pittsburgh 8d, 1627 37; Pittsburgh East Liberty, 67; Racoon, 48; Sharon, 15; West Elizabeth, 8; Wilkinsburg, 148 21. *Redstone*—Dunbar, 25, sab-sch., 5; Rehoboth, 22; West Newton, 20 86. *Shenango*—Mt. Pleasant, 12; Unity, 25. *Washington*—Burgettstown, 17 42; East Buffalo, 13; Mill Creek, 10; Pigeon Creek sab-sch., 1 25; West Union, 3. *Wellboro*—Elkland and Oncoala, 2; Mansfield, 6. *Westminster*—Middle Octorara, 5 50; State Ridge, 5 30; York Calvary sab-sch., 10. 4582 94
TENNESSEE.—*Holston*—Frederick's Chapel, 50 cts.; Green-ville Tabernacle, 25 cts.; Mt. Bethel, 2; New Hope, 50 cts. *Kingston*—Mt. Tabor, 10; Salem, 15. *Union*—New Provi-dence, 5 90; Westminster, 1. 35 15
TEXAS.—*Austin*—Fort Davis, 13 30. *Trinity*—Baird, 2 55. 15 85
UTAH.—*Montana*—Butte, 15 80
WISCONSIN.—*Chippewa*—Ashland, 11 28; Dorchester, 1. *Madison*—Beloit 1st, 24; Beloit Ger., 1 76, sab-sch., 2. *Mil-waukee*—Stone Bank, 3 25. *Winnebago*—Marshfield, 8 21; Omro, 6 15; Stevens Point sab-sch., 8 88, Helping Hands, 4 97. 71 50

\$11,000 30

MISCELLANEOUS.

Mrs. Jane L. Parks, Thompsonville, Pa., 55; Whatsoever Band, of Cambridge, N. Y., 15; Miss Jane L. Cathcart, York, Pa., 25; Leaflet money, 8 12; Mrs. R. A. L. Pencoast, Chicago, 5; V. M. King and wife, Morontown, Kan., 1; Women's Ex. Com., 908 93; Ladies' Home and Foreign Miss. Soc., Forestburg, D. T., 2; Cash, 5; Cash, 3; Two friends, Pittsburgh 3d, Pa., 5; J. W. M., 200; Leaflet money, 1 40; W. M. Findley, M.D., Altoona, Pa., 20; Rev. O. H. Seymour, Syracuse, N. Y., 2; Rev. D. C. Reed, Shenango, Pa., New Castle Pres., 125; Mrs. C. C. Foster, Pittsburgh, Pa., 5; Mrs. Elizabeth Dickson, memorial, 12 50; Rev. J. H. Dulles, Princeton, N. J., 8; Cash, 5; McClelland, Pittsburgh, 2; Miss Emma C. Sterrett, 15; Miss Mary H. Cross, New Vernon, N. J., 5; Tithing, Northumberland, Pa., 16; Rev. Stephen Torrey, Honesdale, Pa., 150; R. T. Moir, Auburn, N. Y., add'l, 15; Rev. C. R. Blinbach, Degonia, Ill., 2; Miss A. R. Thompson, Miss L. A. Love, James Love, 10; A friend in Lackawanna Pres., 5; Mrs. Smith's sab-sch. class, Trinity ch., Montclair, N. J., 15; Rev. H. T. Scholl, East Springfield, N. Y., 6; J. P. Jones, Terra Alta, W. Va., 10; C. Pa., 8; For continued health, 10. 1,680 95

Total receipts in December, 1888.....\$12,681 45
 Previously reported.....43,217 82

Total receipts to date.....\$55,899 27

Box 1024.

JAMES ALLISON, Treasurer,
Pittsburgh, Pa.

RECEIPTS FOR MINISTERIAL RELIEF, DECEMBER, 1888.

BALTIMORE.—*Baltimore*—Baltimore Central, 100; Churchville, 10; Franklinville, 4. *New Castle*—New Castle 1st, add'l, 1. *Washington City*—Washington Covenant, 15. 130 00

COLORADO.—*Boulder*—Valmont, 30 cts. *Pueblo*—Pueblo 1st, 14 80. 15 10

COLUMBIA.—*Idaho*—Rathdrum 1st, 2. *Oregon*—East Port-land, 4 70; Portland 1st sab-sch. class, 36 25; Portland 4th, 19 05. *Puget Sound*—Tacoma, 37 40. 99 40

DAKOTA.—*Central Dakota*—Huron 1st, 6 47; Madison, 3. *Dakota*—Good Will, 3 44. *Southern Dakota*—Germantown, 5. 17 91

ILLINOIS.—*Alton*—Salem Ger., 4 50; Virden, 5 05; Wood-burn Ger., 5; Zion Ger., 4. *Bloomington*—Bement, 16 30; Bloomington 1st, 18; Chenoa, 2 45; Gibson 1st, 7 53; Pontiac, 7. *Chiro*—Carm, 1st, 20; Cartersville, 2 25; Enfield, 4 65; Murphysboro, 5 15; Saline Mines, 5. *Chicago*—Chicago 2d,

36; Chicago 6th, 146 39; Oak Park, 7. *Freeport*—Freeport 1st, 33 32; Galena Ger., 6; Winnebago 1st, 15. *Ottawa*—Aurora 1st, 12 75; Grand Ridge (Farm Ridge), 6 55. *Provia*—Eureka, 16 50; John Knox, 5. *Rock River*—Aledo 1st, 5 50. *Springfield*—Irish Grove, 10 25. 407 14

INDIANA.—*Crawfordsville*—Bathany, 18 58; Bethel, 5; Crawfordsville Centre, 62 63; Newport, 1; Rock Creek, 3 25; Rockfield, 3. *Fort Wayne*—Fort Wayne 1st, 84 20; Osian, 3 54. *Indianapolis*—Hopewell, thank offering, 12; Indian-apolis Tabernacle, 28 42; White Lick, 8. *Logansport*—Crown Point, 8. *Muncie*—Wabash, 2 25. *Vincennes*—Chilborne, 5. 243 87

IOWA.—*Council Bluffs*—Brooks, 3; Council Bluffs 1st, 30; Griswold, 8; Nodaway, 1 50; Villisca, 4 85. *Des Moines*—Newton, 7 58; Pella Holland, 5. *Dubuque*—Lansing 1st, 4 25; Lansing Ger., 2; McGregor Ger., 3. *Fort Dodge*—Cherokee, 11; Dana, 8; Dedham 1st, 1; Grand Junction, 14;

Ida Grove, 7. *Inca*—Montrose, 10; Mt. Pleasant Ger., 11.
Iowa City—Washington, 5 68. *Waterloo*—Cedar Valley, 4.

KANSAS.—*Emporia*—Belle Plaine, add'l, 5; Emporia 1st, 40 43. *Highland*—Washington, 6 57. *Neosho*—Humboldt 1st, 4 88; Moran, add'l, Mr. and Mrs. King, 5. *Osborne*—Norton, 5 50. *Topeka*—Oskaloosa, 10.

KENTUCKY.—*Ebeneser*—Flewingsburg, 10 10. *Louisville*—Louisville Central, 17 75.

MICHIGAN.—*Detroit*—Detroit 1st, 105 68; Detroit Fort St., 107 40; Detroit Westminster, 26 47. *Kalamazoo*—Kalamazoo North, 6; Martin, 5. *Saginaw*—Morrice, 6.

MINNESOTA.—*Mankato*—Currie, 1 08; Wells, 3. *St. Paul*—Duluth 2d, 11; Minneapolis 5th, 5; Minneapolis Westminster, 319 46; St. Croix Falls 1st, 6 75; St. Paul House of Hope, 86 93; Stillwater 1st, 12. *Winona*—Caledonia, 2; Canton, 2; Henrytown, 2; Winona 1st, 28.

MISSOURI.—*Kansas City*—Creighton, 1 20; Greenwood, 1 80. *Platte*—St. Joseph Westminster, 10. *St. Louis*—Bristol, 1; Emmanuel Ger., 10; Marble Hill, 1 40; Zoar, 15.

NEBRASKA.—*Hastings*—Hardy, 1; Hastings 1st Ger., 2. *Kearney*—Kearney, 1 35. *Nebraska City*—Meridian Ger., 8 50; York, 15. *Niobrara*—Oakdale, 5.

NEW JERSEY.—*Elizabeth*—Bayonne City 1st, 16 33; Roselle, 12 06. *Jersey City*—Paterson 2d, 124 45. *Monmouth*—Allentown, 20; Ashbury Park, 19; Bordentown 1st, 9 45; Elberon Memorial sab-sch., 3 46; Lakewood, add'l, 10; Whiting and Shamong, 1 28. *Morris and Orange*—Chatham, add'l, 3; Madison, 8 79; Morristown 1st, 100; Morristown South St., 211 73; Mt. Olive, 11; Orange 1st Ger., 10; South Orange, 22 91; Summit Central, 25. *Newark*—Newark 2d, 11 20; Newark 2d Ger., 10; Newark Wickliffe, 20. *New Brunswick*—Dayton, 8 70; New Brunswick 1st, 33 83; Trenton 3d (incl. 8 76 from sab-sch.), 100; Trenton Prospect St., 49 77. *Newton*—Hackettstown, 50.

NEW YORK.—*Albany*—Princetown, 10 62. *Binghamton*—Marathon 1st, 7; Nineveh, 30 76. *Brooklyn*—Brooklyn 2d, 128 61; Brooklyn Classon Ave., 23; Brooklyn Duryea, 32; Brooklyn Lafayette Ave., 481 18; Brooklyn Peace, 10; Brooklyn Throop Ave., add'l, 5. *Buffalo*—Buffalo Covenant, 2. *Champlain*—Keesville, 15 57; Plattsburg 1st, 35 79. *Chemung*—Southport, 11. *Columbia*—Ancram Lead Mines, 1. *Geneva*—Canandaigua 1st, 7; Penn Yan 1st, 32. *Hudson*—Good Will, 2 43; Otisville, 3 50; Ramapo, 21; Ridgebury, 1 50; Scotchtown, 10; Unionville, 6. *Long Island*—Greenport, 18 50; Moriches, 4 60; West Hampton, 25. *Lynn*—Galen, 13; Junius, 5; Wolcott 1st, 6 65. *Nassau*—Northport, 16; Woodhaven, 5. *New York*—New York 4th, 171 63; New York 18th St., 48; New York North, 108 50; New York University Place, 1071 64; West Farms, 4 82. *Niagara*—Lyndonville, 8; Medina, 12 74. *North River*—Newburg Union, 25. *Rochester*—Dansville 1st, 25 32; Rochester 1st, 50; Rochester Central, 42 67; Webster, 9. *St. Lawrence*—Gouverneur, 12 32; Theresa, 9 93. *Syracuse*—Fayetteville, 5; Syracuse Park, 40. *Troy*—Schaghticoke, 21; Troy 2d, 147 97; Troy Woodside, 10; Waterford 1st, 7 42. *Utica*—Clinton, 115; Rome 1st, 15 71; Sauquoit, 9 43. *Westchester*—Yonkers 1st, 176 99.

NORTH DAKOTA.—*Pembina*—Bathgate, 2 25; Pembina, 8 50.

OHIO.—*Bellefontaine*—Bellefontaine 1st, 2 91; Spring Hills, 1 23; West Liberty, 79 cts. *Chillicothe*—Mt. Pleasant, 3 34; Waverly, 25. *Cincinnati*—Cincinnati Central, 43 70; College Hill, 15 61; Lebanon 1st, 19; Williamsburg, 2; Younging sab-sch., 25. *Cleveland*—Cleveland 1st, 160 93; Cleveland Case Ave., 8; Orwell, 3. *Columbus*—Circleville 1st, 16 32; Columbus Broad St., 5 50; Lancaster 1st, 3 65; London, 7. *Dayton*—Dayton Park, 13 83; Seven Mile, 7 35. *Huron*—Sandusky 1st, 17 83. *Lima*—Lima 1st, 15; Ottawa 1st, 3. *Mahoning*—Hanover, 3; Middle Sandy, 6; Youngstown 1st, 72 01. *Marion*—Iberia, 3. *Maumee*—Antwerp sab-sch., 14 40. *Portsmouth*—Feesburg, 2. *St. Clairsville*—Nottingham, 21 62. *Wooster*—Clear Fork, 3 50; Congress, 4; Creston, 6 98; Hopewell, 22; Jackson, 13; Wayne, 6 18; Wooster 1st (8 42 from sab-sch.), 38 03. *Zanesville*—Granville sab-sch., 5 05; Zanesville Putnam, per H. C. Ward, 10.

PACIFIC.—*Benicia*—Santa Rosa, 20. *Los Angeles*—Arlington, 102 80; Glendale, 8 53; San Diego 1st, 7 30. *Sacramento*—Colusa, 5. *San Francisco*—San Francisco 1st, 240.

PENNSYLVANIA.—*Allegheny*—Pine Creek 1st, 3; Springdale, 3. *Blairsville*—Blairsville, 33 50; Fairfield, 5 40; Laird, 4; Murrysville, 9. *Butler*—Buffalo, 9; Muddy Creek, 2 50; North Washington, 4; Summit, 4; Sunbury, 13 07; Unionville, 2 82. *Carlisle*—Gettysburg, 50 25; Harrisburg Pine St., 400; McConnellsburg, 3; Upper Fagg Valley, 5. *Chester*—Darby Borough sab-sch., 10 65; Fagg's Manor, 30; Penningtonville, 10. *Clarion*—Bethesda, 5; Callensburg, 6; Concord, 3; Oil City 2d, 6. *Erie*—Erie Park, 100. *Huntingdon*—Bedford, 16; Fruit Hill, 12; Hollidaysburg 1st, 4 24, sab-sch., 45 66; Mt. Union, 11; Sinking Valley, 10. *Kittanning*—Currie's Run, 28; Elderton, 9; Srader's Grove, 14. *Lackawanna*—Bennett, 2; Harmony, 42; Scranton Washburn St. and sab-sch., 54 79; Wilkesbarre 1st, 406 44; Wysox,

8. *Lehigh*—Allentown, 37 49; Allen Township, 10; Easton 1st, 38; Reading 1st, 50 19. *Northumberland*—Berwick, 4; Bloomsburg 1st, 67; Muncy 1st, 7; Shiloh, 7. *Philadelphia*—Philadelphia 1st, 264 69; Philadelphia 1st African, 2 50; Philadelphia Mariner's, 8 58; Philadelphia South, 15; Philadelphia Tabernacle sab-sch., 37 42; Philadelphia Walnut St. sab-sch., 36 05. *Philadelphia Central*—Philadelphia Alexander, 21 15; Philadelphia Kensington 1st, 101 28; Philadelphia Olivet, 24 20. *Philadelphia North*—Bridesburg, 15; Chestnut Hill, 130 59; Germantown 2d, 18 54; Norristown Central, 64 34; Pottstown 1st, 18 52. *Pittsburgh*—Bethel, 34; Chartiers, 4 55; Fairview, 4; North Branch, 1; Pittsburgh East Liberty, 56; Sharon, 15; Swissvale, 78 50; Valley, 7 47. *Shenango*—Mahoning (a member), 8; Mt. Pleasant, 12; New Castle 2d, 10; Sharpsville, 6. *Washington*—Claysville, 18 40; Cove, 6. *Westminster*—Columbia, 30 42; Lebanon 4th st., 50. *West Virginia*—Terra Alta, 10. **TENNESSEE.**—*Kingston*—Grassy Cove, 2 50. **UTAH.**—*Montana*—Bozeman, 10 35; Deer Lodge, 14 90.

WISCONSIN.—*Chippewa*—Dorchester, 1. *Lake Superior*—Marinette Pioneer, 25. *Madison*—Fancy Creek, 3; Madison 1st, 25; Prairie du Sac, 17 79; Richland Centre, 5. *Milwaukee*—Cedar Grove W. M. Soc., 5. *Winnebago*—Auburndale 1st, 5.

From the churches..... \$9,907 94

FROM INDIVIDUALS.

Rev. H. T. Scholl, N. Y., 7; Mr. and Mrs. W. T. Edwards, O., 10; Cash, Pa., 20; Mrs. Eliza R. Hale, Pa., 20; W. M. Findley, M.D., Pa., 10; M. R. Alexander, Pa., 10; Mrs. C. C. Sinclair, Pa., 100; Joseph C. Platt, N. Y., 100; S. W. C. and G. P. C. D. C., 10; Mary D. Strong, Pa., 5; D. Watt, Pa., 100; Anonymous, Pa., 2; A friend, N. Y., 5; A Lansingburg friend, 10; Rev. S. J. M. Eaton, D.D., Pa., 8; From Sarah, Pa., 10; Mrs. J. B. Worth, Ill., 1; Sarah E. Aman, Pa., 10; Hapland, Ill., 100; Rev. C. L. Young, N. J., 5; John Kiscock, N. Y., 10; Anna K. Pomroy, Pa., 100; Zeph. Chas. Felt, Iowa, 50; Miss Agnes J. Baird, N. Y., 5; Mrs. Mary C. Allen, N. J., 15; Mr. and Mrs. L. L. Radcliffe, Pa., 5; Wm. M. Gordon, Pa., 10; Mr. and Mrs. Ira Barton, Dak., 2; Miss Anna S. Eells, Pa., 20; Friend of the cause, N. J., 10; Miss Anna E. Russell, Ill., 3; From a friend, Phila., 100; Mrs. A. M. Barnes, Phila., 3; M. Pa., 20; Mrs. M. Skoy, Cal., 2 50; Mr. and Mrs. G. W. Skoy, Cal., 2 50; Dr. A. Marcy, N. J., 3; W. A. Douglass, Ill., 185; Robert A. Young, Mo., 10; Friend, in memory of Rev. G. G. Brundige, 15; R. M. Olyphant, N. Y., 100; From a pastor, N. Y., 1; Rev. Wm. T. Doubleday, N. Y., 10; Mrs. Henry E. Parsons, O., 50; Mrs. Grizelda Campbell, Ky., 50; Friend in Lancaster, O., 5; Mrs. J. A. Robbins, N. J., 5; Ellen Strong, N. Y., 5; Miss A. S. Hawn, Pa., 5; Miss Annie Wain, Pa., 100; Mrs. E. M. Maxwell, N. Y., 200; Mrs. A. H. Kellogg, Wis., 10; Rev. Stephen Torrey, Pa., 300; Cash, Pa., 25; George Wiggan, 25; Mrs. Wm. R. Post, N. Y., 10; E. M. S., Phila., 2; Anonymous, 10; J. P. Jones, W. Va., 15; Anonymous, Wilkesbarre, Pa., 10; J. H. Shumaker, Ph.D., 10; Mrs. M. D. Ward, N. J., 2; Maria L. Robert, N. Y., 20; A. C. G., Dak., 5; M. E. O., Ohio, 10; Miss L. Ida Lloyd, N. Y., 1; Joseph C. Platt, N. Y., 50; Frank Graham, N. Y., 10; Mrs. D. W. McClung, O., 5; Mrs. Harrison, O., 5; Mrs. E. J. Burghardt, D. C., 5; R. M. Olyphant, Jr., 25; R. E. M., 5; Mrs. J. H. Gill, O., 5; Rev. H. N. Bissell, Mich., 5; Mrs. Mary Tate and mother, Ind., 5; Mrs. Susan Roots, Ind., 10; Mrs. S. H. Calhoun, Mass., 12; Rev. N. L. Lord, Ind., 1; Miss Janetta Packer, Ind., 1; Miss Jennie Keefer, Pa., 5; Mrs. Samuel Zug, Mich., 5; Mrs. Peyton Harrison, Md., 50; Rev. Wm. Sissons and children, 2 05; Miss J. B. McCartee, N. Y., 2; Lockport, N. Y., 10; Mrs. Jane L. Park, Pa., 5; R. L. and Mary M. Park, Pa., 10; A minister's widow, 10; C., Pa., 6; For continued health, 15; Rev. J. Patch, 4.

Interest from Permanent Fund..... 2,642 50

Total for current fund..... \$14,918 49

PERMANENT FUND.

(Interest only used.)

Legacy of Mrs. Barbara Shutter, late of St. Paul, Minn..... 100 00

Total receipts for December, 1888..... \$15,018 49

Total for current fund since April 1, 1888..... \$78,554 40

W. W. HEBERTON, Treasurer.

RECEIPTS FOR SABBATH-SCHOOL WORK, DECEMBER, 1888.

ATLANTIC.—*Atlantic*—James' Island sab-sch., 4 87. *Fairfield*—Nazareth sab-sch., 3. *Yadkin*—Winston, 1 56. 9 43
BALTIMORE.—*Baltimore*—Bel Air, 5. *New Castle*—Manokin sab-sch., 14 15. *Washington City*—Washington 1st sab-sch., 3 71. 22 86
COLORADO.—*Boulder*—Valmont, 10 cts. *Pueblo*—Pueblo, 4 94; *Las Animas*, 7 80. 12 84
DAKOTA.—*Southern Dakota*—Scotland ch. and sab-sch., 8 00
ILLINOIS.—*Alton*—Salem Ger., 4 50; Woodburn Ger., 5; Zion Ger., 4. *Bloomington*—Chenosa, 2 21; Wellington, 2. *Oniro*—Carbondale sab-sch., 4; Cartersville, 1 25; Enfield, 5 62. *Chicago*—Chicago 2d, 24; Chicago 4th, 92 53. *Freeport*—Cedarville, 4; Freeport 1st, 20; Galena Ger., 2. *Peoria*—Peoria 2d sab-sch., 13 62. *Rock River*—Aledo, 1 50. *Schuyler*—Kirkwood, 4. *Springfield*—Brush Creek, 3 25; Petersburg, 4 65. 198 13
INDIANA.—*Crawfordsville*—Bethel, 2; Covington 1st sab-sch., 2; Veedersburg sab-sch., 1 55; Waveland sab-sch., 14 50. *Fort Wayne*—Ossian, 2 51. *Indianapolis*—Indianapolis Memorial, 12 66. *Muncie*—Wabash, 75 cts. *New Albany*—Oak Grove, 1 40. 37 37
IOWA.—*Council Bluffs*—Griswold, 5. *Des Moines*—Allerton, 5 10; Lucas, 2 70. *Fort Dodge*—Dedham, 1. *Iowa*—Birmingham sab-sch., 6. *Iowa City*—Washington, 1 23. 21 03
KANSAS.—*Larned*—Garden City, 10; Leesburg, 1 82. *Nes-oshio*—Cherokee, 7 34. 19 16
KENTUCKY.—*Louisville*—Louisville Central, 25 18
MICHIGAN.—*Detroit*—Detroit Fort St., 73 91; Detroit Westminster, 7 16. *Kalamazoo*—Kalamazoo North, 2. *Lansing*—Brooklyn sab-sch., 10 15. *Monroe*—Adrian, 17 50. 110 72
MINNESOTA.—*Mankato*—Currie, 36 cts. *St. Paul*—Howard, 3; Minneapolis 5th, 5. 8 36
MISSOURI.—*Osage*—Clinton, 2 60. *Ozark*—Ozark Prairie, 1 25. *Palmyra*—Moberly sab-sch., 6. *Platte*—St. Joseph Westminster (sab-sch., 3), 15. 24 85
NEBRASKA.—*Kearney*—Fullerton sab-sch., 7 82; Kearney, 45 cts. 8 27
NEW JERSEY.—*Elizabeth*—Elizabeth Westminster, 127 81; Roselle, 4 02. *Jersey City*—Jersey City Westminster sab-sch., 18; Passaic sab-sch., 8 79. *Monmouth*—Whiting and Shamong, 1 27. *Morris and Orange*—Madison, 2 93; Mendham 2d, 14; South Orange, 7 31. *Newark*—Montclair, 59 12; Newark 1st, 53 15; Newark 2d, 11 20. *New Brunswick*—Dayton, 2 90; New Brunswick 1st, 25 73; Pennington, 18 71. *Newton*—Hackettstown, 15. *West Jersey*—Cape Island, 19. 383 94
NEW YORK.—*Boston*—Antrim, 17; Lawrence Ger., 8 35; Londonderry, 3 40. *Brooklyn*—Brooklyn Classon Ave., 10. *Buffalo*—Buffalo Calvary sab-sch., 25; Buffalo Central, 9 16; Buffalo Covenant, 2. *Cayuga*—Auburn Central, 9 08. *Champlain*—Au Sable Forks and Black Brook, 17 55; Beekmantown, 6 75; Keeseville, 8 23. *Columbia*—Durham 1st sab-sch., 5 25. *Hudson*—Good Will, 81 cts.; Ramapo, 9; Ridgebury, 50 cts.; Scotchtown, 5; Washingtonville 1st sab-sch., 6 25. *Long Island*—Greenport, 7; Moriches, 1 50. *Nassau*—Babylon, 9 26. *New York*—New York 13th St., 36; New York Hope Chapel sab-sch., 25; New York West Farms, 1. *North River*—Little Britain, 4; Pleasant Valley, 6 25. *Osage*—East Springfield, 5; Gilbertville sab-sch., 18 58. *Rochester*—Mendon, 4 20; Rochester Central, 17 06. *St. Lawrence*—Oswegatchie 2d (sab-sch., 5), 10; Watertown 1st sab-sch., 17 90. *Seaben*—Bath, 40; Jasper sab-sch., 11 25. *Syracuse*—Fayetteville, 4 36. *Troy*—Waterford, 3 72. *Westchester*—Greenburg sab-sch., 25; Southeast sab-sch., 10 85; Yonkers 1st, 23 64. 424 90

NORTH DAKOTA.—*Pembina*—Bathgate, 75
OHIO.—*Bellefontaine*—Bellefontaine, 97 cts.; Spring Hills, 41 cts.; West Liberty, 26 cts. *Chillicothe*—Waverly, 5. *Cincinnati*—Cincinnati 7th sab-sch., 25; College Hill, 15 80; Hartwell sab-sch., 5 33. *Cleveland*—Cleveland 1st, 20 31; Cleveland Case Ave., 6. *Columbus*—Lancaster, 3 46. *Dayton*—South Charleston sab-sch., 1 80. *Huron*—Norwalk sab-sch., 6 79; Tiffin, 7 82. *Lima*—Lima, 5. *Maumee*—Bryan, 11 06. *St. Clairsville*—Powhatan, 3. 118 01
PACIFIC.—*Benicia*—Fulton, 4. *Los Angeles*—Arlington, 29 45. *Sacramento*—Elko, 4 40. 37 85
PENNSYLVANIA.—*Allegheny*—Cross Roads, 8 32; Industry sab-sch., 5; Pine Creek 2d, 4. *Blairsville*—Greensburg, 40 21; Laird, 5; Murrysville, 3. *Butler*—Amity, 4; Prospect, 2 72. *Carlisle*—Millerstown sab-sch., 16 11. *Chester*—Fagg's Manor, 17. *Clarion*—Oil City 2d, 2. *Kittanning*—Appleby Manor, 9 27. *Lackawanna*—Hopedale, 22 70; Scranton Washburn St., 13. *Lehigh*—Mountain, 2. *Northumberland*—Berwick sab-sch., 8; Great Island, 22. *Philadelphia*—Philadelphia 1st, 128 21; Philadelphia Walnut St., 62 22. *Philadelphia Central*—Philadelphia Kensington 1st, 106 25; Philadelphia Richmond sab-sch., 6 45. *Philadelphia North*—Bridgesboro, 6; Falls of Schuylkill, 28; Mt. Airy (sab-sch., 3 88), 15 07; Norristown Central, 6 72. *Pittsburgh*—Bethel, 38; Chartiers, 1 55; Fairview, 4; Pittsburgh 6th, 25; Pittsburgh East Liberty, 14. *Shenango*—Enon sab-sch., 3 80; Sharpville, 8 70. *Washington*—Mill Creek, 6. *Westminster*—Pequea, 4. 648 31
UTAH.—*Montana*—Bozeman, 7 50; Butte sab-sch., 33 81. 41 31
WISCONSIN.—*Chippewa*—Hudson, 9 68. *Wanabeago*—Nelsonville sab-sch., 1 45. 11 13

From the churches, December, 1888..... \$1,788 74
From the Sabbath-schools, December, 1888..... 383 66

Total from churches and Sabbath-schools, December, 1888..... \$2,172 40

MISCELLANEOUS.

Mrs. Jane B. Worth, Tallula, Ill., 1; S. A. Pitts, Milton, S. C., 25 cts.; West Side sab-sch., Iowa, 75 cts.; John C. Wilson, New York city, 260; M. K. Walker, Liberty, Neb., 50 cts.; Hungerford sab-sch., Wis., 1 07; Kick Bush sab-sch., Wis., 50 cts.; Danbury sab-sch., Neb., 2 08; Lebanon sab-sch., Neb., 1 85; Sacramento sab-sch., Neb., 1 20; Canon sab-sch., Neb., 1 10; Creighton sab-sch., Mo., 1 17; Greenwood sab-sch., Mo., 1 34; Tabor sab-sch., Tenn., 25 cts.; Ellinwood sab-sch., Kan., 1; E. E. Saunders, Fargo, Dak., 5; Wm. M. Findley, Altoona, Pa., 5; Evergreen sab-sch., Norway, Dak., 1 83; Geo. Wiggan, Esq., Germantown, Pa., 25; Sarah E. Aman, Allegheny, Pa., 10; An orphan, Volga, Dak., 2; John P. Jones, Terra Alta, W. Va., 10; Mary Welch, 5; Mrs. Jane L. Park, Thompsonville, Pa., 5; Interest, J. C. Green Fund, 52 50; "C. Penna," 1; "For continued health," 10..... 396 34

Total receipts December, 1888..... \$2,568 74
Previously acknowledged..... 53,023 29

Total contributions since April 1, 1888..... \$55,592 03

C. T. McMULLIN, Treasurer,
1334 Chestnut St., Philadelphia, Pa.

CONTRIBUTIONS FOR SYNODICAL HOME MISSIONS

WITHIN THE SYNOD OF NEW JERSEY, FROM OCTOBER 1, 1888, TO JANUARY 1, 1889.

Elizabeth—Basking Ridge, 70; Pluckamin, 9; Rahway Ger., 2; Springfield, 30. 111 00
Jersey City—Bergen, 78; Garfield, 3 76; Hackensack, 7; Jersey City Westminster sab-sch., 12 94; Kingsland, 2 35; Passaic sab-sch., 11 49; Paterson Broadway Ger., 12; Rutherford, 21 89; Tenafly, 10. 154 43
Monmouth—Holmanville, 8 72; Matawan, 40; Oceanic, 14; Tennent, 63. 125 72
Morris and Orange—East Orange 1st, 69 16; Morris Plains, 8 25; Orange 1st, 125; Orange Central, 100; Parsippany, 12; South Orange, 51. 865 41
Newark—Newark Central, 89 32; Newark Memorial, 25 50; Newark Park, 75; Newark South Park, 73 93; Newark Woodside, 5. 268 75

New Brunswick—Dayton, 10; Dutch Neck, 40; Princeton Witherspoon St., 2; Trenton 3d, 170; Trenton 4th, 47 80; Trenton Prospect St., 97 06. 366 56
Newton—Beattystown, 4; Greenwich, 10; Hackettstown, 100; Mansfield 2d, 5; Oxford 1st (Belvidere), 8; Stanhope, 5. 132 60
West Jersey—Absecon sab-sch., 2 80, mission band, 2 20; Cedarville 1st, 14 75; Gloucester City, 6; Greenwich sab-sch., 30; Woodbury, 19 17. 74 92

Received in three months..... \$1599 09

ELMER EWING GREEN, Treasurer,
P. O. Box 133, Trenton, N. J.

THE CHURCH AT HOME AND ABROAD.

APRIL, 1889.



MARY ALLEN SEMINARY.

Gladly do we give the opening pages of this number to a lucid and instructive account of the origin, progress and prospects of a most hopeful educational enterprise. It has been written, at our request, by Mrs. C. E. Coulter, General Secretary of the Woman's Executive Committee of Home Missions, Freedmen's Department. The memorial re-

lations of this new institution to one of the useful and beloved women of our church who have lately been removed from our sight, and "whose works do follow them," will assure it an attentive reading, and many intelligent women and men will warmly and thankfully assent to the appreciative words which are written of her. The joy which

all these and thousands more who never saw her will feel in the providential favor and the generous human co-operation which are giving such marked success to this enterprise, is a joy in which it is not unreasonable nor unscriptural to believe that Mrs. Allen shares, as the joy of her Lord.

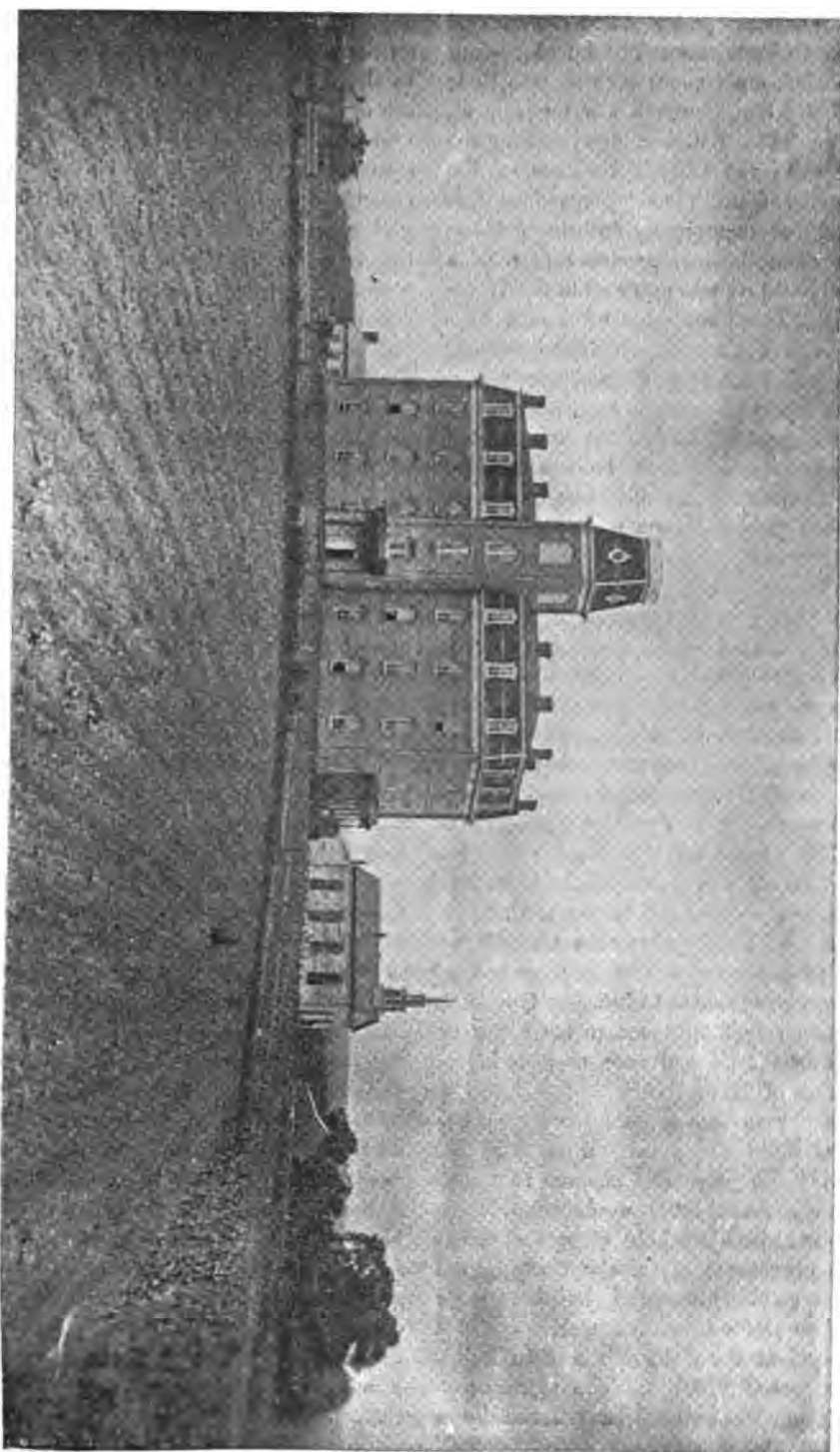
The importance of Christianizing the rapidly-increasing Negro population of Texas, and the deplorable condition of so vast a number of ignorant, helpless women of that race, and the fact that in all the state the Presbyterian Church had no work for the Negroes, took such a hold upon the mind of Mrs. R. H. Allen that she felt something must be done. She thought and planned and prayed and brought the subject before others, urging the establishment of such a school as Scotia somewhere in that great state. The Board of Missions for Freedmen encouraged her in her efforts, and the Corresponding Secretary of the Board wrote to the Superintendent of Public Instruction in Texas in regard to location, etc. The letter to this officer was published in several county papers of the state, and called forth a large number of letters from southern gentlemen of position commending the enterprise and offering suggestions as to promising points for the location of such a school. Among the places suggested was Crockett, Houston county, which combined many advantages, not the least of which was the cordial approval and frankly-promised moral support of the pastor of the southern Presbyterian church and his people. At a public meeting of the citizens the following resolution was adopted:

"Resolved, By the people assembled in the court-house in Crockett, on the 6th day of October, 1885, that it is the sense of this meeting that our people will welcome all proper means employed to benefit and elevate our colored fellow citizens; and to this end they approve of the proposition to build a colored female college near this place, and feel assured that it will redound to the welfare of all, and will welcome the location of the proposed college at this place."

Some gentlemen present agreed to donate ten acres of ground about half a mile north of the town as a site for the proposed building. In the meantime Mrs. Allen, feeling confident that the school would be established somewhere in the state, was actively employed in raising funds for its support. She was unwearied in the use of her pen as well as in personal appeals to presbyterial and synodical societies. As the result of her efforts that summer and fall, she received permanent pledges for teachers' salaries of \$1600, also \$180 for scholarships, \$470 for furnishing rooms and \$250 for the rent of a house until suitable buildings could be erected. In view of these things the Board at its meeting November 16, 1885, decided to establish the school at Crockett, and Rev. J. B. Smith, of Monticello, Ind., was elected president of the proposed institution, and his wife and Miss Margaret Bolles were also elected teachers. Mr. Smith was requested to make arrangements to open school as soon as possible. Mrs. Allen at once prepared and issued a leaflet, "Our Texas Boarding-school for Colored Girls," giving a history of what had been done, and clearly setting forth its needs and appealing to Christian women for help. She closed the leaflet with these words: "This is a critical time in the history of this race. They are impressible now, as they will not be a few years hence. Oh, who is wise to understand these things, and help us seize the golden opportunity for Christ and his cause?" This was the last public appeal she ever made for Negro women.

The school opened the 13th of January, 1886, with one scholar in a house rented temporarily; but before two months it was found to be too small for the comfortable accommodation of the school. In January Mrs. Allen was laid aside from active work, but on her dying bed, in great bodily suffering, she talked of and prayed for this school, the child of her own heart and brain. As long as physical strength lasted she listened eagerly to the tidings that came from it.

On the 3d of March, 1886, Mrs. Allen entered into rest, but her works do follow her. The Board immediately after her death



named the school "Mary Allen Seminary." The Ladies' Committee at Pittsburgh, feeling that the work must go on even though their leader had fallen, issued a stirring appeal, written by Mrs. Kumler, president of the committee, to the Christian sisters of the Presbyterian Church to "perpetuate this work and her memory by building a house for this school." The proposed plan of a memorial building was reported to the Woman's Executive Committee of Home Missions at New York, and the following letter was received from Mrs. Haines, who was so soon afterwards called to her reward:

"The Woman's Executive Committee of Home Missions does not hold a regular meeting in time to give official endorsement to the plan proposed for a memorial to our beloved secretary, Mrs. R. H. Allen, but I have consulted several of its leading members, and they join with me in earnest desire that this Texas school for colored girls may long recall to heart and mind the lovely earnestness with which our sister, now 'passed into the skies' (in addition to thrilling words for other missions in the South), pleaded in an especial manner for its establishment. We consider the Freedmen's Department an important and integral part of our work, and while there are many objects depending, under God, upon the women of the Presbyterian Church, he yet has placed great power in their hands, and they are well able to build at Crockett, Texas, this new monument to his glory, to the good of the colored race, as also in remembrance of Mary Allen."

In answer to this appeal money for the memorial building flowed into the treasury, and Mr. Smith proceeded at once to build. At times it seemed the work would have to be suspended, but help always came in time to prevent this. The cut shows the result—a good substantial building, well adapted to the wants of the school, and a neat chapel at the right of the main building, at a cost of \$20,000. The picture represents it in its newness, unrelieved by a

grove of pines that grow a little lower down on the gentle slope whose summit is crowned by the Mary Allen Seminary. The grounds are now tastefully laid out and flowers and vines render them quite attractive. A benevolent northern gentleman and his wife have given the seminary 300 acres of land, thus giving ample room for healthful exercise of the pupils, as well as ground for the cultivation of vegetables, etc., thus lessening the expense of boarding.

Not only has money been cheerfully given for this building, but sufficient scholarships have come in to meet the needs. Scholars also have crowded in until the large building has already grown too small. To meet this want, Hon. James McMillen of Detroit, Michigan, has given \$16,000 to add a wing to the main building as a memorial to his daughter Grace. A memorial more lasting than marble, for it touches the lives and eternal welfare of those who mould the future of a *race*. Other teachers have been added, all of whose salaries have been pledged by societies.

Thus in a wonderful manner has God prospered this school. While our hearts were filled with gratitude as we saw the money given, "In His Name," to erect this memorial building, and were filled with thankfulness as pupils crowded its halls, still we felt that something more was wanted—the "sinews and the flesh" were there, but there was "no breath in them." We could only cry, "Come from the four winds, O breath, and breathe upon these slain, that they may live." And even while we cry word comes from the seminary that a deep religious interest is pervading the school and that more than forty girls have attended a conference meeting seeking the Saviour. Let all who feel an interest in this school and in the race pray earnestly that the good work may go on, until not only the one hundred and forty boarders there collected, but also the day scholars, may know the truth which alone can make them free.

MARYVILLE COLLEGE at Maryville, Tennessee, was the subject of an interesting communication in our December number (1888) which many of our readers will remember. The writer of that article said, "The college at present has no president."

Since then the trustees have unanimously elected to that office Rev. S. W. Boardman, D.D., of Stanhope, N. J. After a visit to the college and much prayerful deliberation and consultation, he is convinced that the call to that position is from the Lord, and he will ask his people and presbytery to release him from his present charge in order to his acceptance of it.

An interesting account of Dr. Boardman's visit comes to us from one of the professors. He says:

Dr. Boardman arrived here on February 7 and left on the 25th. His visit was a complete success in every respect. Our plan had been to have him hold a series of meetings in College Chapel. On Tuesday evening we held our weekly prayer-meeting and Dr. Boardman addressed us. On Wednesday evening we met and set to work in earnest. Deep interest was manifested at once and many asked Christians to pray for them. We held meetings every evening till Sabbath evening, February 24. During these twelve evenings fifty persons were hopefully converted. Nearly all of them are students. Of the two hundred and sixty-seven students here all are Christians except twenty. This is the smallest percentage of unconverted persons in the college that I have ever known.

We can hardly imagine a more happy or hopeful introduction to a new field of labor than that which Dr. Boardman has thus enjoyed.

In our May number our readers may expect a handsome picture of the Ministers' Home at Amboy, N. J., and also that the subject of ministerial relief will have more than its usual space and prominence. In

expectation of this, Dr. Cattell postpones what he had prepared for this number; but he may be sure that his venerable and beloved wards are not forgotten by the readers of *THE CHURCH AT HOME AND ABROAD*, to whom none of its pages are more precious than those which remind them of the aged men and the bereaved women and children for whose comfort it is the object of that agency of the church to provide.

Rev. Sir Matteo Prochet still permits us to expect from his pen articles giving account of the work of the gospel in Italy, but the pressure of other duties compelling him to postpone this, he has sent us a heartfelt tribute to his compatriot, Gavazzi, lately deceased. He chooses to subscribe his interesting article, not with his personal name, but with a *nom de plume*, suggested no doubt by his patriotic feeling. Our American readers will appreciate this feeling in one whose patriotism has so much to nourish it in the ancient history and so much to encourage it in the recent history of his country. They will notice also the intensity of patriotism in the illustrious subject of his sketch, who wished above all to be remembered as a *Christian patriot*. We sympathize also with our distinguished correspondent's regret that Gavazzi's eloquence did not so powerfully attract or move his countrymen when he spoke for Christ and his gospel as when he spoke for Italy and liberty. No doubt it is Christ and his truth which alone can make souls and nations free. The gospel so preached and so received as to free men's souls from the bondage of sin makes men of them whom tyrants cannot long continue to enslave. But if any seek from the gospel political liberation without feeling their need of spiritual salvation, they are not likely to find even that lower result assured to them. Let us earnestly pray

that the gospel may be so preached in Italy and so energized by the Holy Spirit filling the hearts of preachers and hearers that the kingdom of God shall indeed come within them—"righteousness and peace and joy in the Holy Spirit." Thus "seeking first the kingdom of God and his righteousness," history and Scripture unite to assure them that then all things shall be added unto them which tend to the liberty and happiness of their country.

Mrs. M. T. True wrote to us from Tokyo, Japan, February 5, 1889, as follows:

It will interest you to know that the day of prayer for schools and colleges is being more generally observed year by year in Japan. On that day this year, prayer-meetings were held in a number of schools, and in one church at least there was a most interesting audience to listen to a very stirring and effective sermon preached by Rev. Mr. Tamura. I could but wish, as I looked over that gathering of young people, that our friends at home could see it also. At least five hundred persons, with very few exceptions students, gave most earnest attention to the whole service. No notice had been given except in one church and in the three schools of our mission here in Tokyo, and as these are so far from the church and as other meetings had been previously arranged, they were not largely represented. The audience was mainly composed of students from the university and its various colleges. A number of these young men are members of Mr. Tamura's church, and they had invited their friends. It was indeed a cheering sight.

We hope for great blessings in answer to the prayers of friends in America, for we are assured that the eyes and hearts of all who pray for the spread of the blessed gospel are turned toward this empire, and largely toward the young people in the schools, who are to have a powerful influence in the near future.

Just now excitement is at a white heat

because but a week remains until the long-promised constitution is to be promulgated. People are gathering here from all parts of the empire in order to be at hand on the 11th, as that will be a day long to be remembered. It is not likely that any great change in the political world will be observed when that event takes place, but it is something to become a recognized force in one's own country.

As Mrs. True anticipated, that great event for Japan has taken place quietly, silently. There is no tumult of revolution. Noiselessly an empire has passed the line which divides autocratic from representative government. So noiselessly each day does the sun cross the celestial meridian, but from the moment of that crossing the shadows all fall the other way.

More than the usual number of pages are occupied in this number with the *Receipts* of the different boards. This has resulted from the fact that the receipts for home missions since March, 1888, have not been reported to us for monthly publication; but the receipts for the ten months (April 1, 1888, to January 31, 1889) are reported together in this number. We are officially informed that the monthly reports are now resumed, by vote of the Board of Home Missions, and will be continued regularly hereafter in the same manner in which all the other treasurers have sent their reports. We are glad of this, as it will not only be much more convenient for us and our printers, but doubtless more acceptable to our readers, several of whom have expressed dissatisfaction with the absence of the monthly reports from our pages.

A misleading statement on this subject has been publicly made, which we take this occasion to correct.

The New York *Independent*, in its issue of January 10, stated that "the trustees of

the Board of Home Missions have withdrawn their receipts (for which they pay as an advertisement), because the magazine will not publish them until they are three months old."

Any reader may see that this number contains the receipts of all the boards for the month of January. These could not be sent us until the month of January had passed and the treasurers or their clerks could copy them from their books and forward them to us. The last of them reached us on February 19. This (April) number is issued March 20, and will be read on the Pacific coast before April begins. In order to be ready for the mail by March 20, its six sheets of sixteen pages and one half sheet of eight pages must needs go to the electrotyper early in March—the last of them not later than March 9.

Ordinarily the treasurers are able to send their manuscripts so that they reach us before the ninth day of the month; but, with the best possible expediting, they cannot be received, printed, sent back for correction, corrected and returned before that time. That, however, is not half of "*three months*" before the magazine is issued.

If the *Independent* needed to give information on this subject to its readers, we cannot help wishing that it had obtained accurate information.

The article in the *Independent* surprised us in another respect. It was mainly a discussion of the question whether it will be wise for the Congregationalists to consolidate the several magazines which represent their church work into one, as the Presbyterians have done. We have been aware that they were considering this question, and we have answered frankly the inquiries which some of them have courteously addressed to us in regard to our Presbyterian experience. The *Independent* informs us that, on this subject, "at the last meeting

of the Congregational State Association of Connecticut, two reports came from the committee, the majority report opposing consolidation and the minority report favoring it. After some discussion the minority report was adopted." Then follows an extract from the *Andover Review*, in opposition to the view which has thus prevailed in the Association of Connecticut. In that article our General Assembly's consolidation of its three magazines into one—THE CHURCH AT HOME AND ABROAD—is called an "*inauspicious assassination*." We do not accuse this writer of discourtesy, but we will say that if the proprietors of the *Missionary Herald*, the *Home Missionary* and the *American Missionary*, or any Congregational representative body having the unquestioned right to control them, should decide to unite them in one larger magazine to represent and serve all "the benevolent societies" of that denomination, it would not be in accordance with our idea of courtesy for us to speak of that proceeding as an *assassination*.

The *Independent's* earnestness of opposition to what it seems to regard as an "inauspicious" tendency in the Congregational denomination moves it to say some other things which we cannot think just. This, for example: "We do know that the officers of the boards are as much dissatisfied as ever." This and the general tone of the article seem to us well calculated to make the impression that our brethren in those important positions hold an attitude toward the magazine which their church has made the official organ of their communication with the people, which neither they nor the church could regard as consistent with official loyalty.

We feel called upon to defend those brethren from such an imputation by testifying, as most unequivocally we do, that they have all given us emphatic assurance of their desire and purpose to do all in their power

to promote the success of this magazine. This is to be the more highly appreciated inasmuch as some of them frankly dissented from the decision of the General Assembly which established **THE CHURCH AT HOME AND ABROAD**. In loyally yielding to that decision they gave up the antecedent magazines into which they had put much earnest and faithful labor, and for which they naturally had a parental love. We have always felt a brotherly sympathy with them in respect to that sacrifice. We have no reason to believe, and we do not believe, that any one of them would now vote to discontinue **THE CHURCH AT HOME AND ABROAD** and to resume the separate publication of the magazines which were united to constitute it. It has already furnished, and will yet more abundantly furnish, illustration of the maxim, "*In union is strength.*" For this it is strongly assured of the united and hearty endeavor of all the secretaries.

We have no wish to obtrude our experience upon the attention of brethren in other denominations. We have no desire to have them follow our example, until, on full observation of it, it commends itself to their deliberate judgment. But, if they choose to observe and study it, we respectfully ask their writers and editors to be careful not to make inaccurate statements, nor representations injurious to the character and standing of men holding responsible and conspicuous positions in our church.

The twentieth day of each month was fixed as the day for our issue, in order that each number might reach the subscribers before the day of the monthly concert. If we should issue each number on the first day of the month of which it bears date, it would be quite practicable for the treasurers to send us their accounts of receipts in season for insertion in the next issue. For example, the receipts for February could

reach us in the early days of March, and could appear in the April number, which would be issued April 1.

It has been suggested that it would be quite as well to do this, and to let the April number (*e. g.*) present the information, to be studied *during that month*, which should be expected to give interest to the monthly concert for May. This suggestion was lately made by one of the foreign mission secretaries. We like the suggestion, and would be glad to hear from pastors concerning it.

WOMAN'S WORK.—Upon nothing can it be more worthily or more hopefully bestowed than upon institutions like the Scotia and Mary Allen seminaries, which have been founded and are sustained for the very purpose of educating women and fitting them for Christian work among a most needy and near people. Hardly in the zenanas of India is such work more needed than in the lowly homes, easily accessible to us now, of a generation to whose ancestors home was neither hallowed nor protected. The eagerness of these girls, whose parents were slaves, to secure such education as exalts and refines and hallows womanhood, and the self-denials which they and their parents welcome for the sake of it, have been frequently illustrated in our pages and in the columns of many periodicals. They make a tender and cogent appeal to Christian hearts.

The Spirit of God is present with his gracious power in those schools. He will surely be pleased to have his work thankfully recognized by his people in all parts of our land, and is it not he who moves us to pray for its continuance? Why should that gracious work ever cease in such consecrated seats of Christian education? Was it not promised that the Comforter should *abide* with Christ's people welcoming his presence?

Many of the young women now pupils in those seminaries will soon be abroad in the land, teaching children in schools only scantily supplied with the conveniences and facilities which so abound in the schools of the North. They labor under many disadvantages and discouragements. They need wisdom and grace. They are dealing with the beginnings of educational work for a people whose past is dark and sad, and to whom the door of a great future seems opening. Has *woman's work* anywhere on earth a more hopeful opportunity?

One of the notable effects of Christianity upon the world is illustrated by the volun-

tary societies which have sprung up in all Christian communities for the *prevention or suppression of evils* which are forms or products of *sin*. Conspicuous among these is the "American Humane Association." This "consists of nine delegates from each society for the prevention of cruelty, or humane society, in America." The last annual meeting of this association was held in Toronto, Canada, in October, 1888. Its proceedings are published in a pamphlet of 54 pages. Its president is Hon. Eldridge T. Gerry, 100 East Twenty-third Street, New York; treasurer, Martin V. B. Davis, 1627 Chestnut Street, Philadelphia; secretary, Robert J. Wilkin, 141 Montague Street, Brooklyn.

THE MINISTRY OF RULING ELDERS.

The question, raised in these pages, in behalf of a ruling elder, whether he should become a preaching elder, is eliciting valuable thought on the ministry of ruling elders. One who has had large experience as a pastor, and is now officially engaged in the great work of recruiting and training for the ministry, Rev. D. W. Poor, D.D., writes as follows:

Allow me to add my testimony to that of Dr. Robinson, given in the last number of *THE CHURCH AT HOME AND ABROAD*, in regard to the possibility and the benefit of utilizing the eldership in the work of spiritual edification.

Not long after my settlement in Newark, I found that what was appointed as a prayer-meeting was virtually a lecture accompanied with prayers by some of the church members. The two or three that were capable of exhortation hesitated about obtruding themselves often upon the meeting. Accordingly I informed the session that I had resolved to absent myself for six months from the prayer-meeting, and they must be responsible for it or the church should have none.

It was heroic treatment, and proved successful. The members of the session at once assumed the conduct of the meeting in turn alphabetically. Each one prepared himself thoroughly for the service, selecting a subject and enlisting others in it. The responsibility was educational and stimulating. All tried to do their best. It pleased me to learn from time to time that the attendance was full and there was a growing freedom in prayer and speaking. At the end of six months, about the middle of the service, I quietly entered and took my seat in the rear. It was gratifying to see the interest manifested. Thenceforth I attended regularly, and for eighteen years never conducted the meeting except it might be to take the place of an elder when absent or sick. The result was that the church members, being thrown upon their own responsibility and not oppressed by the dignity of a minister in the chair, took part more generally in the exercises. The ability to address an audience was developed in all the elders, even in those more hesitant to attempt it at the first. The subjects brought forward were very various, indicating what the people were thinking about and most needed. To me they suggested

the theme of many a sermon, while at the same time I was relieved of a part of my load. And when after being detained from my church by a long illness I returned to my meeting, I found it in a most healthful condition, not having suffered in the least by my absence, but on the contrary been productive of conversions. Indeed I was made to feel that I was not of so much importance to the life and growth of the church as I thought I was. This practice proved

so beneficial that it has been kept up by my successors to this day, with the only change of enlarging the circle of those who conduct the meeting. I must add also that it led to the establishment of a mission-school sustained solely by the church members until a regular church was organized in that vicinity. My conviction is that the Presbyterian Church has a large amount of spiritual gifts done up in napkins that ought to be shaken out. The ministers must do the shaking.

THE CALL FOR YOUNG MEN.

That there are not more young men of education and ability, of humility and faith, now going forth into the world's great missionary fields, where empires are opening to the gospel light, is a marvel. We have heard much of the "two thousand" students in our colleges and other schools who have professed their "willingness" to go as missionaries. Then why do they not go?

The *Advance* thus closes a most readable article on the "grand life" of S. Wells Williams. This may recall to our readers' recollection a startling article by Bishop Thoburn in our January number, on *Recruiting Missionaries*. The difficulty of finding men for missionary fields sorely needing them, which is avowed by all boards of missions, is somewhat disappointing in view of the eclat of the "student movement" of the last few years. But let us not do injustice to our young friends. The "two thousand" or more of whom we have heard so much are in all the evangelical churches, and in all stages of educational advancement. Divide them among the churches, and the share of each is not so remarkable. Scatter each church's share along the one to seven years in which they will be in the schools, colleges and seminaries, and then make allowance for all the sifting of which Bishop Thoburn notifies us,

and we see that there is no present prospect of an excessive supply. All reasonable measures and efforts need to be diligently and prayerfully continued to augment the supply.

Have the measures employed in the convocations of students in the last few years been wholly wise? Not all of themselves have thought so. We know two men who have sailed for mission fields within a year, who took earnest part in those convocations and set a high value upon most of their proceedings, who deprecated the pressure for signatures to that paper usually called a *pledge*. We heard one of them object to it, when it was first introduced, because he foresaw that it would soon be regarded as a *pledge*, which in form it was not, but only an expression of *willingness* to be missionaries if God should open the way. Probably it is best to remember that scores and hundreds of youth are *willing* to go wherever the Lord hath need of them, who perceive no advantage in prematurely publishing that fact; and that those most forward to make such public declaration may not be the most sure ever to go.

The real use of the Interseminary Alliance is in promoting prayerful study of missions and consequent increase of interest and

intelligence concerning them, and deepening by conference and prayer the Christian experience of those who enjoy, in that form, the communion of saints. The actual de-

cision of the question of personal duty may probably be best made, and most reliably, at one's home, in one's chamber, in calm thought, alone with Christ.

PASTOR-BUILDING.

[We have lately received from Rev. W. R. Scarritt, of Marshalltown, Iowa, an interesting manuscript which we here give to our readers. It was written by his father, Russell Scarritt, more than twenty-five years ago. Mr. Scarritt, then an elder in St. Louis, Mo., wrote this manuscript in preparation for conducting a prayer-meeting in the absence of the pastor.]

The word "edify," primarily signifying to *build an edifice*, when applied to an object capable of human growth and attainment, means an intelligent and designed contribution to enhance the best estate of such an object. To edify our pastor, then, we must build him up in all usefulness and excellence. We esteem an educated ministry of great importance; and so it is. Indeed, so far as the intellect is concerned, education in the ministry is the foundation for edification; and the broader and deeper this foundation is laid, the more immovable and magnificent may be the superstructure. But we see that education—and education even with what sometimes appears to be piety—does not always ensure the preservation of a sanctifying and soul-saving Christianity. Ignorance in the ministry is not the only cause of corruption of faith in the church. We have, right about us, on the one hand learned ministers who substitute purgatory, prayers and penance for trust in the blood of Christ. On the other are those whose views of Christ scarcely rise higher than that "he went about doing good." Our ministers, in order to maintain the purity of Christian teaching and keep out those heresies that even the Holy Scriptures denominate "damnable," must not only be educated but edified—built up by their own church and people. As Christ would have us "set to our seals that

he is true," so must we "set to our seals" that the teaching of our pastor is true. If we would have him contend earnestly for the faith, we must ourselves become "epistles known and read of all men." If we would have him "thoroughly furnished unto every good work," we must let him see and feel in us such an exemplification of Christian devotion and scriptural holiness as will make error and corruption to be conspicuous and glaring in loathsome contrast.

As the thirsty air drinks up water from every speck of moisture that covers the earth and every drop that fills the ocean, forming it into clouds thence to replenish both earth and sea again, apportioned by divine wisdom and divine beneficence, so must God's minister be able to absorb from his Christian people stores of the water of life, wherewith to shower down on Christ's vineyard, according to the necessity of the times and seasons, such gospel rains as will ever keep it green and fruitful.

Looking upon any mature, trusted and useful pastor, we see that natural capacity, parental training, piety, education, have all done their work and done it well; but he who inquires, Whence come the streams and rills and secret fountains that well up and overflow, in the ministrations of such a pastor, with refreshing and comfort to the people of God? will discover many of their sources in the Christian life and experience of those to whom he has ministered. His people ought to bless God for the father and mother to whom he was born, for those that encouraged and sustained him in his preparation for the ministry, for his teachers of a sound faith and pure Christianity; but they are not more indebted to any of these than to those of his flock whose Christian graces, ripening under his culture, have become to him like granite rocks building him up an

edifice of grace, a tower of strength for Zion's walls. Such a man every church wants, and such a man every church should endeavor to build up. Could all our ministers, in addition to their perhaps unequalled education, be thoroughly built up by their people, how should we find them mighty in wisdom and counsel, how powerful in preaching, and how, as with the balm of Gilead, would they heal and comfort our souls!

While we urge this necessity for the purity of religion and the interests of the church, let us not forget that perhaps its most imperious and sacred demand is for the sake of the pastor himself. He is a man of like passions with ourselves. By nature a child of wrath, even as others, he has a soul to be sanctified and saved, a sacred calling to fulfill, with all its solemn responsibilities. He has also to discharge the duties of a man in domestic, social, religious and civil life. Perhaps withal he has weaknesses of the flesh or of the spirit, besetting sins, and thorns in the flesh, with which to contend, which we know nothing of, though they may often extort from him the agonizing cry, "Oh, wretched man that I am, who shall deliver me from the body of this death?" He has also a physical and mental constitution to preserve. The public interest in him is such that in a certain sense we may say he works our body and our mind. However weary and worn humanity might estimate, as did the apostle, that it would be gain to die, he has no right to die; his life is ours, and it is not sympathy and benevolence alone that desires it to be long and vigorous, but we claim it as children; conscious of the need and value of a parent's counsel and guidance, we feel more than an affectionate interest in that life and usefulness. This was doubtless what brought Paul into a strait betwixt two; and what Christian bearing the heat and burden of the day, on whom cares like a wild deluge come and storms of sorrow fall, does not yearn, if it could be permitted, to depart and be with Christ, which is far better? But it is needful that we remain. However better to depart, we must forego the gain till the appointed time. The parent must not leave his children; the patriot must not leave his

country; the pastor must not leave his people, even for the gain of heavenly glory, till the Master shall say, "Thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

But in view of the coming of that time, does not the necessity of upbuilding and fitting our pastor for it almost overwhelm us? If it is to be our pastor's dying consolation that he has not shunned to declare to us the whole counsel of God, should it not be ours, in that sad and solemn hour when we must part, that we, "in recompense for the same," have not failed "to be also enlarged" in adding whatever human endeavor could add to his power to fight the good fight, keep the faith and win the crown? If he can rejoice with exceeding great joy in prospect of the day when he can lead us his flock, clothed in robes of Christ's righteousness, up before the throne, and say to the benignant and accepting Saviour, "Here am I and the children thou hast given me," with what comfort should we be filled with the high expectation of answering back, "We and the pastor thou hast given us"!

Mr. Russell Scarritt was a busy and wise merchant and at the same time a diligent, vigilant and devout elder in the church. He once said:

I am not able to appreciate a remark which I sometimes hear made by some of my brethren, to the effect that they have been so occupied with business all day that their minds are unfitted for the enjoyment of the prayer-meeting. The days in which I am most busy are my best days spiritually. The more customers I have to wait upon and the more items of business I have to transact, the more frequent occasion have I to ask myself, "How does my Saviour wish me to do this?" Thus I am kept nearer to him—in more constant intercourse with him.

Another of Mr. Scarritt's sayings was:—

We ought to make all our secular business and activity not only *subordinate* but *subservient* to our service of Christ and to our personal piety.

HOME MISSION NOTES.

BY THE SECRETARIES.

THE YEAR PAST—THE YEAR TO COME.

The first day of April begins a new fiscal year. Standing at this point we can review the past and forecast the future; but with regard to both we must use general terms.

The past year has been a successful one in home missionary work. The missionaries have labored faithfully and with success. Many churches have been blessed with revivals; many people have been brought into the churches; we think an unusual number of church edifices have been built and dedicated; many churches have been formed, but the statistics have not all come in yet. We hope we can give them next month; if not they will all be properly and clearly reported in the annual report, which will be distributed or ready for distribution soon after the close of the General Assembly.

As to the year to come we can do little more than express our hopes. We hope for great things for the year to come. The work to be done will be immense. It opens to us on every hand. Four new states admitted to the Union will invite an unusual immigration; the new railroads that open the way for the people in every part of the great West, the welcome our missionaries have wherever they go, indicate almost unparalleled opportunities and successes. We need to pray for great outpourings of the Spirit, and that God will open the hearts of his people to furnish the means to establish more churches and more missionary schools wherever they are needed. With such a work before us, let us go forward prepared for great displays of his grace and power.

As to the need of more men for the ministry, one of our religious papers has just published the following:

The colleges never had so many professing church members in them as at present. A few examples will show this. Yale College in 1795 had but four or five students who were church members; to-day nearly one half hold such membership. Princeton in 1813 had but two or three openly professing the Christian faith; to-day about one half, and among them the best scholars. In Williams College 147 out of 248, and in Amherst 233 out of 352, are members of churches. In many other colleges as proved by Dr. Hodge, from whose carefully-prepared tables these figures are taken, the proportions are still more favorable to the prospects of religion.

From another point of view, another paper publishes the following discouraging view:

A comparison of the decade from 1861 to 1870 shows that at Harvard the per cent. of men going into the ministry had fallen to seven per cent. as against fifty-eight per cent. in its earlier days; at Yale fifteen as against seventy-six per cent.; at Princeton twenty-one to fifty per cent. in 1748-60; at Amherst thirty-one to sixty-three per cent. in 1822-30; and at Oberlin thirty-one to sixty-six in 1837-40—the present call to Christian students becomes as imperative as the decrease is striking.

Miss Augusta Lord Cass, of Dresden, O., a niece of Gen. Lewis Cass, first governor of Michigan Territory and Secretary of War in Gen. Jackson's presidency, and sister of Gen. George W. Cass, late president of the Pittsburgh, Fort Wayne and Chicago Railroad and later of the Northern Pacific Railroad Company, died a few months ago, giving this Board a legacy of *two thousand dollars*.

SIGNS OF THE TIMES.

A correspondent in Ogden, Utah, wrote us February 12, saying:

There is joy in Ogden to-day. It is an American city to-day. Ogden held its election

yesterday, and the "Liberals" carried the day by 425 majority. This is the first spot redeemed from Mormonism. The Mormons carried Spanish Fork by only eight majority. Salt Lake City has five or six districts carried by anti-Mormons only a few months ago.

A correspondent of the New York *Press*, writing from Cheyenne, says:

As a culmination of the iniquitous Mormon proselyting system, a saintly row occurred at the depot yesterday. The trouble arose in a carload of sixty Scandinavian converts who had been enlisted by elders Marvin and Greeley. Chris Jansen, one of the most prominent converts, had noticed on the trip that Elder Marvin was very attentive to his two handsome sisters. He addressed them on the subject, and was horrified to learn that both were to be married to Marvin according to Mormon rites on their arrival in Utah. He concluded to act before it was too late, and when the train was fifty miles east of Cheyenne he took the elder to task. The latter gave him no satisfaction, and Jansen called upon his friends to join him in mutiny. The more ignorant and faithful sided with the elder, and a terrific free fight ensued. Jansen led an attempt to lynch Marvin with the bell-rope, and saved his own life by wrenching a revolver from the elder's hand. The battle became furious, and many heads were battered in the hand-to-hand encounter. Pulling on the bell-rope caused a stoppage of the train, but no one dared to enter until a plucky express messenger named King appeared with a

shotgun, furnished to resist train-robbers. The din subsided when he discharged his weapon through the roof of the car. In the melee women and children had been pitilessly trampled upon and a number were seriously injured. Marvin, who had fought with desperation, was completely exhausted and covered with bruises. While the immigrants were lunching here the trouble broke out anew, and Jansen, his sisters and twenty others, who had money, left the car in a body and boarded the train for Denver.

When the Gentile element reaches such a point, we can take courage and wait for the end.

We call attention to the interesting and suggestive article on the "New York Synodical Aid Fund," from Rev. Dr. Crocker, synodical superintendent. Its statements and arguments as to old eastern rural churches apply and appeal to a wider area than the state to which the article primarily refers. The Board of Home Missions must and will stand by the old country churches of the eastern and middle states.

The article on "Sitka" in the March number, on page 255, speaks of "the one hundred members of the Indian church." It should have been *three* hundred, as the following page plainly shows.

FOREIGN MISSION NOTES.

BY THE SECRETARIES.

Shall they be sent? Cautious members of the Board of Foreign Missions are raising the question whether it is safe to make appointments of new missionaries in the present outlook of the finances. We cannot say that there is no ground for such a question. The voice with which we call for men is weakened by the uncertainties of the situation.

What is needed is that men of large

means, who wish to proclaim the gospel in their day and generation shall come forward and say to the Board, "Let us preach to the heathen by proxy. Select for each of us a man who shall go in his stead." Some are doing this, but they should be numbered by the score. In many instances, churches which have given but a trifle heretofore are asking for a representative on the mission fields, and are quad-

rupting their gifts. Why should the duty of proclaiming the gospel in the ends of the earth rest upon a few? Doubtless there are more who might go in person, but there are a hundred times more who might go by proxy. Does not an equal obligation rest on all according to ability?

It has been ascertained that, of the fifteen hundred representatives of our seminaries and colleges who two or three years ago expressed their willingness to become missionaries, over a hundred are actually on the field. When we consider that most of those who expressed such willingness were in undergraduate courses, with from three to six years of study yet to be accomplished, and when we remember that a large per cent. must always fail for a variety of reasons, the number of those who are actually at work is full of encouragement. There are now over three thousand young men and women on the lists of the volunteers. If there is anywhere in the church a disposition to find solace for indifference and apathy, in the assumption that these earnest young people are failing in their purpose, they should lay that pretext aside and face the question of personal duty in sending them forth. The virtual challenge is still in force, and new names are added from year to year. The great lack just now is not so much that of consecrated men and women as of consecrated means—the conversion of the pocket, the covenant of coupons.

The sympathies of Christian people and of all who are moved by the impulse of humanity are greatly stirred by the accounts which we receive of the famine in North China. The most "cantankerous" and ungovernable river in the world is the Hoang-Ho or Yellow river, which insists on holding the right of way by several courses to the sea. Whole provinces wait upon its caprices. Millions of human beings hold their possessions and their lives subject to its changing moods. Many historic famines have been the result. Its example is contagious.

Last summer exceptionally heavy rains occurred in some districts, while drought prevailed in others. Many small rivers overflowed their banks and large farming districts were desolated. It is thought that a million of human beings must perish from famine. Rev. Mr. and Mrs. Laughlin have suspended other work and gone to the suffering multitudes to dispense the charities entrusted to them. Dr. Nevius, who once performed a similar service, has issued from our Shanghai press an appeal which has been sent over our land. Already (March 5) the Board has remitted \$4000.

In the great famine of a dozen years ago Dr. Nevius was the means, under God, of saving the lives of many thousands, and as a result the people were for several subsequent years specially susceptible to the appeals of the gospel. Many hundreds were gathered by Rev. Messrs. Nevius, Corbett, Leyenberger and others. Scores were often baptized upon a single tour. The same or adjacent regions are now in the midst of untold suffering, and Mr. Laughlin is distributing to five thousand people at the rate of a *penny a day for each!*

While the stream of pecuniary relief is continued, the prayers of Christians should attend their gifts: first of all, that the missionaries who are doing this work may be spared amid exposure and peril; second, that the people may have their hearts open to the reception of the truth as it shall afterward be proclaimed among them; and third, that the government and the governing classes in China may learn from these repeated disbursements of Christian sympathy that there is a difference between the hoodlum spirit of the American rabble backed by the American government, and that of the Christian churches whose sympathies are quick to respond.

They tell us that Buddhism and Confucianism are quite equal to Christianity, and that Buddhism especially is far more humane. But it so happens that nothing has been done by the Chinese government for its famine-stricken people, though it spent \$6,000,000 on the ceremonies of crowning

the young emperor; and the funds raised in China are not from wealthy natives, but from the foreign residents in Shanghai and elsewhere. So a few years ago when Persia was famine-stricken, and American and British Christians were forwarding their prompt relief, wealthy Persian speculators were making money out of famine prices of grain, and the shah himself made a brilliant and astonishingly-expensive visit to Europe. Christianity is still the source of mercy and of help. Even Islam is heartless.

The fact that the church collections for the Board of Foreign Missions up to the 1st of March are still behind those of the previous year at the same date affords matter for serious reflection. The contributions of the churches as such have been considered the chief reliance of the Board. The churches are the sources of power. They are also the sources of authority. Through the General Assembly, which is their representative body, they have constituted the agencies which are at work in the foreign field as well as at home. The Board of Foreign Missions is the creature of their will and power. The churches, in a higher degree than any of the voluntary organizations which are engaged in the work, are pledged to its prosecution.

On the other hand, the work is one which in its very nature must be progressive. The moment it ceases to advance it loses prestige and is in danger of being voted a failure by the enemies of truth on every hand. But if the resources not only are at a standstill but are falling off, what shall be said of the outlook? Has the giving power or giving disposition of the churches reached its limit? The resources which are placed in the hands of God's people have certainly not ceased to increase. The growth of wealth in the country is marvellous and almost startling, and there is perhaps no class who share more largely pro rata in this expansion than the intelligent and respectable classes who are connected with the Protestant Christian Church; and one of the wealthiest of all is the Presbyterian body. It is prominent in its social and religious

character and prominent in its missionary work. It should be the last to call a halt.

If there were particular reasons for a decline in contributions, if there were a commercial stringency or extensive failure of crops, the case would be less serious. The fact that the year has embraced a political campaign in the presidential election, thus absorbing largely the attention of the people, has been suggested as a reason; but unfortunately the falling off has been fully as great in the months which have followed the election as in those which preceded.

The longer I labor in the gospel in Mexico, the more I am convinced that the success of missions, in this section at least, is due to the introduction of the Bible here twenty and thirty years ago, before missions were established. This is evident from the fact that when the missionary goes to a new place to establish work, almost invariably the first people that dare to attend the preaching, profess Christ and sustain the work are those who tell us that they have had a Bible in their homes for twenty or thirty years, or that their father or grandfather or uncle left it to them telling them that the book is the only guide to heaven.

An interesting woman, who has just applied for admission into the church, tells me that her father had a Bible from her earliest recollection, that he read it constantly and loved it, and before his death told his children not to listen to the priests but to the Bible. The missionary had not then come, but the Bible had led him to the Saviour, and now his daughter is one of the first to greet the missionary. This is not an uncommon experience among our church members.—*Rev. A. T. Graybill in Bible Society Record.*

The official career pursued by United States Minister Strauss at Constantinople has won for him the confidence and gratitude of all Protestant missionaries in the Turkish empire. Some incidents in his experience have shown peculiar delicacy. One of the first steps taken after reaching his post was to discontinue the custom of making Sunday the day for diplomatic dinners given by the American representatives. Mr. Strauss as a Hebrew had, of course, no scruples in regard to the first day of the week (Saturday was his Sabbath), but out of re-

gard for the feelings of the missionaries, who form the most important part of the American community, he selected another day.

By his assiduous efforts he has resisted in no small degree the movements of the sultan toward the restriction of our missionary operations, and has secured the reopening of some schools which had actually been shut. He has been of service not only to our Protestant missionaries but to the people of his own faith. Upon the issuing of a certain firman virtually banishing all Jews from Constantinople, he entered his protest on the ground that there were Americans in Constantinople who were of the Jewish faith, and that as American citizens, irrespective of their faith, they were entitled to the recognition and toleration which the spirit of our treaties granted to all subjects of the United States government, and he firmly insisted that that government would feel the affront of banishing any of its citizens in so arbitrary and unjust a manner.

The late Matthew Arnold's strictures upon the American newspaper press were unjust if applied generally to our secular papers, but it must be confessed that too many instances occur which justify his charges as to the reckless and irresponsible manner in which truth and falsehood are mixed. It sometimes occurs that in the dearth of news a reporter sets his wits to work to fabricate an "item" that will be spicy and sensational. Several weeks ago a miscreant in Portland, Oregon, with no foundation of truth to work upon, started a rumor that a terrible riot had occurred near Canton in which missionaries and others were killed, among whom was a Miss Preston, a missionary of the Presbyterian Board. The wickedness of this statement was aggravated by the fact that the mother, brother and sisters of this young lady were living in Portland. The article was copied widely throughout the United States, and created no little anxiety. The officers of the Board of Missions were positive of its utter falsity from the first, as dispatches would certainly have reached them had the rumor been true.

Not long since a well-known clergyman of London came to this country for the purpose of superintending the publication of a book in which not he, but the American churches, were deeply interested. This was his sole errand. Some newspaper reporter, learning that he was here and caring not to acquaint himself further with his errand, produced a highly-sensational article representing that he had come to this country for the purpose of establishing a grand missionary syndicate. A vast fund was to be raised and extensive plans of operation were to be organized, by which, in an incredibly short time, China was to be converted. That being accomplished, this great financial missionary apparatus was to bring its splendid agencies to bear upon other heathen countries taken seriatim. A sensible member of the editorial staff of the paper to which this was sent took the precaution to submit the matter to the officers of the Presbyterian Board for verification of its statements, whereupon he was informed that the only scrap of truth in the whole fabric was the name of the individual referred to. All the rest was conspicuously and recklessly false. The work of missions, being at a distance and comparatively little known, furnishes unfortunately a favorite field for literary adventurers who are full of sensationalism and void of conscience.

All impressions, even the deepest, are easily effaced. We become accustomed to the most terrible facts and finally give them little thought. With all our missionary interest we grow callous and cease to feel the enormities of heathenism as it exists in our day. A recent letter from Pekin describes the experience of a female medical missionary in the interior of north China, who, in speaking of her hospital, which was removed at a short distance from her residence, stated casually that she did not so much mind getting up in the night and walking over to see some patients concerning whom she felt too anxious to sleep, but that she dreaded the sights which she sometimes encountered on the way and which always caused a shudder.

"And what were the sights?" "Why, the dogs tearing to pieces the dead bodies of infants." "But was this common?" "Yes, very common." These were not infants that had been killed at birth, for infanticide is very rare in that region, but they were simply the bodies of dead infants which are never buried, but are always wrapped up and left anywhere where the dogs quickly dispatch them, unless it be in the remoter villages where the wolves may get the start of the dogs. Infants are never honored with the solemn rites of a funeral nor of ordinary burial. While in the interior towns they are disposed of as above described, in Pekin a somewhat higher sentiment dictates that they shall be gathered up at midnight by a cart which passes from house to house, and taken forth to the fields to be buried *en masse* in a common grave. Such is China!

Recent letters from Pekin speak in the highest terms of the preaching of Rev. Stanley Smith, the stroke oar of Oxford, who with Mr. Studd and others has joined the China Inland Mission, and who recently paid a visit to Pekin. He and his associates seem to have abandoned all worldly motive in an unusual degree. He wears the Chinese dress, and though he came from the lap of wealth and luxury, he lives upon the Chinese food and in all outward respects brings himself to the level of the people. His is not only the power of a devoted spirit, but evidently that of high intellectual attainment. Our eyes fell recently upon the following extract from one of Mr. Smith's sermons, which is worthy of general perusal:

You remember once when five thousand were before Jesus, and the disciples wished him to send them away that they might buy themselves food. He gave his disciples bread and fish and said, "They need not depart; give ye them to eat." He was there to multiply the food and to make it sufficient. And what did the disciples do? Let us make a parable out of this story for ourselves. Imagine the apostles are here distributing the food, and that this great assembly is the hungry multitude that is waiting to be fed. They go to the first row of benches distributing the food, and to the second,

and the third, and the fourth, and so on to the eighth row; but at the end of the eighth row they stop and turn back to the first, and feed these eight rows again, pouring bread and fish into their laps and piling it about them, leaving the starving behind uncared for. What do you suppose our Lord would say if he were here? He would say, "What are you doing? Here, Andrew, Peter, John, what are you doing? Don't you see the starving multitudes behind?" Let us take the parable to ourselves, for this is what we have been doing.

The eloquent speaker might have carried his illustration still further. He might have pictured the apostles as urging food upon the first eight rows not only to repletion, but in spite of their repeated rejection, their spurning and contempt, for this is what is being done. And yet men will point to the degraded and wicked classes who for scores of years have despised the gospel, and say, "Why do you waste your effort on the heathen so long as this wickedness prevails, and these masses persist in the ways of death?" We would not desist from effort whether men hear or whether they forbear, but we would at least give an equal privilege to the back seats, to those who are wholly unfed, to the millions who have not even heard of the gospel provision.

The celebrated paper of Canon Taylor, which recommends the handing over of Africa to Islam, and commends that false faith generally, has awakened the British public from that apathy which is content to be ignorant in regard to false systems, and to allow adventurous writers to presume upon popular ignorance in the invidious contrasts drawn to the disparagement of Christianity. Two facts attest this awakening. One is that the committee of the Church Missionary Society has employed Rev. E. Sell, D.D., to lecture among the churches during his missionary furlough on "The Faith of Islam." The second is that Doctors Weitbrecht and Hackett were employed last year to address the undergraduates in the universities and students in theological and training colleges, clerical and missionary union meetings, etc., on the same subject.

Archdeacon Crowther, in a letter of August 24, announces the success of his recent crusade against the "Ikuba" or "skull-house," at Bonny, which has long been a disgrace and a defiance to the advance of Christianity and of civilization. By kind and judicious means he obtained at length an interview with the chiefs to whom this trophy of barbarous victories had been a matter of pride, and as a result of the palaver he prevailed upon them to have the disgraceful object removed. Chief Worribo sent for him on the morning of the 6th of July to "offer prayer and to witness the clearing away of the skulls." He says:

I went at six o'clock A.M., accompanied by Mr. A. E. Williams, and after reading the 115th Psalm and the suitable Ibo prayer for the king and chiefs in the prayer-books, the work of clearing commenced. By six o'clock in the evening there was not one skull to be seen, or one post of the house left standing. I asked for the representation of Iguama (their national god, cast in brass, which used to be before the altar), and it was given to me as a memento of the downfall of Dagon. To God be praise, for it is God which worketh in men to will and to do of his good pleasure.

Where is Canon Taylor, who recently claimed that cannibalism was still carried on at Christian stations in West Africa with the permission or at least practical connivance of the native churches?

Mohammedans in Africa cannot complain of being ignored or of being allowed to sink into oblivion. Professor Drummond, among many others, pays his respects to them thus:

Wherever you go in Africa the followers of Islam are the destroyers of peace, the breakers up of the patriarchal life, the dissolvers of the family tie, while they hold the whole continent under one reign of terror. They have effected this in virtue of one thing—they possess firearms; and they do it for one object, ivory and slaves, for these two are one. The slaves are needed to buy ivory with, then more slaves have to be stolen to carry it. So living man himself has become the commercial currency of Africa.

There is all along the line a demand for more adequate and successful methods of raising missionary funds. All the Presbyterian churches of Great Britain have long ceased to rely upon "passing the hat" once a year. Definite and conscientious subscriptions have been made to take the place of the mere small change that one has in his pocket at the moment of a collection, and recently the Shropshire Association of Baptist churches in England resolved—

That this association hereby thankfully and devoutly recognizes the growing work of the Baptist Missionary Society, and the large measure of divine blessing that has attended it, and, in response of the appeal of the committee for a permanent increase of income, respectfully urges that each church should make use of the annual missionary meeting and the visit of the deputation to obtain an additional number of personal contributors by means of weekly, monthly and quarterly subscriptions.

If the annual Christmas offerings have in many cases been diverted to nearer objects, may not the lack be made up even though the holidays have passed? If not, the reports of the year may present great gaps and deficiencies in May next, and that in the face of an advancing and promising work.

Sir Charles Aitcheson, in a missionary address at Simla, India, in June, 1888, said:

It is a singular fact that many of the missions of the Church Missionary Society in the Punjab have been founded by Christian laymen in the service of the government. And now has it struck you that the men who were foremost in the encouragement of missionary work, who honored their Lord and confessed him before men, were the best and most distinguished administrators the Punjab has known—men whose names are most honored and esteemed among the people—Lawrence, Montgomery, Edwards, MacLeod, Reynell Taylor? These names are household words in this province, some of them beyond it, some in Europe, and wherever Indian history is read.

THE WESLEYAN MISSIONARY SOCIETY.

This society, with headquarters in London, has missions established in Europe, India, China, West Africa, the Transvaal, British Honduras and the Bahamas. It reports 336 central stations or circuits and 1338 chapels and preaching-places. It has a staff of 333 missionaries and assistant missionaries, with 2000 other paid agents, such as catechists, interpreters, etc. It enumerates 3859 unpaid agents, such as local preachers and Sabbath-school teachers, and a church membership of 32,325, with 4674 persons on trial for admission to the church. The method pursued by the society is to send to the field English missionaries for

the purpose of organization and supervision, or to give instruction in training-institutions. All subordinate positions are occupied by a trained native agency, while it is understood that every convert, according to his ability, should be a voluntary worker for Christ. The total income for the past year was nearly £132,000. The report for the year expresses great discouragement because of a debt of almost £17,000 which has been accumulating for the past three years. In addition to the above is the work done by the Ladies' Auxiliary connected with the society, and reporting an income for the year of almost £8000.

THE BLIND IN PEKIN.

The institutions of a higher Christian civilization are gradually finding a place in the Chinese empire through the efforts of missionaries. Hospitals and dispensaries established on a Christian basis have already an assured place, and do much toward disarming prejudice against the hated foreigner. It is probably not generally known, however, that an institution for the care and instruction of the blind has been slowly developing in Peking, the capital of the empire. Rev. W. H. Murray, of the Scotch Presbyterian mission, has devoted years of painstaking and ingenious effort to the undertaking, having devised a simple yet effective method of teaching the blind to read not only letters, but music. He has had the efficient co-operation of Miss Gordon Cumming, who has secured a generous endowment for the institution, sufficient to assure its success financially. What an epistle of commendation this of the glorious gospel, so eminently adapted to every phase of human want and human woe!

In writing of this, Rev. J. W. Lowrie, of our Peking mission, refers to a kindred philanthropy which has recently received the attention of mission circles in the capital, namely, the relief of the deaf

and dumb. Mr. Lowrie expresses the belief that a young man, thoroughly equipped, consecrated and patient, with a sincere love for the work, could, with a small outlay in addition to his salary, make a very creditable beginning in caring for this unfortunate class. Mr. Lowrie adds:

Such a charity, carried on in their own capital by foreigners, would furnish an additional illustration of the spirit of Christianity, as well as relieve the misery of a class who are in China quite as much to be pitied as the blind; for the latter are almost always able to earn a living by their musical performances, and are treated with marked tenderness by the entire community, while the former are considered a burden in the home, and never reckoned objects of charity abroad. Though they are said to be relatively less numerous than mutes in western lands, on account, among other causes, of the infrequency in China of marriage between cousins, and have been little noticed by travellers and missionaries, for the obvious reason that their misfortune is one which escapes observation, the mere fact of a man's standing speechless by you not being presumptive evidence that he is a mute, they are nevertheless in the aggregate very numerous indeed, and sooner or later Christian sympathy will no doubt initiate measures for their relief.

CONCERT OF PRAYER.

MISSIONS IN INDIA.

LODIANA MISSION.

RAWAL PINDI: 170 miles northwest of Lahore; mission station commenced, 1855; missionary laborers—Rev. J. F. Ullmann, Rev. W. J. P. Morrison, Rev. Robert Morrison and his wife; Miss Margaret A. Craig; native Christian assistants—eight. *Out-station:* Murree. *In England:* Mrs. J. F. Ullmann.

LAHORE: the political capital of the Punjab, 1225 miles northwest of Calcutta; mission station commenced, 1849; missionary laborers—Rev. John Newton, D.D., Rev. Charles W. Forman, D.D., Rev. J. C. B. Ewing, D.D., and Rev. J. Harris Orbison, M.D., and their wives; Rev. Henry C. Velte; *Rev. P. C. Uppal, Rev. Isa Charran*; Miss Clara Thiede; native Christian assistants—nine. Employed by the mission—three Christian female teachers.

FEROZEPUR: 50 miles southwest of Lodiana; occupied as a station, 1882; Rev. Francis J. Newton, M.D., and his wife; native Christian assistants—two.

HOSHARPUR: 45 miles north of Lodiana; mission station commenced, 1867; *Rev. K. C. Chatterjee* and *Rev. H. Abdullah*; native Christian assistants—nine.

JALANDHAR: 120 miles east of Lahore, 30 miles west of Lodiana; mission station commenced, 1846; missionary laborers—Charles W. Forman, Jr., M.D., and his wife; *Rev. Golak Nath*; native Christian assistant—one.

LODIANA: near the river Sutlej, 1100 miles northwest of Calcutta; mission station commenced, 1834; missionary laborers—Rev. Messrs. Charles B. Newton, Edward P. Newton and James M. McComb and their wives; Miss Alice E. Bird; *Rev. John B. Dales*; native Christian assistants—one Scripture-reader, nine male and six female teachers. *Out-station* at Jagraon, *Rev. Ahmad Shak* and one native teacher; at Rupar, *Rev. Matthias, Rev. Henry Golok Nath*; at Morinda, one native teacher; at Khanna, two native assistants; at Rampur, one native teacher.

AMBALA: 55 miles southeast of Lodiana; mission station commenced, 1848; missionary laborers—Rev. Messrs. Benjamin D. Wyckoff and William J. P. Morrison and their wives; Miss J. R. Carleton, M.D.; *Rev. W. Basten, Rev. Sandar Lal*; native Christian assistants—ten. Post-office: Ambala Contamants, Rev. Marcus C. Carleton and his wife, Marcus M. Carleton, M.D.; two native helpers. *Out-station* at Jagadri; one native licentiate preacher.

SABATHU: in the lower Himalaya mountains, 110 miles east of Lodiana; mission station commenced, 1836; missionary laborers—*Rev. T. W. J. Wylie*; two native teachers.

DEHRA: 47 miles east of Saharanpur; mission station commenced, 1853; missionary laborers—Rev. Reese Thackwell and his wife, Miss Sarah M. Wherry, Miss Annie S. Geisinger and Miss Harriet A.

Savage, and employed by the girls' school, one Christian female teacher; *Rev. Prabhu Das*; native Christian assistants—five.

WOODSTOCK: in Landour, 15 miles eastward from Dehra; school begun, 1874; missionary laborers—Mrs. James L. Scott, Miss Irene Griffith, Miss Clara G. Williamson, Miss Emily G. Foote and Miss Clara C. Giddings.

SAHARANPUR: 130 miles southeast of Lodiana; mission station commenced, 1836; missionary laborers—Rev. Alexander P. Kelso and his wife; native Christian assistants—thirteen.

MOZAFFARNAGUR: a few miles south of Saharanpur, on the railroad; Rev. William Calderwood and his wife; *Rev. Kanwar Sain*; one native teacher.

In this country: Miss Mary Fullerton; Rev. E. M. Wherry, D.D., and his family; Rev. G. S. Bergen and his family; Miss L. M. Pendleton, Miss C. E. Downs, Miss Margaret Given. *On her way to this country:* Miss M. Pratt.

FURRUKHABAD MISSION.

FURRUKHABAD: on the Ganges, 723 miles northwest of Calcutta; mission station commenced, 1844; missionary laborers—*Rev. Mohan Lall, Rev. Rajaram Chitambar*; native Christian assistants—sixteen. *Out-station:* Chabramow.

FUTTEHGURH: mission station commenced, 1838; missionary laborers—Rev. C. A. Rodney Janvier and his wife; Rev. John N. Forman and Miss Mary P. Forman. At Saharanpur, Rev. Henry Forman; native Christian assistants—seventeen. Employed by the mission—two Christian female teachers.

MYNPURIE: 40 miles west of Futtehgurh; mission station commenced, 1843; missionary laborers—Rev. T. Edward Inglis and his wife; native Christian assistants—twelve.

ETAH: not distant from Mynpurie and Etawah; station begun, 1873; missionary laborers—eight native Christian helpers.

ETAWAH: on the Jumna, 50 miles southwest of Mynpurie; mission station commenced, 1863; missionary laborers—Rev. Thomas Tracy, Rev. John S. Woodside, *Rev. Nabibatak*; native Christian assistants—nine. Miss Christine Belz, teacher and zenana visitor. Two sub-stations. *In this country:* Mrs. Thomas Tracy.

GWALIOR: capital of the district of the same name; mission station commenced, 1874; Mrs. Joseph Warren; three native Christian assistants.

JHANSI: 65 miles south of Gwalior; occupied as a missionary station in 1886; Rev. James F. Holcomb and his wife.

FUTTEHPUR: 70 miles northwest of Allahabad; station begun, 1853; missionary laborers—three native assistants.

ALLAHABAD: at the junction of the Ganges and

the Jumna, 506 miles northwest of Calcutta; mission station commenced, 1836; missionary laborers—Rev. James M. Alexander and his wife, Rev. J. J. Lucas, D.D., and his wife; Miss Sarah C. Seward, M.D., Miss Susan A. Hutchison, Mrs. John Newton, Jr., and Miss Bessie Babbitt; *Rev. J. J. Caleb*; four native licentiate preachers; native Christian assistants—fifteen.

In this country: Rev. Messrs. William F. Johnson, D.D., George A. Seeley and his wife and Miss E. J. Seeley.

KOLHAPUR MISSION.

KOLHAPUR: 290 miles (by available route) south-east of Bombay; mission station commenced, 1853; taken under the care of the Board, 1870; laborers—Rev. Messrs. Galen W. Seiler and Joseph M. Goheen and their wives; Mrs. J. J. Hull, Mrs. R. G. Wilder, Miss Grace E. Wilder and Miss Margaret L. Ewalt; one native licentiate, thirteen teachers and three Bible women. One out-station.

PANHALA: 14 miles north of Kolhapur; mission station commenced, 1877; laborers—Rev. and Mrs. George H. Ferris, Miss Esther Patton; one native licentiate, five teachers and one Bible woman. Three out-stations.

SANGLI: 30 miles east of Kolhapur; work begun, 1884; laborers—Rev. Joseph P. Graham, Rev. and Mrs. L. B. Tedford; one native licentiate, three teachers and two Bible women.

In this country: Mrs. Joseph P. Graham.

PROGRESS OF MISSIONS IN INDIA DURING THE LAST DECADE.

REV. E. M. WHERRY, D.D., SAHARANPUR,
INDIA.

A PARABLE.

Sixteen years ago the writer of this paper visited the town of Rupar, situated at that point on the Sutlej where its pent-up waters leap forth from the gorges of the Himalayas into the plains of Upper India. Our road lay alongside the course of the great Sirhind canal, then in process of construction. Thousands of coolies, superintended by contractors and engineers, were busily engaged in the work of excavation. Each coolie bore a small basket on his head, on which he carried clay out of the bed of the canal, up the steep bank, casting it upon the top far beyond the embankments on either side. One by one they passed and repassed in quick succession, reminding us of the busy inhabitants of an ant-hill. Slow and tedious as this operation appeared, it was evident that thus was this wonderful work to be accomplished. Day after day, month after

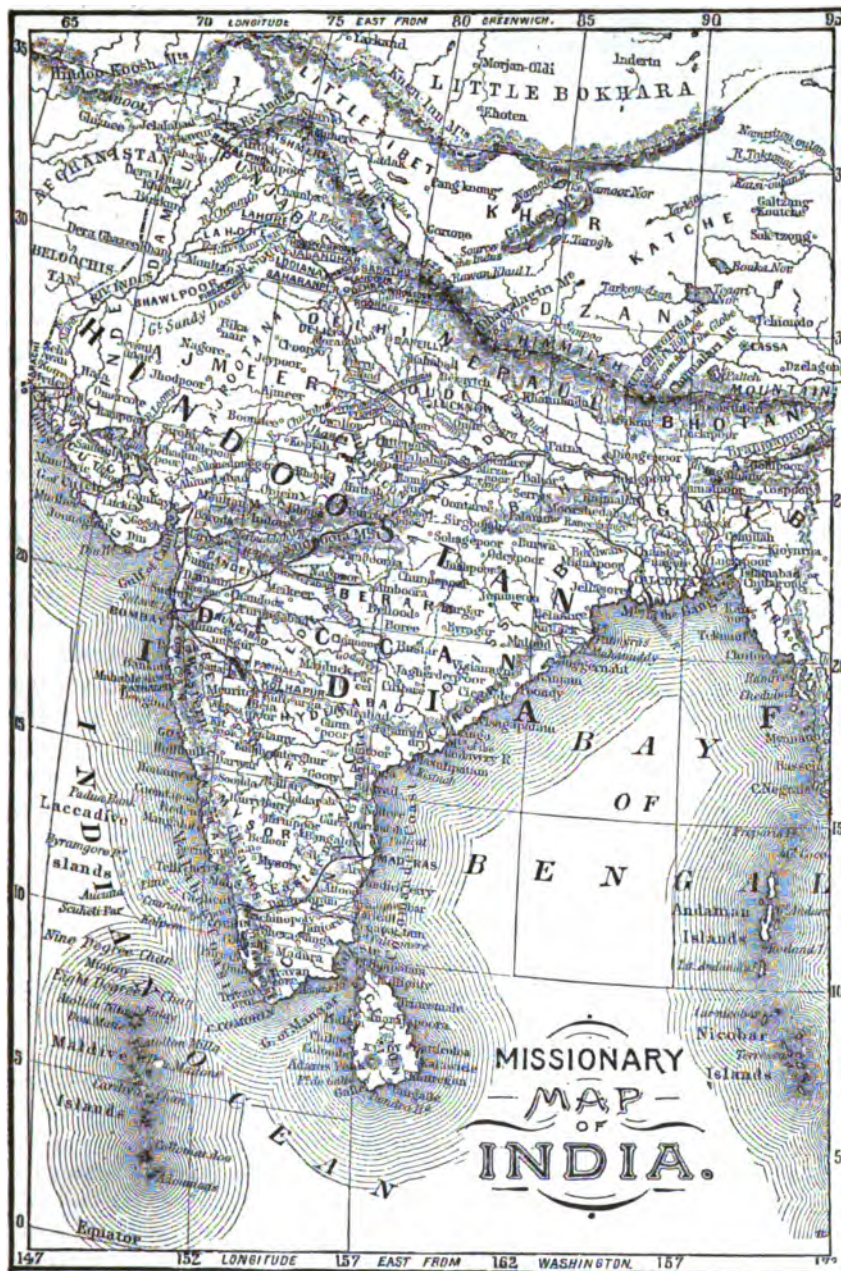
month and year after year the digging of this canal had gone on, and yet scores of miles remained to be surveyed where the first blow of the pick had yet to be struck. Would they ever succeed? Millions of rupees had been spent. Would the enterprise ever pay?

Ten years passed by. During those ten years the stream of laborers poured on continually. Silver flowed out of the government treasury without abatement, the stream being, as it were, drunk up amid the arid plains through which the mighty channel was being digged.

Again we visited the town of Rupar. As far as the eye could reach the plain was covered with tents and pavilions. Thousands of people had assembled there; the viceroy was there; the governor of the province was there; native princes, riding on elephants covered with cloth of gold, were there; a multitude of European officers, native gentry, with thousands of the common people, were there. Whence all this commotion? It was to see the water of the sacred Sutlej flow into the canal, now complete. The gates were opened, and quickly the waters descended the channel, never to stop until every foot of the six hundred miles of desert country had been watered and refreshed; nor should its mission be complete until the water level of every well for miles in every direction had been raised to that of the canal, and so the parched and fruitless desert be made to yield rich harvests of waving corn, rivalling the marvellous crops of our own western prairies.

THE INTERPRETATION THEREOF.

These scenes recur to me now as illustrative of the missionary work in India. To the casual observer the effort of the individual missionary may seem like the effort of the coolie to excavate the great canal with pick and basket. Year after year the work goes on. Here and there some impression seems to be made upon the hard and rocky soil, but apparently so little, compared with the great undertaking, that some are ready to say, "The work is a failure." The constant flow of men and money ever leads to the query, "Does it pay?" And yet every now and then events are re-



corded which foretell the coming day, when through these channels of spiritual influence the water of life shall vivify and fructify the most sterile of India's plains.

Signs of progress can easily be named pointing to the rapid evangelization of India. We shall limit our remarks to events which have occurred within the last ten years.

1. We wish to call attention to the rapid material growth of India. He who sits on the right hand of God controls all agencies, overrules all events, and disposes all things to the establishment of his kingdom. The opening of canals, the building of railways, the establishment of telegraphic communication between the principal cities of India, are all

powerful agencies in his hand for the accomplishment of this end. These have brought together races in commercial and business relations who had never known each other before. This intercourse of the people has awakened thought and stimulated enterprise in a wonderful manner. Its effect is to disclose to the Hindus and Moslems alike many absurdities in their social and religious systems. Not only so, but it serves to bring them into actual contact with the missionaries and with European and native Christians. On the other hand, these institutions facilitate the work of the evangelist by enabling him to reach distant towns and cities with the gospel.

2. The intellectual progress of the people of India points in the same direction. Within this decade we have seen the extension of the public school system of education, until now the most remote village in British territory understands something of "the schoolmaster abroad." The most noticeable feature in this direction is the marvellous spread of English education. Not less than ten thousand youth present themselves annually for entrance to the various Indian universities, wherein all education, excepting Sanscrit and Arabic, must henceforth be conducted through the medium of the English language. It is estimated that three millions of people in India have studied or are studying this language. The revival of letters in the vernacular is scarcely less notable. Now this in great measure has been the outgrowth of the mission school. As a result of this intellectual awakening, we have seen within this half score of years the establishment of many colleges—Hindu colleges, Moslem colleges, government colleges, mission colleges. Two new government universities have been established at Allahabad and Lahore. In our own mission two high schools have been opened—one at Lodiana for Christian boys, and another at Allahabad for Christian girls. At Lahore our mission college, the first in north India, has recently been reopened, after sixteen years suspension, wherein are assembled one hundred and twenty-five young men. Another result of this educational advance has been the establishment of a multitude of newspapers and periodicals in the

various vernaculars, as well as in the English language. Quite a number of the latter are edited by native gentlemen for a native constituency. English books of all kinds are bought and read with avidity. The consequence is that multitudes of the people have lost faith in the religions and superstitions of their fathers. A few have found rest in Christianity. Others have adopted eclectic systems of religion, but the vast majority are groping about for something to satisfy the craving of their souls for a religion. At first sight this does not seem encouraging, but reflection will show us that in the transition from one national faith to another the way leads through many a dark valley of doubt and unbelief. The old systems of Idolatry and Pantheism are rapidly disintegrating. Even Islam is losing its iron hold upon the consciences and hearts of its votaries. The way is being cleared for the establishment of the Church of Christ on the ruins of these ancient systems of error.

3. The next point indicating the advance of the cause of Christ in India is the manifold movements in the interests of reform. This is of course in great measure a result of the influences already described. The daily Scripture lesson in the mission-school cannot but awaken in the minds of the students inquiry concerning a variety of matters of faith and custom. Even the lesson in English literature, history, philosophy and science given in a government institution, where religious instruction is excluded, cannot fail of a similar effect. Add to this the influence of the press, the popular lecture and the missionary discourse, and we have a power abundantly sufficient to account for the numerous associations, somajes, etc., now to be found in every part of India. Some of these are political in their aims, *e. g.*, the Hindu National Association; others are of a social character, as the societies for the abolition of child marriage, the inauguration of widow remarriage, etc.; still others are religious, *e. g.*, the Brahmo Somaj, the Prarthna Somaj, the Arya Somaj, the Anjuman Islamia, the Seikh Sabha, etc. These movements indicate the kind of fermentation that is going on in social, moral and religious circles. The most notable feature however, of

these religious reforms is that *they are altogether in the direction of Monotheism*. The idols are being dethroned. Efforts are being made to bring back Hinduism to the position it held in Vedic times. Christian ideas and conceptions of the Deity and his religion are to some extent being imposed upon the Veda, and so we have what may be called Neo-Vedism as a rival to Christianity. The result of this reform movement is to unsettle multitudes in their adherence to the old faith. Thought and discussion are aroused, and some at least are prepared to listen more patiently to the claims of the gospel.

4. But a more encouraging sign of progress in missions in India is in the large accessions to the churches made each year. In south India, among the Telugus and other tribes, thousands are added to the churches. In western India the churches are rapidly growing in strength. In north India a single mission in Oudh added over fourteen hundred to its church rolls last year. In the Punjab too converts have been numbered by hundreds in more than one district. True, these accessions have for the most part been drawn from the poor out-caste classes of Hindu society. This, however, is only a repetition of what has occurred in every age of the church's history. "Not many mighty, not many noble;" but "the poor heard him gladly."

In addition to this we find indigenous movements among the people, where under the leadership of some faqir or teacher the ignorant people are being taught a new faith, in many respects (sometimes almost entirely) Christian. One of the most notorious of these is that of the Nishkalankiss of the Lodiana district, who, under the teaching of one Hakim Singh, believe in Jesus as the Nishkalank or Sinless Incarnation of God. Then we have the followers of Chet Ram at Lahore and the Sat Gurias of Bhagulpur. These all agree in recognizing Jesus as the divine Saviour of sinners. These and other similar movements among the people of India indicate the working of the leaven of gospel truth.

Few are aware how rapidly the church is growing in India. In the year 1882 it was discovered by the statistician of the Calcutta

Missionary Conference that the rate of increase in Indian churches for the previous decade was 83 per cent., being over twenty per cent. in advance of the percentage of increase for the previous decade. We have therefore very good reason to hope that the rate of increase for the decade ending with 1891 will be at least 100 per cent., i. e., that our Christian community will number at least one million souls. The rate of increase in the Christian community will then be one hundred thousand a year.

5. Finally, the most encouraging sign of progress in India is the growth of the native church in knowledge and piety. The theological seminaries in connection with the various churches have sent into the mission field and pastorate a goodly number of intelligent and godly preachers. Among the laity too there are many things indicating encouraging progress in divine things. Progress has been made in the direction of self-support. Many men and women have devoted themselves to voluntary service in the Lord's work, supporting themselves independently of the missions. Native presbyterial missions, supported by contributions of native churches, have in some measure been established. Native church counsels, native Christian conferences, etc., are carrying on mission work independently of foreign support. Says the *Indian Standard*, "We are glad to observe symptoms of activity on the part of the Bengal Christian Conference. The *Bengal Christian Herald* publishes details of schemes whereby this conference may evangelize Bengal. The suggestions are, (1) publishing books, and co-operating with the Tract and Book Society; (2) formation of bands for house visitation and other purposes; (3) preaching in public, in lecture-rooms, in the squares of the city and at neighboring *melas* (fairs)." We have recently received an account of a large Christian mela, or camp-meeting, held at Allahabad on the occasion of the opening of our new Presbyterian church in that city. An observer compared that scene to the procession at the dedication of Solomon's temple. It resembled it in one respect at least, viz., that the building is intended for the glory of Jehovah in the eyes of the heathen, and we pray he may record his name there. Surely such scenes, and they

are of annual occurrence in many parts of India, testify to the zeal and earnestness of the native Christians. We might multiply facts to illustrate this point if our space allowed.

The conflict in India thickens. The powers of heathenism and Mohammedanism and atheism are unwilling to submit without a struggle. Organized opposition is being inaugurated. A flood of infidel literature is being poured forth over the land. Rival institutions and propaganda are already at work. But who can doubt the result? The success of the past is an earnest of future victory. These very successes, however, call for renewed effort on the part of the churches in the home land. Let us pray not only that "the Lord of the harvest will send more laborers into the harvest," but that we may all be faithful to the great commission—"Preach my gospel to every creature."

A WITNESS WORTH HEARING.

REV. ARTHUR MITCHELL, D.D.

Among the briefest and at the same time the weightiest speeches recently made on Christian missions, is that delivered in London last June by Lord Northbrook, late Viceroy of India. He is giving the estimate of missions in India held by the most illustrious of the statesmen and soldiers who have been called to govern its millions. He says:

Missionaries in India have always derived the most active aid and assistance from some of the ablest and most distinguished men in the service of the East India Company and of the crown. . . . I will speak of men whom I have known and whom many of you here present have known. Among civilians what greater name is there than that of John Lawrence, who always during the whole of his life supported missionaries on every opportunity? He was succeeded in the government of the Punjab by Sir Robert Montgomery, an active supporter of missions. After Sir Robert Montgomery came Sir Donald McLeod, a man who on all occasions showed his support of missionary undertakings. Now these men, mind you, *were not men of whom the natives of India felt any suspicion or want of confidence.* I remember very well when I was travelling through the Punjab I was told that a small and peculiar sect desired to see me. They were presented, and

this turned out to be a sect of men *who worshipped the photograph of Sir Donald McLeod.* There was no man probably who had so much influence with the natives of the Punjab as he, and he was a warm advocate of Christian missions.

Lord Northbrook names also as among the warmest and most active supporters of India missionaries and their work, Sir William Muir, governor of the Northwestern Provinces, Sir Charles Aitcheson, lieutenant-governor of the Punjab, and now one of the members of the viceroy's council. To those he adds Sir Richard Temple, Sir Richard Thompson, Henry C. Tucker; the almost equally distinguished brother of Lord Lawrence—Henry Lawrence, Herbert Edwards, Reynell Taylor, Henry Havelock—"and in fact nearly all the men who came forward at the time of the mutiny, and *through whose exertions the British empire in India was preserved.* Not one of them shrank upon any occasion from supporting the cause of missions in India. I say this for two reasons. I say it first because when you are told that these missionary societies are nonsense, supported by a pack of old women getting together, then you may point to these men, the best statesmen and the best soldiers of India, who have by their lives, and on every occasion on which they could, supported mission work. And I say it besides, because I wish to point out *that these men are the men in whom more than in any others the natives of India, whether Christian or not, had the greatest confidence.* It is quite wrong to suppose that the native of India is suspicious of an Englishman in whatever position he may be, because that Englishman is an open Christian, and also supports Christian missions. The native of India, whether he may be a Mohammedan or a Hindu, is a religious being, *and he respects a religious man who openly professes his religion on every proper occasion.*"

A further fact to which Lord Northbrook did not particularly refer is the very liberal gifts of these residents in India to missions. From one of the missionaries at Amritsar we learn that Sir Herbert Edwards gave 30,000 rupees toward the Peshawur mission;

Mr. Gorton, a member of the civil-service, gave 30,000 rupees to begin the Kotgarh mission; General Reynell Taylor gave 10,000 rupees toward the Derajat mission; and Colonel Martin gave at least 4500 rupees for carrying on missions in the Punjab, and what is more, gave himself. Another civilian in Amritsur, and also a retired superintending engineer and a colonel from the army, are giving themselves, at their own charges, to the work of missions.

ANOTHER WITNESS.

One of the names referred to above by Lord Northbrook is that of Sir Charles Aitcheson, late lieutenant-governor of the Punjab and now one of the viceroy's council. No official is better acquainted than he with the state of affairs, especially among the one hundred millions of northern India. His observations, however, embrace the whole peninsula. So far as statistics are concerned, although he believes that they most imperfectly present the important changes wrought by missions, he says:

It may surprise some who have not had an opportunity of looking into the matter to learn that Christianity is spreading four or five times as fast as the ordinary population, and that the native Christians now number nearly a million of souls.

Sir Charles shows from the Census Report of 1881 that "in the Madras Presidency, 'which is the great home of the native church,' while the population decreased during the previous ten years, the Christians increased 165,682 or more than thirty per cent., the most of whom were Hindu converts or the descendants of Hindu converts. . . . In the Northwest Provinces the population increased six per cent., but the Christian population increased nine times as fast or fifty-four per cent. In the Punjab, while the Hindu and Mohammedan population remained nearly stationary, having increased less than one per cent., and while the Sikh religion declined, the total population increased seven per cent. and the Christians thirty-eight and one half per cent., or more than four times as fast as the population."

These statements, it may as well be known, are made by a man of whom the Viceroy of India has said, "Of all the men I ever knew, Sir Charles Aitcheson is the most careful and accurate." He continues his testimony in the following terms:

One of the most hopeful results of mission work is the lesson which it is silently infusing through native society and vernacular literature, ideas of integrity, honor, philanthropy, truth, purity and holiness, that are distinctively Christian. In every movement for the welfare of the people, too, Christian missionaries have led the van. Their services to education are recognized even by their enemies. The advanced schools of modern religious thought in India are the outcome of Christian teaching. The missionaries were the first to awaken an interest in the welfare of the women of India, and even in the magnificent work of philanthropy with which the name of her excellency the Countess of Dufferin is imperishably associated, missionaries were the pioneers. In a thousand ways preparation is being made for the coming of the kingdom, and the blessed influences of gospel teaching and preaching are manifest to all who have eyes to see.

STILL ANOTHER.

Probably no man living is better informed with regard to Indian affairs than Sir William Hunter, the author of "The Imperial Gazetteer of India." In his now famous address on the "Religions of India," delivered a year ago in London before the Society of Arts, and in the presence of the most eminent East India statesmen, he makes the following remarkable statements as to the rate of increase witnessed in Protestant missions in India during the thirty years from 1851 to 1881:

In 1851 the Protestant missions in India and Burma had 222 stations; in 1881 their stations had increased nearly three fold, to 601. But the number of their churches or congregations had during the same thirty years multiplied from 267 to 4180, or over fifteen fold. There is not only a vast increase in the number of stations, but also a still greater increase in the work done by each station within itself. In the same way, while the number of native Protestant Christians increased from 91,002 in 1851 to 492,882 in 1881, or five fold, the number of communicants increased from 14,661 to

138,254, or nearly ten fold. The progress is again, therefore, not alone in numbers, but also in pastoral care and internal discipline. During the same thirty years, the pupils in mission schools multiplied by three fold, from 64,043 to 196,360. These enormous increments have been obtained by making a larger use of native agency. A native Protestant church has, in truth, grown up in India, capable of supplying, in a large measure, its own staff. In 1851 there were only twenty-one ordained native ministers; by 1881 they had increased to 575, or twenty seven fold. The number of native lay preachers had risen during the thirty years from 493 to the vast total of 2856. These figures are compiled from returns carefully collected from every missionary station in India and Burma. But the official census, notwithstanding its obscurities of classification and the disturbing effects of the famine of 1877, attests the rapid increase of the Christian population. So far as any inference for British India can be deduced, the normal rate of increase among the general population was over thirty per cent. But taking the lieutenant-governorship of Bengal as the greatest province outside the famine area of 1877, we find that the general population increased 10.89 per cent., the Mohammedans at the rate of 10.96 per cent., the Hindus at some unknown rate below 13.64 per cent., the Christians of all races at the rate of 40.71 per cent., and the native Christians at the rate of 64.07 per cent. If, therefore, at the beginning of this paper I protested against missionary work in India being judged by a mere increase in numbers, it was not because I feared the test.

ANOTHER AND A VERY DIFFERENT WITNESS.

It is quite unnecessary to remind the readers of *THE CHURCH* what kind of a man the head-master of Rugby must be. As to that, the impressions which thousands of us have drawn from "Tom Brown," and from the more historical accounts of delightful Dr. Arnold, are still substantially true. Dr. Jex-Blake, one of Dr. Arnold's successors, has just been travelling in India, and sends a letter to the *London Times*, reproduced in the *Church Missionary Intelligencer*, which does not altogether harmonize with some of the lucubrations—Canon Taylor's, for example—which we read nowadays as to the feeble-mindedness and general inferi-

ority of missionaries. Speaking of those whom he found in the north of India, he says:

At Peshawur we stayed with the Church Missionary Society's mission. Two clergy were there, sterling and strong men, full of character and indefatigable in their work. They have a large school under the Rev. A. E. Day, a house always open for chiefs of the frontier—Affridi, Kaffir, Afghan, or what not; another house always open for humbler native guests; both houses close to their own. They have a church, oriental in architecture, with a native pastor. One of the clergy, the Rev. W. Thwaites, was a schoolmaster in England, M.A. of Cambridge—a fine specimen of a man and of a missionary. He has command of several of the frontier dialects, became friends very rapidly with the mounted police who escorted us to the Khyber Pass, and evidently was most fit for dealing with manly, warlike, semi-savage frontier tribes.

At Delhi he found a group of Cambridge men, two of them old pupils of his own. He writes:

The actual results garnered already by the Delhi Cambridge mission are small; but it is impossible that five or six men of such high quality, so devout, so earnest, so disinterested, so intelligent, should live for years there without making deep and durable impression.

At Amritsur, in the Punjab, he met one of the noble laymen who in many a mission field are aiding the missionaries:

One Indian civilian, whom I remember as a boy thirty years ago, having served his time and earned his pension, stays on still at Amritsur, with his wife, from devotion to missionary work—a splendid and unique devotion. There is strong machinery at work—schools, medical mission, zenana mission, orphanage, agricultural settlement and outlying work in the villages. There are 645 native Christians, 219 communicants and 4 English missionaries.

We cannot refrain from quoting the head-master's words in which he recalls the heroic Christian rulers whom we have named above as themselves the constant friends of missions:

It is only natural that there should be much Christian life stirring in the centre of the Punjab, the province in which Sir Henry Lawrence, Sir Herbert Edwards, Lord Lawrence

and Sir Robert Montgomery lived and governed. It was a true saying of Sir Herbert Edwards—"The Punjab retook Delhi without a rupee or a bayonet from Calcutta or England;" and the rulers of the Punjab of those days and of the following years have left an indelible stamp of Christianity on the face of the country, if not on the organization of the government. They were eminently successful rulers, and they ruled confessedly by a Christian standard.

"Here lies

"HENRY LAWRENCE,

"Who tried to do his duty.

"May the Lord have mercy on his soul."

That is the inscription, dictated by Henry Lawrence himself as he lay wounded by a shell, July 2, 1857; and to read it on the gravestone in the garden of the Residency at Lucknow thrills your heart. I know no more moving spot or story. "Hold it for fifteen days," said the dying man, "and you will be delivered." "Hold it for fifteen days?"—we have held it for eighty-seven.

Dr. Jex-Blake's description of Benares, of its splendor and its foulness, is very vivid. It is good reading for those who are still dreaming that the actual heathenism of India has anything to do with the delightful extracts to which we are treated from ancient Vedic hymns:

I would not have missed Benares for anything, if only to see the Hindu religion in its greatest splendor. The population is about 250,000, with more than three thousand temples (it is said) in the city. The view of the city as you slowly pass along in a steam-launch is magnificent. Noble flights of stone steps descend to the Ganges; corpses lie upon the shore, half in the water, waiting to be burnt; sacrificial flowers float upon the river; and in the early morning thousands of pilgrims of both sexes are bathing, with perfect decorum, in the sacred stream.

Step inside the city. The temple swarms with fetid apes; another is stercorous with cows. The stench in the passages leading to the temples is frightful; the filth beneath your feet is such that the keenest traveller would hardly care to face it twice. Everywhere, in the temples, in the little shrines, the emblem of the Creator is phallic. Round one most picturesque temple, built apparently long since British occupation began—probably since the battle of Waterloo—runs an external frieze, about ten feet from the ground, too gross for

the pen to describe; scenes of vice, natural and unnatural, visible to the world all day long, worse than anything in the Lupanar at Pompeii. Nothing that I saw in India roused me more to a sense of the need of a religious renovation by the gospel of Christ, than what met the eye openly, right and left, in Benares.

At Delhi the same frightful trait of heathenism forced itself on his notice:

The Cambridge men speak of the great strain that it is to live for years in a country where you can hardly trust any one, where corruption and venality are habitual, where the trust and love of an English home are unknown, where centuries of the lowest moral tone have degraded the whole population. Even from a mother's lips, they tell you, the foulest thoughts and language are deliberately taught the children, young mothers delighting to pit their young children one against the other in contests of obscenity and abuse. The very textbooks in Persian contain stories where the whole point turns on some of the most degrading sins known to man, and impurity and immorality are almost universal.

The *need* of missions in India, the *hopefulness* of missions and the *duty* of missions are seldom more strongly put than in the doctor's closing words:

To sum up, it should be said:

1. The degradation of the Hindu religion is so deep, and the immorality and vices obtaining . . . are so revolting, that the need of religious renovation is more urgent, and the opening for Christianity is more patent, than one can understand till one sees with one's own eyes and hears on the spot with one's own ears.

2. The Indian mind, though now filled with degraded objects and theories of worship, is essentially a reverent and religious mind, and, if once won to Christianity, would be a fervently Christian mind.

3. To win India to Christianity is not a hopeless task if only enthusiasm at home were strong enough to multiply the army of workers ten fold, and to send men of such quality as those now at Delhi and Peshawur.

4. Every great religion in the world is an Asiatic religion, and the more imaginative or ideal side of Christianity is really akin to Indian veins of feeling and thought—really Asiatic still.

5. England has no moral ground for holding India beyond the moral good she does there, and no moral good that she could do would

equal the results of the spread of Christianity all over that vast continent, peopled by scores of distinct nationalities, with no unity whatever except the subordination of each to one empire.

A CHRISTIAN MELA IN INDIA.

REV. J. J. LUCAS, D.D., ALLAHABAD.

For three days past we have had a Christian *mela* in the Jumna compound, and to-day was the great day of the feast. We had about six hundred Christians to-day in our compound. It was a sight to gladden one's heart. Presbyterian, Church of Scotland, Methodist and Baptist native Christians met and mingled in religious and social fellowship the greater part of the day. We united the upper parts of the tents and thus provided an awning beneath which the religious services were held. After a sermon the meeting was "thrown open," and I feel quite sure the extemporaneous addresses of some of the brethren would have done credit to men occupying the most important pulpits in America. A spirit of love breathed through the meeting and drew our hearts very near together.

IMPOSING PROCESSION AND DEDICATION.

But the great event of the day was the dedication of the new church in the city. After the religious services in the compound, which lasted over two hours and were interesting throughout, the Presbyterians of Allahabad spread a feast and entertained the great company. At 3 P.M. we formed a procession headed by a Church of England missionary with the students of the Church Missionary Society Divinity School here, the missionary playing on a cornet, while the students sang. Thus playing and singing the long procession wound its way from the Jumna mission compound through the streets of the city to our new church. It was a rare sight, and no wonder the shopkeepers stood at their doors looking on in wonder, while the crowd of Hindus and Mohammedans increased until we reached the church. It is in the very heart of the city, called indeed "the nose of the city." The building is a gem—by far the neatest and most attractive building in the square. In

front on a large marble tablet is the verse, "God commendeth his love to us, in that while we were yet sinners Christ died for us." Between the doors opening on the street are other verses of Scripture cut in the stone. No doubt on some days hundreds read these verses, many for the first time. They are in Hindi and Urdu so as to reach Hindus and Mohammedans. The church was crowded. The services began by singing the doxology. It was sung right heartily, the first words of praise within the walls of the church. The singing was led by a choir under Mr. and Mrs. Alexander, and was an interesting part of the ceremony.

SISTER SOCIETIES REPRESENTED.

Instead of a long sermon, we thought it would be better to have short addresses by brethren representing the different missionary societies. Mr. Hackett, the principal of the Church Missionary Society Divinity College here, made a capital address and was listened to with delight by the large audience. Baboo Ram Chandu Bose, whom you may have seen, as he twice was a delegate from the Methodist Church here to the General Conference, gave an address which will not soon be forgotten. He is getting to be an old man now, but he still speaks with great earnestness and genuine eloquence. The services lasted about an hour and a half, and were most interesting throughout.

THE KOLHAPUR MISSION.

REV. JOHN GILLESPIE, D.D.

This mission is located among the Mahratta-speaking people of western India. The territory occupied is divided into two sections by the western Ghats, a range of mountains running north and south from twenty-five to forty miles distant from the sea. The section between the mountains and the sea is called Konkan, consisting chiefly of valleys between the spurs of the mountains and a flat strip of land lying along the coast. Within this section Ratnagiri is situated, the only station belonging to our mission west of the Ghats. The most of our work lies east of the mountains in what is called the Deccan or Dakhan (South Country), part of the great central table-land of India.

The river valleys of this section are fertile, producing excellent crops of wheat, maize and certain grains peculiar to the country. The population of the Bombay presidency, within which this mission is located, is twenty-three millions, the Mahrattas numbering about fifteen millions, of whom between two and three millions belong to the field occupied exclusively by our mission. The three main classes with whom our missionaries are brought into contact are the Brahmins, the farmers and artisans, who constitute the middle class, and the low castes, such as the Mahars and Mangs. The mission was founded by the American Board of Commissioners for Foreign Missions in Kolhapur in 1853, and was transferred to the Presbyterian Board at the reunion in 1870.

Kolhapur is the capital of the state or province which bears that name, and has a population of upwards of fifty thousand. It has a high reputation for sanctity, a favorite legend among the people being that "the gods in council once pronounced it the most sacred spot in all the earth." Our church at this station numbers forty-eight communicants, six of whom were added during the past year. There are also four Sunday-schools, three of them in the city and one within the mission compound, with an aggregate attendance of 475. One of those held in the city is among the most flourishing connected with any of our missions, having a roll of 275. In accordance with the plan agreed upon by the mission a year ago, the boarding-school, which has hitherto been for both boys and girls, is now given up to girls exclusively and receives them from the entire mission, the boys having been transferred to Sangli, where a similar institution has been opened for the boys of the mission. In addition to instruction in the usual branches of study, special pains is taken to give the girls industrial training. A new dormitory and school-room, which have been in process of erection during the year, have been completed, and add much to the facilities for work in the school. The missionaries note a marked increase of interest in the education of girls on the part of the Hindus, as compared with earlier years in the history of the mission.

In addition to vernacular schools an English

high school of 125 pupils, where religious instruction occupies a prominent place, has been successfully conducted. It is supported entirely by tuition fees and the gifts of friends on the ground.

Another station connected with this mission is *Panhala*, some fourteen miles north of Kolhapur, where work was begun in 1877. It is situated at an elevation of three thousand feet above the sea level, being about one thousand feet higher than Kolhapur. This relieves it in a measure from the intense heat of the plain, and makes it more healthful as a mission station, besides furnishing a pleasant retreat to which the missionaries from adjacent stations may resort now and then. There are two churches connected with this station, one at Panhala, which reported last year a roll of twenty-three communicants, and one at Aitawadi with a roll of twelve. There are also about seventy pupils in the Sabbath-schools. One of the most important features of the work at this station is the *girls' school*, under the superintendency of Miss Eather Patton. Not only has effective work been done in the school-room, but the way has been opened through the children for admission to the homes, where the story of the cross has been often told behind the lattice.

The station most recently occupied by the mission is *Sangli*, situated on the plain about thirty miles east of Kolhapur. It is the capital of a small state which bears the same name, and contains a population of seventeen thousand. Mission work was not begun here until 1884, so that it is still passing through the formative stages. An excellent location has been secured, however, on the edge of the city and suitable buildings have been erected. A little band of native Christians was organized into a church in 1887, and quite a number of Brahmin young men belonging to a private English high school are reported as attending service. In accordance with the plan of the mission indicated above, the boys' boarding-school has been fairly begun, fifteen boarders having been enrolled, besides a number of day scholars. The boys do all the work connected with the establishment except the cooking and sewing. As soon as better facilities are secured

it is intended to teach them to do the former, and as the sewing girls of India are usually *men*, they may be instructed also in that industry. In addition to this a school for high-caste Hindu and Mussulman boys bids fair to accomplish something in reaching these most inaccessible classes of the population.

Of *Ratnagiri* it can only be said that two years ago work was suspended there, but that the way has now been opened for reoccupying it as soon as the mission is sufficiently reinforced. The station is located in the midst of a vast heathen population.

Besides the work accomplished in these centres, the outlying towns and villages with their teeming multitudes are frequently visited

by the missionaries and native preachers scattering the seed of the kingdom.

The ladies of the mission at the several stations report much encouragement in their *zenana* work. The freest access is had to many homes, and it is confidently expected that much precious hand-picked fruit will be gathered as the result of this house-to-house visitation.

The field is large and ripe. The mission earnestly desires to occupy one or two important points within easy reach of its present centres of effort, and has made an urgent request for three ordained missionaries, one medical missionary and one unmarried lady. These reinforcements should be sent without delay.

WOMAN'S WORK.

The phrase *woman's work for woman* has for a number of years been one of the most potent phrases in our missionary speech and literature. This cannot be fully accounted for by its euphonious alliteration, although that may have facilitated and promoted its currency upon the lips of men and women. Its power is in the idea which it primarily uttered. In the prosecution of mission work in Asia—in the diligent endeavor thus to fulfill the Lord's direction to preach the gospel to *every creature*—it had been discovered that vast numbers of women, wives and mothers of the most influential part of the population, were in a jealously-guarded seclusion which could not be penetrated by the gospel as preached by men. No minister of Christ, no *man*, could be admitted within the sacred enclosure of the *zenana*, the women's apartments of an East Indian home. By a favoring providence the halloved ingenuity of missionary women discovered methods by which missionary women could get access to the *zenanas*, and be welcomed as friends, as helpers, as comforters, as counsellors, as teachers. They could tell to their benighted and imprisoned sisters

"the old, old story"—"tell it simply," "tell it often"—to women of like passions and like hearts with themselves, to whom that story was absolutely *new*. This was *woman's work for woman*—a work for women which only women could be permitted even to attempt. Is it any wonder that a brief and easily-spoken phrase pregnant with such meaning, conveying to all who heard it the announcement of such a need and such an opportunity, rang through our land with such thrilling, rousing, moving efficacy?

When such phrases enter into human speech, the living force that is in them is wont to expand them into uses far transcending their original application. So has it fared with this phrase. What missionary women—matrons or maidens—could do and did for women in *zenanas* revealed and demonstrated powers of womanhood that could not fail to find work no less needed outside of *zenanas*—in human homes everywhere, in all communities, in all places in which women or children or men can be found needing the help which womanly tact and patience and love can best give.

If the phrase *woman's work for woman* has

ever been taken to intimate that woman's heart and woman's energies can any more readily be enlisted in benevolent endeavor for women than for men, there could not be a more unnatural misapprehension. There is only a question of need and of opportunity. There were women in zenanas perishing for want of what men could not, and women could, convey to them. Whenever and wherever there are men needing what only women can do for them, or what women can better do for them than men, womanly love and energy are equally ready, and *woman's work for man* is as promptly and efficiently organized. How well do all soldiers know this who have lain in hospitals, in America or Europe! In all our church work we have lately been rapidly learning that not only is individual woman an help meet for individual man, but associated women's work is the meet complement of the work of associated men.

How naturally and how happily do our women's organizations (congregational, presbyterial, synodical) adapt themselves to the forms in which the church is organized, and become *auxiliaries, helps*, meet for the corresponding organizations of men!

We are not now hearing or using the phrase *woman's work for woman* so frequently as a few years ago; but we hear much more of *woman's work*, with no such limiting of its scope, and this feminine phase of Christian activity is affecting, modifying, promoting, *helping*, every department of effort for the advancement of Christ's kingdom in this world. It is in this large sense that we are called upon to be united in prayer for God's blessing upon *woman's work*, in this same month in which we are also asked to make prominent in our united prayers that land in which there is most conspicuous need of distinctive *woman's work for woman*.

WOMAN'S WORK FOR HOME MISSIONS.

O. E. BOYD.

The marvellous growth of woman's work for home missions during the past ten years has the admiration of all the church. Since the organization of the Woman's Executive Committee on the 12th day of December, 1878, up to the present time the cause has made regular and at the same time rapid advance. From a very small beginning it has grown to be a mighty work, and if the future can be at all forecast by the work of the past, then the years to come will see a development even more remarkable. The reasons for expected growth are sound.

1. The work needed to be done is beyond all possible present endeavor. One of the most difficult problems presented in this work is, What shall be undertaken and what left undone? From every part of the field in which this work is carried on come urgent appeals for help which it is impossible to deny. These appeals come to us constantly, and are so forcibly presented that from the necessities of

the case we dare not refuse to undertake them. Many more are declined or deferred until the future opens a possible way. Many of those declined are so very urgent and necessary that it takes a firm purpose to resist the appeals.

2. The good women engaged in this work are very wise in giving to the young a systematic training in mission work, organizing them into societies, bands and circles, in which the members are trained to take part in sustaining their meetings by reading and preparing articles, and thus gaining a practical interest and knowledge that will fit them for intelligent work in after life, and also inculcate a habit of giving systematically, intelligently and sympathetically.

3. Their organization is so perfect in its workings, so far-reaching in its influence and so loyal to the church for which it works, that the General Assembly has again and again most heartily and enthusiastically

ally endorsed its operations and enlarged its sphere of work. It has directed the synods, presbyteries and sessions to appoint co-operating committees, and directed that they see to it that these ecclesiastical relations be encouraged and maintained. These various bodies of our church have promptly responded, and in every synod a duly constituted committee of women has been appointed to oversee the work of home missions for the "exceptional populations." These committees have met annually at the same time and place in which the General Assembly has held its sessions, and appointed the officers of the Woman's Executive Committee, which is the medium of communication between the various workers and the Board of Home Missions, under whose advice and direction it works. The relations of all parties have been so cordial and the endorsement of the Board and ecclesiastical bodies so hearty that a confidence has been established throughout the church.

WOMAN'S WORK IS MANIFOLD.

1. They send out and maintain teachers among the Indians, Mormons, Mexicans and the white people in the mountains of the central South. These teachers are very carefully chosen from among many applicants, and only those sent whose testimonials are first class and from known and approved sources. They must be members of the Presbyterian Church, in sound health, of known piety and tried character, having aptness, experience and ability to teach. There are from two hundred and fifty to three hundred under appointment. They receive none of their salary from the field, and it requires a large sum of money to maintain them; and as they labor in places where only money will buy what they need to eat and wear, they must be paid promptly or they suffer. Therefore the urgent need for those who support them to send in their collections regularly, and make them as generous as possible.

2. They provide buildings in which these schools are held, which also serve for church and Sabbath-school purposes as occasion requires. These buildings are sometimes quite expensive because of the distance from ma-

terial and the largeness of the school. Quite often of late the increased size of the school has required additional buildings to accommodate the pupils. The value of property secured to the church for these purposes is at present several hundred thousands of dollars.

3. All of these schools require desks, books, etc., and the boarding-schools must provide furniture, food and clothing. Nearly all of the boarding-schools have industrial departments, which require appliances and material. All of these things cost money.

4. They prepare and send out a vast quantity of missionary literature on the various phases of the work. This includes the publication of a magazine, *The Home Mission Monthly*. By wise and judicious management on their part the magazine pays its way, and the other literature is inexpensive.

5. They have in charge the "box" business, which is the source of happiness to many a missionary's family.

6. They carry on a correspondence of great magnitude, perplexing and wearying. Few can appreciate the amount of work of this kind done in their rooms.

To the last General Assembly they reported:

	Schools,	Teachers.
Among the Indians, . . .	29	115
Among the Mexicans, . . .	24	48
Among the Mormons, . . .	38	81
Among the southern whites, . . .	9	20
Totals, . . .	100	264

To the Assembly next May they will report a considerable increase. Of the above, fourteen of the schools among the Indians are industrial boarding-schools; three among the Mexicans, two among the southern whites and one among the Mormons. The money collected last year amounted to \$226,067.24. The year just closing promises a considerable increase.

During the year there have been a number of valuable buildings erected, enlargements made to others, and some property purchased. There are also several buildings in process of erection, which have involved the expenditure of large amounts of money. In Alaska we have erected a hospital and a laundry at

Sitka, and at the Hydah mission a large building has been about completed which is to be used as a home for girls and a boarding-school. At Tucson, Arizona, we have completed one of the most substantial of our boarding industrial school buildings, and hope to be able to erect soon two large cottages to be used as girls' dormitories.

The school at Albuquerque, New Mexico, is again well housed, although twice burned out and once turned out of the school-house. We are now occupying a substantial building and doing most excellent work.

The building at Santa Fé is now in process of erection. It will be when finished a most complete and handsome edifice, well fitted for the work to be done in it. Las Vegas has had added to it new dormitories. The school is full again to overflowing.

In the Indian Territory we have erected new school buildings at Tahlequah and Old Dwight mission, and purchased one at Lehigh.

At Sisseton, Dak., the money is secured, and a new school building will be erected as soon as the weather will permit.

At Asheville, N. C., we have just purchased the Oakland Inn for \$75,000, and will open a

high-grade girls' industrial school next September. This is a magnificent property, which we have been enabled to secure through the special gifts of friends interested in the work.

But there remains much to be done which has been authorized by the Board, but cannot be undertaken until the funds are received.

In Salt Lake City \$12,500 are needed to erect a new building to meet the growing needs of the school. At Ogden, Logan and Mount Pleasant, Utah, from \$3000 to \$6000 each are needed to meet the urgent demands caused by overflowing schools. At Wealaka, Claremore, Wewoka and among the Comanches near Fort Sill and at other points in the Indian Territory money is needed to erect much-needed buildings. Among the Comanches we have secured a grant of 160 acres of land and need \$10,000 at once to erect a building for industrial training. Who will give it?

A splendid offer is just made to us of a building which cost \$40,000 for about \$10,000 for use as a school among the Chickasaws. We have it under advisement. If we had the money, it would soon be decided.

These are only illustrations of what has been done and what is called for.

Just as we are going to press and find this fraction of a page unoccupied, we learn the result of the deliberations of the Special Committee appointed by the last General Assembly to consider the question of uniting the Board of Home Missions and the Board of Missions for Freedmen. The chairman, Dr. Dickey, says:

We have conferred with the Board of Missions for Freedmen and with the Board of Home Missions. We have also sought information from various sources and have given the subject our most careful consideration.

It is the unanimous conviction of the committee that the peculiar work to be done among and on behalf of the freedmen of the South and their children by the Presbyterian Church requires a separate and distinct agency. We are persuaded that it would be unjust to the Board of Home Missions to add to its present duties the responsibility of this complicated work. We are assured that the best way to help the colored people in the South will be to continue the present Board of Missions for Freedmen.

The committee will report to the next Assembly in accordance with this conclusion.

CONTRIBUTED ARTICLES.

[The following valued contribution to our pages was accompanied by a letter from its esteemed author, which is its suitable preface.—ED.]

MY DEAR SIR:—I owe you and tender you an apology for allowing yours of October 30 to remain so long unanswered. It has been lying before me ever since, waiting for a leisure hour or two when I could comply with its request. For nearly two years after Dr. Fleming Stevenson's death, I was sole convener of our foreign mission, and this, with the work of a large city congregation, was rather much for me. Now, however, Dr. Barkley (lately the Hon. David G. Barkley, judge in Supreme Court of Punjab), whose term of service is over, and who has always been deeply interested in missions, has accepted the joint conveyership and relieved me of much of the work.

It is an interesting fact concerning our mis-

sion, that one who held such a high position in India and knew mission work on the spot has devoted his time, now when he is at home, to the management of our mission affairs. (Our conveners are all unpaid.)

In addition to the foreign mission proper, we have (1) A Jewish mission, working in Hamburg and Damascus; in the latter place a good work is done among the Syrians. (2) A continental mission, which not only gives grants to various evangelical churches, but maintains a pastor's training college for Spain at Puerto Santa Maria, and a number of mission stations around the Bay of Cadiz. (3) A colonial mission, which gives grants to various Presbyterian churches in the colonies.

I enjoy the foreign mission part of your magazine greatly. With kind regards,

Yours most truly,

WILLIAM PARK.

BELFAST, January 26, 1869.

FOREIGN MISSIONS OF THE IRISH PRESBYTERIAN CHURCH.

In July, 1840, "the Synod of Ulster" and "the Secession Synod" became united under the name of "the General Assembly of the Presbyterian Church in Ireland." The first act of this new Assembly was the setting apart of our first missionaries to India. Rev. Dr. Wilson, of Bombay, had suggested to our church the propriety of taking up mission work in the province of Gujarat (north of Bombay, in the west of India). This suggestion was accepted. Rev. James Glasgow, who is still living, and Rev. Alexander Kerr were the first missionaries; and in 1842 they were followed by four others, two of them being Rev. Robert Montgomery and Rev. James McKee. These missionaries began work, not in Gujarat proper, but in the adjoining peninsula of Kathiawar. Their first stations were Rajkot, Poorbandar and Gogo. Inside the first

ten years Surat was also taken possession of. This is a large town of about 110,000 inhabitants. The London Missionary Society had been working there since 1815; but, feeling the isolation of their Gujarat mission, they transferred the work to the Irish Presbyterian Church in 1846. Surat is one of the chief centres of the Parsi population.

The first baptism took place in Poorbandar; Abdur Rahman, the *moonshi*, or Musulman teacher, was baptized on the 8th of October, 1843. He was the "man of knowledge" of the whole region, and his baptism made a deep impression. At the time of his baptism his confession was as follows: "Jesus is mine, and I am his; and he knows my heart."

In the first ten years there were only twenty-one baptisms; but the word of God had been preached far and near, and a large

portion of the Bible had been translated into the Gujarati tongue. During the second decade the work was much extended. Ahmedabad, the largest city of the province, with a population of about 128,000, was now attacked, though formal possession of it was not taken until the year 1861. In 1860 the London Missionary Society put into our hands their work also in the Kaira district, and gave over to us their premises in Borsad. Already a very interesting work had begun amongst the Dherds there. When the first of these Dherds, or outcasts, was admitted into the church, the Christians of caste immediately withdrew, and only six of them returned. It was a terrible ordeal for the mission to pass through; but it was passed successfully.

In the third decade the growth was much more rapid. Borsad became a great centre of Christian work. Nor was the church there recruited from the Dherds only; many Dharalas, Patidars and other caste-people became Christians. The town of Anand, in the same district, was taken possession of. Quite a number of churches were built throughout the district, and in Borsad at present there are 440 baptized persons and 87 communicants. The total Christian community of the place amounts to 652, while in Anand the numbers are 689. The total numbers in connection with this mission in India, according to the reports at the end of 1887, were as follows: baptized persons, 1544; communicants, 315; total Christian community, 2158.

A number of other things may be mentioned briefly about this work in Gujarat. Quite recently work has been begun in Broach, the chief town of another district. Six agricultural villages have been formed; several thousand acres of land have been granted on easy terms by the government; "and there has grown and is growing up in them a population of robust and independent Christian farmers."

The orphanages of the mission give shelter and education to about a hundred children. There is a very vigorous Gujarat tract and book society in connection with the mission, which during the four years

1883-1886 printed and put into circulation on an average 55,000 books and tracts each year. There are at present in connection with our Indian mission 10 ordained missionaries and two superintendents of high-schools. There are also 35 native evangelists and colporteurs and 40 school-teachers who are Christians. In our schools we have about 3500 children.

A very interesting stage in the history of this Gujarat mission has now been reached. There is a number of native congregations each requiring the services of a pastor; and two of our native evangelists, who have undergone a long course of training, have been licensed to preach, called by those congregations to be their pastors, and ordained over them. A fund has been begun, as a memorial of our late convener, Dr. W. Fleming Stevenson, to provide means for the proper and systematic training of a native pastorate.

The work done at one station during the year may be taken as a fair specimen of all our work. The large town of Surat, already referred to, lies 167 miles north of Bombay. There have been 18 baptisms during 1888—this number including two entire families, of 14 persons—and there are some inquirers under instruction. Five evangelistic tours were made in the district around Surat and the gospel proclaimed in 111 villages. Two Sabbath services are held during all the year, and during the monsoon months one of these is in English. The church is often quite full at the Gujarati services. Sabbath-schools are held for boys and girls. There is a high-school in Surat, belonging to our mission, with from 300 to 400 boys on the roll, the word of God being carefully taught in every class; while weekly examinations of the children attending the various Gujarati schools are held by the missionary in charge. Our mission press is in Surat, and prints somewhere about four millions of pages of religious matter every year. Lately it has been much occupied with the printing of a Revised Version of the New Testament in Gujarati, the preparation of which has been just completed by our missionaries.

Some of the facts contained in the reports

recently received from the various stations, for 1888, are of exceeding interest. In one station there have been 45 baptisms during the year just ending; of these 16 were adults who "had given satisfactory evidence of Christian knowledge and consistent behavior." Communicants' classes were also held at the various centres and 22 new admissions were made to the Lord's table. The communicants at this station number 97. Around another station there are 400 towns and villages, none of them more than forty or fifty miles distant. Our missionary has arranged a series of tours for his evangelists, by which he hopes that every village may be visited within a reasonable time. Already the gospel has been preached in more than a hundred of them. Sometimes a whole day is given to a village; sometimes two can be visited in one day. "I have been much encouraged in my work among the young," says one of our missionaries, "to find that in some cases these lads refuse to bow to idols in their own houses, and have learned to pray in the name of Christ. Not the least interesting part of my work during the past year has been the more homely and private meeting with inquirers under my own roof. These have been more numerous than in former years, and have presented great variety. I have had all classes—Hindus, Mussulmans, young and old—and many an hour have I spent in answering their questions, meeting their doubts and urging on them the claims of the Saviour of the world."

In 1867 our Irish Presbyterian Church resolved to begin work also in Manchuria, north China, but for many years we were unable to send more than one or two men, at most, to labor there. Just now, however, our Chinese work is full of hope and promise. We have two missionaries in the field; two others, one of them a medical missionary, sail in March; and our Female Association (about which you will permit me, perhaps, to give you a few paragraphs at another time) hopes at the same time to send out its first worker to China. Though our centre hitherto has been the port of Newchwang, our chief success has been in

the towns of Jin-jow, to the west, and of Kwangchengtze, to the north. In the latter place our church consists of 14 members, all young men; in the former, 24 adults were baptized last year. Many of these Chinese converts are very interesting men. Mr. Deng is a leather and shoe merchant in Jin-jow—one of the earliest, as well as one of the most earnest, of the members there. He employs over thirty hands in his shop, is a man of high position in his native city, and uses all his influence for Christianity. When Mr. Shaw, one of our missionaries, last saw him he was in the habit of coming to the house rented for preaching every evening, with several of the other members, to worship. He lives, he says, to thank God for two things—that he has been enabled to give up opium-smoking and that he has heard of the only name under heaven whereby men can be saved. It is through his influence that most of the men recently baptized in Jin-jow have been brought to Christ.

Mr. Carson, another of our missionaries, recently baptized six men in Jin-jow. One of them—a weaver and bricklayer—belonged to one of the curious sects which are found in north China, the members of which seem to have a deeper sense of sin than their neighbors. He has gone by the nickname of "Holy" Chang for some time past, because he was evidently so earnest in his search for truth. He has found it now. He has already brought two others into the church.

A young man, Kung, came to Mr. Fulton, another of our missionaries, at his last visit to Kwangchengtze, to be baptized. He is a Chinese doctor, and has a medical hall, twenty-five miles away in a little town. Mr. Fulton sent for him on his arrival in the city, scarcely expecting that at a busy time he would come so far. After the usual exchange of greetings, "I reminded him that I had said he was not to come if, owing to pressure of business, his partners offered any objections. I can never forget the reply he made, as he sat opposite me wiping the perspiration from his honest, sunburnt face and cooling himself with his fan:—'To be sure, pastor, we are a little busy just now, but

this is a big affair, and business can wait. You have come thousands of miles over the rough and stormy sea to save my soul, and why should I not walk twenty-five miles and forego a little business to show that I am in earnest and anxious to receive baptism?"

If all of us, in Great Britain and Ireland and in America, looked at matters as this

Chinese doctor does, it would not be long till God's name would be everywhere hal- lowed, and the kingdom of Christ would come.

The entire income of our foreign mission last year, including that of our Female As- sociation and sums raised in India, was thir- teen thousand pounds.

PRACTICAL CO-OPERATION.

The two great branches of the Presbyter- ian Church, north and south, desire and seek closer relations. It is believed that there are departments of work, common to both, which can be most economically and efficiently administered by co-operative ac- tion. How far, and in what direction, is co-operation practicable?

Her work for the freedmen lies very near the heart of the Northern Presbyterian Church. For almost a generation she has been steadily prosecuting it, and the blessing of the Lord has rested upon it. Many souls have been redeemed from sin and have re- sponded to the quickening, ennobling influ- ence of a Christian education. Schools have been planted and churches organized. The work is now in a prosperous condition.

So too our southern brethren seek the salvation and uplifting of the colored people. Many strong ties bind the whites and blacks of the South together. Memories that go back to the old days give them an abiding interest in each other's well-being. Influ- enced by such motives and still more strongly by the constraining love of Christ, the South- ern Presbyterian Church desires to do its part in the great work of saving this race. The awful moral and spiritual desolations right at their doors make them feel that *something must be done*. Circumstances pre- vent their accomplishing all they would like to do in this direction. They therefore turn to the northern church with the ques- tion, "Can we not do more for these people by working together than we can by work- ing separately?" Many in our branch of the church say, "Yea, we believe that we

can, and we are ready to co-operate with you in this work."

There is one point at which I believe such co-operation is immediately practicable. The Negro population of the gulf states is very large. The mass of these people are deplor- ably ignorant, superstitious and degraded. There are, however, some among them who aspire to a higher and better life. They know something of religion; they desire also secular knowledge. The church that comes to them with the spelling-book and the Bible will win their confidence and love. Presbyterianism makes its strongest appeal to intelligence. Its system of Christian education, so successful elsewhere, will suc- ceed here. Qualified teachers and preachers will be needed. Where shall they be found? They must be raised up in this very region. Men born, reared and educated here will be more likely to succeed than strangers.

Is not this the point at which the north- ern and southern Presbyterian churches can meet and co-operate with greatest mutual benefit? Can we not unite in this educa- tional work? Can we not, in the name of our common Presbyterianism, together build, equip and maintain institutions of learning that shall be centres of light in all this dark region?

The Tuscaloosa Institute, located at Tus- caloosa, Ala., is fully endorsed by the Gen- eral Assembly of the Southern Presbyterian Church. That assembly urges that a col- lection for its support be taken annually by each of its churches. Many of them respond, and the good work already done by the school commends it to the confidence and

support of the church at large. Its sole object thus far has been to train colored men for the gospel ministry in connection with the Presbyterian Church.

But its appliances and resources are exceedingly limited, and the able and devoted men engaged in the work of instruction are greatly restricted in their usefulness. The plant consists of a single city lot, on which is located a one-storied wooden house with three rooms. Here all the work of the institute is done. The twenty students find board elsewhere. When it is remembered that there are very few preparatory schools for colored men in Alabama and Mississippi, and that those who come here are very limited in their English education, it will be seen what exceedingly crude material the professors have to work upon. The only wonder is that they are able to show such good results from their self-denying labors.

Tuscaloosa is in the heart of the Black Belt of Alabama. In that region, outside the towns, the blacks largely outnumber the whites. The disproportion sometimes rises as high as five to one. The supply of students for an institution located there would be unlimited, and when fitted for work they would find a large field of usefulness awaiting them. In the two states, Alabama and Mississippi, there are one and a quarter

millions of Negroes, one half of whom cannot write their own names or read the word of God. The southern church is doing what it can for them; shall the northern church help it carry the burden?

Tuscaloosa is a beautiful and healthy city, with a population of about 2500. The State University and the State Asylum for the Insane, both large institutions, are located there. The white population is as cultured and refined as any in the state. The Presbyterian Church is strong there and in that region. What then is proposed? This:

Let these two churches, recognizing in their providential opportunity the call of God, unite in building up at this place an institution like Lincoln or Biddle University, that shall be an honor to the Presbyterian Church; an institution that shall be a fountain of light and life to benighted millions in this and other lands. Let them found an institution of Christian learning in which colored men of ability may be fitted for every department of life, in which wise and safe leaders may be trained for their work, and in which those who have heard the voice of God in their souls may be prepared to preach that gospel which is for the healing of the nations.

H. N. PAYNE.

ATLANTA, GA.

MISSION WORK IN CITIES.

The cities of the United States which number each eight thousand and upwards include one fourth of the whole population of the country, or about sixteen millions. This nearly equals the whole population west of the Mississippi, spread over two thirds of our whole territory. The concentration and crowding which this implies give rise to peculiar difficulties and drawbacks to evangelistic work in this field. No missionary work, it is true, is easy work. A mining town in Montana, a Mormon stronghold in Utah, a Thlinket school in Alaska, affords as good a chance for enduring hardness and proving patience as the world can anywhere furnish. But it will be generally agreed that work among noisome slums and

swarming tenement-houses and haunts of shame and crime is at least as trying. It is probably also true that even the better classes of the irreligious—the seemingly and respectable sort outside of the churches—are as a rule harder to reach and win in the cities than elsewhere.

It is well, then, to get what encouragement we can where so much is discouraging. There are some cities where this work seems to have been so well planned and so vigorously pressed as to have reached unusually large results in church extension and religious revival; results which may serve as an object-lesson and a stimulus to their sister cities all over the land.

St. Paul and Minneapolis are twin cities

well yoked in emulous Presbyterian activity. Each has a stirring and wide-awake Presbyterian Alliance. St. Paul has nine organizations with 2015 members. A map of Minneapolis sent by Capt. J. C. Whitney to this office displays by red spots twenty Presbyterian points in the city, well distributed—seventeen occupied and three soon to be—from Westminster, with its 1072 members and noble edifice, down to the latest and weakest mission station.

Portland, Oregon, has also a Presbyterian Alliance which has life and power in it. The city and suburbs have eight Presbyterian churches with over 800 members, well manned with live men who believe in missions and church extension, and who are backed by strong and wise and willing helpers among their people.

Los Angeles, Cal., has been repeatedly mentioned in these columns as a stock example of home mission success and Presbyterian vigor. Its latest and most unique exhibit in church extension has been the peaceful and harmonious secession of Dr. Chichester from the pastorate of the First church, with a colony of over 100 members, to found a new church, which is already in full career of work and growth; while the First church, diminished but not daunted, is just calling a new pastor. It may be recalled that the First church was still aided by the Board only six years ago. A dozen years ago our veteran home missionary superintendent Dr. Fraser, of Oakland, stood by it with Presbyterian perseverance when others despaired. Rev. Albert F. White, LL.D., of Santa Rosa, Cal., Rev. William J. McKnight, D.D., of New Brunswick, N. J., and Rev. John W. Ellis, of Ellis College, Los Angeles, Cal., rendered it invaluable service. Now it colonizes freely and largely, from pulpit as well as pew, and last year gave the Board of Home Missions nearly \$1200; and the city has now nine Presbyterian churches, all but one self-supporting, with over 1100 communicants.

In no city has there been more resolute Presbyterian push than in Omaha. The Alliance there has been conspicuously ambitious and aggressive. Perhaps the As-

sembly in 1887 gave the city a spiritual impulse, even as its "boom" afforded a material one. At any rate, Omaha City reported five churches to the Assembly in 1887, and now it has reached the thirteenth Presbyterian organization. Our growth there is probably unparalleled.

Sioux City is a great and growing railway centre, touching Iowa, Dakota and Nebraska, in the midst of a vast expanse of as fertile soil as the sun shines on. It has just celebrated its thirtieth anniversary with much jubilation. Material interests and ambitions rule the hour. In a newspaper extra of twenty-four large pages, detailing the city's growth and prospects in a score of various directions, there is not a sentence that we could find about the churches; and yet there are already three churches of our name, prosperous and promising, the largest of nearly 300 members—while it is felt that now is the time to push on to yet larger things.

Oakland, Cal., is well mapped out and wisely divided up for mission work and church growth—thanks largely to Dr. Thomas Fraser and other brethren equally zealous and resolute in the interests of home missions and church extension. The city and suburbs have seven churches, one mission, and a ninth point selected for occupation, with some 1350 members. The closing years of the century ought to see our church entrenched and dominant all over that fair broad plain.

In San Francisco the Presbyterian Church has had complications and difficulties which have doubtless hindered a larger development and achievement in the direction of home missions. Our seventeen churches and 2800 members there include a large number of earnest and noble men and women who would rejoice to see, and are ready to do their share to make, their city the imperial mistress of the Pacific coast in religious interests, as she already is in material things. The great metropolis beyond the mountains, with all its vast resources, should be Messiah's Golden Gate into all that splendid region.

Troy, N. Y., before reunion had six Pres-

byterian churches. It has now eleven, nine of them strong and flourishing, with 3111 communicants, in a population of 70,000. Over twenty years ago the First, Second and Second Street churches sent out colonies, which have all become prosperous churches under the fostering care of the parent congregations. The Second church had then 500 members. The Second and the Ninth—the latter being the colony of the former—now, upon the territory formerly covered by the Second, number 1250 communicants between them. Such a record of growth and giving is a worthy and notable item in the record of Troy's first century, which has just been closed and celebrated.

As many more cities might be used in the

same way of illustration and suggestion. It seems plain that many of the small cities set good examples to the great ones. New York and Philadelphia and Brooklyn and Chicago and St. Louis and others have been by no means stationary or inactive. To say nothing of others, it would be unjust to forget with what a princely munificence New York pours out a golden stream of benefaction for ten thousand noble and holy forms of well-doing. But it is none the less clear that if the vast resources of our great cities in general had been utilized in this direction in the same ratio with some of the cases above given, the work achieved for our church would have been vastly greater than even the goodly showing of to-day.

WILLIAM IRVIN.

PERSPECTIVE OF MISSIONS.

I have in my study a topographical map of the city of Plattsburgh, in which the streets are laid out with precision; all the buildings—churches, dwellings, stores—are located in their proper position. The First Presbyterian Church, with its lofty spire ambitious of the clouds, appears. One looking at this map would justly judge Plattsburgh to be a goodly place in which its citizens may well take pride. The chart fills the eye with its importance. I have in my possession a chart of somewhat larger dimensions, of this beautiful Adirondack region, with its laughing lakes, its rapid rivers, its rippling brooks and frowning mountains. The towns, villages, roads, resorts, are put in their proper places. But what is this? Where has Plattsburgh gone? Where are its homes, its stately buildings? Where is this ecclesiastical landmark, visible from all the adjacent country? Are these few crossed lines, with the bare name, all that is left of Plattsburgh? I take up a map of the state: where is Plattsburgh? Ah! there it is, up there in a corner, printed in capitals, but only located by a dot with a ring around it, indicative of a county town.

Bring me a map of the United States. Is that little fly-speck all that is left of Platts-

burgh? A map of North America. Where is Plattsburgh now? Not even mentioned. Bring a map of the world on the largest scale published. It has utterly disappeared; an infinitesimal pin's point would not locate it under a microscope.

One's home interests observed at home are very important in one's estimation; but relative to other interests with which we have to do, with which we are necessarily associated—relative to the regions about us, the state, the country, the continent, the world—they do not comprehend all duty.

We do not own the earth. Of course not. No one supposes that; no one wants to own the earth. The responsibilities, the duties, the interests, of one place is all we can well attend to, without troubling ourselves about other places. One locality claims your undivided care and exclusive attention? What locality? The place in which we live and do business. Very well; let us see how that will work. "*I received a carload of wheat from Chicago yesterday.*" How is that? What is that you say? What have you to do with Chicago? You do not live in Chicago. What do you know about wheat? Wheat is not a product of the locality in which you live. And a carload! Who

loaded that car? How did that car come here? "*Coal is very dear this winter.*" Coal? What is coal? How do you know about coal? There is no coal in the region in which you live. "*That's a lovely piece of silk.*" There you are again! Who ever heard of silk, or even cotton, growing in the place where you live and do business? Confine your thought, care and attention to the locality where you live! Then you must live chiefly on potatoes and buckwheat, bear meat, venison and fish, clothe yourself in homespun and furs, exchanged in barter and trade for lumber and iron.

But these "home rulers" do not mean that exactly. It is the *church* to which they belong whose interests exclusively claim their attention. "Charity begins at home." We cannot be forever engaged in this outside work, or co-operate in any other enterprises.

The interests of your individual church? Where did your church get her ministers? There is doubtless as good material, perhaps better, for the ministry in this church; but it is raw material (and "no tariff on raw material" does seem to be the popular policy nowadays). Where did your ministers get their education? You have no colleges, no theological seminaries. *Let us sing the hundred and twenty-fifth hymn.* Hymn? What from? Who wrote that hymn, printed the book, published the music? Where did the Bible on this desk, where did all the appointments of this beautiful sanctuary, come from?

No, my friends, that theory will not work, either in secular or in sacred interests. We are bound to the outer world by a network of ties and influences more numerous than can be mentioned; and he who would cut himself off from them must retire alone to the wilderness, become an absolute hermit,

go back to aboriginal simplicity, like an African Kaffir or a Chinese villager, cut himself off from all communion and communication with the outside world.

There are many men and women now who, while never neglecting the interests of the individual church to which they belong, believe that there is a wider scope to her powers than that which lies directly adjacent to her own door; that they are sent into the world to advance the kingdom of their divine Redeemer; that the church, and they as a part of the church militant, have a *mission* to perform. What is a mission? It is a sending or carrying something. During the civil war there was a noble band of men and women who devoted themselves to carrying relief to the sick and wounded on the field and in the hospitals: the Sanitary Commission, sent out by sympathetic persons at home whose hearts were deeply interested in the brave boys who had gone afield at their country's call. In those dark and desperate times there was another—the Christian Commission—which carried spiritual help, the comforts and consolations of religion, to the stricken and the dying. So in her holy warfare against sin, in seeking to subdue the rebellion against heaven's King—not by carnal weapons, with garments rolled in blood, but by the peaceful sword of the Spirit—Christ through his church has *commissioned* men and women to carry spiritual help and healing, the comforts and consolations of the gospel, to the destitute and the dying. That is her mission; that is your mission and mine; and right hard-hearted must that believer be who ignores or denies his duty and responsibility in this holy cause.

JOSEPH GAMBLE.

PLATTSBURGH, N. Y.

GAVAZZI.

Alessandro Gavazzi was born in Bologna in March, 1809, so that he was nearly eighty when he died. At the age of sixteen he entered the monastic order of the Barnabiti, and at twenty was sent to Naples as professor of rhetoric. Soon after, he began

to preach. His sermons, full of patriotism, mixed with aspirations toward something purer than what the Church of Rome was, attracted the attention and the displeasure of the Curia Romana, and Father Gavazzi would have paid dearly for his bold speak-

ing had it not been for Pius IX., who for a moment at that time had some inclination toward liberty.

In 1848 we find Gavazzi alongside with another Barnabite monk, the famous Mgr. Bassi, one of the most ardent patriots of that momentous time. When the news of the revolution in Lombardy reached Rome, where they were, Gavazzi went to the Capitole, delivered a discourse in commemoration of the heroes fallen gloriously in Milan for the freedom of their country, and excited such an enthusiasm that for two months the Colosseum had to be used as the gathering-place of the multitudes that flocked to hear him. Pius IX., who had proclaimed the constitution, willingly or unwillingly withdrew it, and cursed the same attempts for the freedom of his fatherland which he had blessed a few months before. The papal treason seems to have opened the eyes of Gavazzi, and laid in him the first germ of the conviction, which grew stronger year by year, that freedom and the Vatican could never go together. By that time the war between Piedmont and Austria was fairly begun, and Gavazzi hastened to Bologna to stimulate the patriotism of his fellow citizens. The Bolognese still remember his ardent, heart-stirring appeal when, with his magnificent, powerful voice, he addressed ten thousand people that were cramming the square before the church of S. Petronio. The feelings of the crowd were moved to such an extent that men and women were seen, in large numbers, emptying their purses, giving their watches, their chains, their ear-rings, etc., and piling them up before his feet. The same success Gavazzi obtained in piazza S. Marco (Venice) some time after.

After having taken part in the battle of Vicenza, Gavazzi went to Rome, where the republic had been proclaimed. The city was stormed by the French troops after a heroic defence. Mgr. Bassi was arrested, and soon after (August 9, 1849) shot by the Austrians. Gavazzi would have shared his fate had he not providentially escaped and taken refuge in England. The death of his bosom friend, the treason of the pope,

the new oppression of his country, filled the heart of the exile with deep sorrow and indignation. This must be borne in mind to understand the bitterness of the speeches he delivered in many places. In 1851 two volumes of his discourses were printed in London, under the title of "Orations by Father Gavazzi."

During some years Gavazzi travelled through England, Scotland, Ireland, United States, Canada, holding meetings, everywhere exciting great interest and awakening bitter opposition in the Roman Catholics, as was the case in Quebec, where he ran the risk of his life. From 1860 to 1867 we have the various expeditions of Garibaldi, during which Gavazzi acted as his chaplain. During one of the fights that took place in Sicily, one of the officers being mortally wounded, Gavazzi shouldered him and carried him away from the battle-field. The red shirt the chaplain had on that day, stained with blood, is now deposited at the museum of Bologna. Italy was made one and free, but the pope was still reigning. Sharing the conviction of his general Garibaldi, that "the priest is the unreconcilable enemy of Italy," but knowing that infidelity would never overthrow his power, Gavazzi turned his whole attention toward fighting popery on religious ground and with the gospel.

In 1859 he had formed the project of founding the *National Catholic Church* in Florence, but he had been too long with Protestants to be really satisfied with half measures. In 1865 he, along with the late Dr. De Sanctis, planned the union of the various denominations that had been imported into Italy into one Italian evangelical church. That attempt failed, and 1870 finds Gavazzi at work amongst the free churches of Italy, twenty-eight of which united to form the union of the free Christian churches known afterwards as the Free Church of Italy.

By way of explanation, I may add that the free churches of Italy were previous to the year 1870 scattered congregations of brethren, evangelized by men supported by the brethren of England, of Switzerland,

and without any connection with one another. How repeatedly after 1870 Gavazzi visited Great Britain and America to plead the cause of that which he called, in his own way, "my baby church" is well known. Appointed professor of the theological seminary of the Free Church in Rome, he divided the time he could spend at home between the chair and the pulpit, occasionally visiting the congregations and stirring them up with his eloquent addresses. This year, the seminary having been closed, he was giving more time to preaching, and was just preparing a series of conferences when the messenger of the Great King came. On the very day on which Victor Emmanuel, eleven years before (January 9), passed away, Gavazzi died. Full of vigor, stronger than many a young man, he was finishing his luncheon at one o'clock; a few minutes afterwards he was no more. His often-repeated wish to be spared a long illness was answered. Another of his wishes was complied with by his friends—his body was incinerated. All the Italian-speaking ministers in Rome, along with the Scotch and German pastors, were present at his funeral. His colleagues of the committee of the Free Church came also from Leghorn, Florence, Milan and Venice. Mr. McDougall, his long-tryed friend, was present also, and a fair representation of the various churches. The service was very simple, being held in the not very large hall of the seminary. For the 1st of February the Evangelical Alliance Committee have convened the churches to a commemoration service, in which will take part Mr. L. Conti, Dr. Gay and Dr. M. Prochet.

It is perhaps a little too soon to speak of him and of his work otherwise than by a mere historical sketch. Yet I venture to express my opinion, and give it freely for what it may seem worth. Gavazzi has himself dictated the inscription of his monument—"Alessandro Gavazzi, *Patriotta Cristiano*." A Christian patriot—a fine name, and I think he is fully entitled to have it. Few hearts in Italy have burned with a more intense love for his country than his, and certainly he has not spared

himself to serve the patriotic cause. *He has done what he could.* It is as much as can be said of any man, without falling into the high-sounding phrases that always make upon me a painful impression, as if one wanted to make up for the want of feeling by sonorous words.

He served the gospel cause with all his heart too, and as well as he knew.

The course he selected and followed, was it the best, the most efficient? I have great doubts about it. I am rather inclined to say distinctly, No; and since I have said so much, I must explain myself.

Father Gavazzi, by his great eloquence, his patriotism, his friendship with the Italian hero, had acquired a fame and an influence which might have been much more felt in Italy if he had not identified himself with any particular Protestant church. His mission was to pull down the errors of Rome, to unmask its treacherous work, to knock to pieces with his mighty power the iron bonds that popery still maintains around the neck of so many millions of Italians. In this he excelled, he had no equal, and will perhaps have no worthy successor. But to do that most efficiently, it required of him to remain Father Gavazzi. I do not mean to say that he could not preach the truth, and preach it eloquently; but, though it may appear strange, it is nevertheless a fact that, when he came to it, his great hold of the people seemed to be lost. Were it not so, how could be explained the fact that the man who moved the thousands on the squares at Bologna and Venice, who still in Rome filled his chapel each time he gave a conference on a semi-political subject, was reduced to an audience of 15, 20, 30 people when he preached the pure gospel? Whilst no one else would have mustered an audience to be compared with his to hear a semi-political discourse, more than one evangelical preacher in Rome had three times as many hearers as he had when it came to the plain gospel preaching. This I say not by way of disparagement, God forbid, but simply to explain the above expressed opinion, which will certainly startle more than one of my readers. If what I have said were

not true, the congregation of the Free Church in Rome ought to be the largest of all the evangelical bodies of the capital, and that is far from being the case.

So, until better reasons are brought forth, I shall stick to my opinion that Gavazzi would have rendered greater services to the cause of evangelization at large had he remained Father Gavazzi, or even Alessandro Gavazzi, with no ecclesiastical tie, going about delivering his fiery orations, and everywhere pointing to the Bible as the only means of strengthening the acquired liberty and of obtaining a superior one—that of God's children. During these last eighteen years he would have spoken to millions of Italians. Who can tell what might have been the result? It is a melancholy fact, but a fact, that even our most liberal men are not prepared yet to face an identification with a Protestant

church. A striking proof of it we had at the funeral. Several journals of the city had related the death of Gavazzi and announced the hour of the funeral. There are in Rome by thousands men of liberal principles, men who spoke highly of him and praised his patriotism, and yet not one of them was seen in the hall to pay a tribute of respect to the memory of a man who had done so much for his country; and this is the more striking to me because I saw, three years ago, in Pisa the authorities of the town and its most distinguished citizens taking part in the funeral service of Dr. Chiesi, who, however, was also a convert from Romanism.

Nevertheless and notwithstanding a great champion of the cause of the gospel in Italy is fallen. In this we all agree, as we all agree in saying that he was at heart what he wished to be expressed on his tomb—*patriotta Cristiano*. ITALUS.

JAPAN AFTER A FURLOUGH.

The missionary, on his first arrival in Japan, feels in full measure the novelty of his situation. If he has known no land but America, he is unable to persuade himself that he is still resident in the same world. He is unable for a time to take the land and people seriously. It is all a delightful comedy acted for his pleasure, and some day these streets and shops and houses, with their grotesque inhabitants, will vanish away. Of course such a state of mind is not favorable to just and temperate judgment. As time goes by the almost oppressive sense of novelty wears away. It is no longer ludicrous to ride in a *jinrikisha*. The houses become veritable dwellings, and no more remind one of houses for children's play. The variety of costume and no costume on the streets is a matter of course. Eye, ear and mind are fitted to the environment, and Japan is as commonplace and as natural as the United States. We even in time acquire more or less aptitude for looking at everything from the Japanese point of view. America is very far away, and we are orientalized.

After a furlough round the world and in the United States, the missionary returns again. The novelty is gone never to return. There is no enchantment now, and the last illusion is gone forever. He comes with the remembrance of the West fresh in mind, and there is no mysterious strangeness to prevent the rigid application of the standards of the most advanced nations to this civilization of the far East. There is no illusion as at the first, and no blunted memory of home as afterwards, but West and East are in cold, hard, clear contrast.

Never before did Japan seem so poor; never were the houses so mean and the streets so devoid of interest. Can this be Tokyo—this vast collection of frail, cheap, low, unimposing, uninviting houses? Is this the capital and metropolis of an empire? Compare it with any third-rate capital of Europe or third-rate town in the United States, and what a contrast! No splendor, no wealth, no display, no rush, no din, no great throbbing of a nation's life. Everything is pitched on a low key; everything is sombre, quiet, slow. The pressure of the

multitude, of ignorance and poverty, is intense. We have a labor problem in the United States. We begin to protest against unrestricted immigration. We begin to anticipate the time when we cannot give a farm to every comer. But here are tens of thousands of men gaining the scantiest of livings by the hardest work. In Tokyo alone forty thousand able-bodied men seek a precarious living by drawing their fellow men in the *jinrikisha*. What does the United States know of labor problems? And the country-side swarms with life. The average tenant farm is an acre and a quarter, and four sevenths of its gross product go for rent. What do we know of over-population and the need of land? More families in Tokyo exist on less than eight dollars a month each than on a larger sum. What do our working men know of poverty? We visited the great saw-mills in Bay City, Michigan, and have seen the logs torn into boards at railway speed; we have examined the immense flouring-mills in Minneapolis and the mammoth iron-works in Pittsburgh; and now in Japan we see all this work done by hand. Here man is not yet in command of the forces of nature. We remember the limited express between New York and Chicago; and the other day we were toiling along over an indescribable road in a narrow *jinrikisha*, wrapped up in a red blanket, with two half-naked coolies tugging in the thills. We remember the thundering rush of continuous freight-trains day and night, and watch with a painful interest the wearisome progress of loaded wagons pushed and pulled over mountains, through sloughs, for endless miles by men and women.

But this is only the outside. Our glittering western civilization makes us too intent upon material things. A closer inspection may show a brighter side. A week ago we visited a town fifty or more miles from Tokyo. It was mean and poor. The inn, however, made us welcome and well supplied our wants. The leading men soon called upon us, and our conversation was of things ethical and religious. "The people here believe in nothing. There is no one who has any zeal for Buddhism, and

Shinto is unknown." "What do the people believe?" "Nothing." "What do they think of death?" "They are afraid." And the state of morals is indescribable. Here is the travelling correspondent of the *Pall Mall Gazette* describing the sale of daughters by parents to the houses of ill-fame as a characteristic feature of Tokyo, and as carried on as legal and with the sanction of the ministers of law. Japanese tell us that in certain regions the killing of infant girls is still common, and that where this is not done the sale of daughters is by no means rare. The choice presents itself of infanticide or sale into evil. We would not imply that such a state of things is very common, but it exists and there is no active public sentiment protesting against the infamy.

Soon after our arrival one of the local newspapers repeated the old story of missionary failure. Nothing of moment is accomplished. A few converts are gathered together, but no impression is made on the nation. One statesman advocated the adoption of Christianity purely as a stroke of political policy, and a professor advocated the establishment of mission colleges solely that Japan might obtain advanced instruction at a low price; but no one took either proposal seriously. And really from one point of view little has been done. There are fewer Protestant Christians in Japan, of all denominations, than there are communicants under the charge of the Presbytery of New York. Japan is as far from being a Christian nation as it is from being an enlightened nation (in the western sense of the term) in other ways. Only a beginning has been made. The Christians of the Pacific slope are coming to agree that Chinese immigration should be at the least restricted, and many Christians in the East begin to cry out that all immigration should be restricted for fear that our Protestant Christianity may be engulfed by the incoming flood. Well, from that point of view what shall we say of missions in Japan? They are engulfed; they are a handful in the midst of overwhelming heathenism. All told, the Protestant Church can muster only twenty thousand—and the nation numbers

forty millions! The congregations are lost in the multitude, and the churches are small structures without dignity or beauty.

The government is unsatisfactory. Just now there is an increased stringency in all that pertains to foreigners; but far more, there are repeated rumors that the old system of torture in the examination of prisoners is in force in the remoter districts. The government is arbitrary. Some of the best men and the most respected are now in prison because they declined to leave Tokyo on a police requisition, being treated like criminals, without trial or even a statement of their offence. The government's policy depends upon the good pleasure of a handful of men.

Here we might rest our case. We have given only facts, and if they are black it is not our fault. It is undeniable that most missionaries, on their return, confess a measure of disappointment. It is not surprising that many residents should be skeptical as to government "progress" and missions alike.

Yet progress is not a fiction. During our absence several hundred miles of railway have been built. It is now possible to go from the Bay of Tokyo to the Sea of Japan in a day. Hundreds of miles more are building, and within two years one may go the length of the empire by rail. That is not much compared with the rate of progress in the United States, but compared with other Asiatic lands and with the recent past, its significance is great. The roads are narrow gauge and the cars are small and the speed is not high, but compare them with the *jinrikisha*, or better, with the palanquin; the Pennsylvania vestibuled train is a false standard. The educational system is not wholly satisfactory, but where has there ever more been done in the same time? The government is arbitrary and even its good intentions are not always well carried out. There are defects in plenty, but a parliament is promised for the year after next, and the criminal code is thoroughly European and modern. There is endless ignorance and vice, but there is a remnant of earnest, intelligent, devoted, loyal men who give themselves untiringly to the service of their

country. They are men of whom any country might well be proud. They are determined to regenerate Japan. Can they succeed? Who can tell? The pessimist looks to the outward and the material and always forgets the most potent factor, the energy of determined men. Japan has the men, the energy, the determination. In spite of all that we ourselves see and say, we believe in their success. Now they are setting up the frame and machinery of our modern civilization. The completion of their work in the transformation of the nation belongs to the ages to come.

Missions are not a failure. We go to the Union Theological School and find forty bright men preparing to preach the gospel. There are as many more in the Congregational Seminary in Kyoto. Two classes have been graduated since we left, and with two or three exceptions the members are all preaching to their countrymen. There is everywhere an eagerness to hear. Never before were there so many and such urgent calls. We could place all of our students at once were they prepared. The meetings of the Home Mission Board are full of life and hope. There are reports of steady progress everywhere. Old fields and new are fruitful. Some of the congregations must needs pull down and build greater. One church, which will seat five hundred persons, is so crowded that double services are held, and the members are requested not to attend both that there may be room for unbelievers. The Japanese ministers, with a single sad exception, are hard at work and the blessing of God rests upon their labors. More churches are self-supporting than ever before, and the benevolence of the church constantly increases. So too do its enthusiasm, its faith and its hope. It is well led. We are pleased beyond expression with the moderation, courage, steadfastness and soundness of our best men. They do not deserve the epithets fickle and superficial that are so readily applied to this people. With God's help they will do what men can do. In the Imperial University is a Young Men's Christian Association with twenty-seven active members, and there are still larger associations

in the other government colleges. The Young Men's Christian Association has a new life and is full of activity. Is nothing being done? There is success everywhere. Again, the advanced Christianity of the United States is a false standard. Let us compare the present with the past. How many years is it since there were no Christians in Japan? The first church was formed in 1872, and the first minister was ordained in 1877. Think now of our synod, five presbyteries, and churches from Hakodate to Nagasaki. Think of the rate of increase. The number of Christians doubles every three years. That ratio held when our numbers were in the hundreds, and it holds now that the thousands are reached. With God's blessing we are at the beginning of one of

the greatest movements the church has ever known. Let the future repeat the past and by the end of the century the communicants will be a hundred thousand and more.

Shall then we see Japan a Christian nation with its unbelief and immorality overcome? shall we see the millions in the Christian church? So we believe, but who can know? These things are too high for us. We plant the church and the future belongs to it. As we face the obstacles we say "impossible." As we look to the victories already won we take courage. As we remember our Lord and his power we know that with him all things are possible. The gates of hell shall not prevail against his church.

GEORGE WILLIAM KNOX.

UNION THEOLOGICAL SEMINARY, TOKYO, JAPAN.

THE LATE ARCHIBALD McCLURE.

The whole work of the church and of humanity met with a heavy loss in the death of the late Archibald McClure, of Albany. Nearly every organization designed to promote the welfare of the city and the community in which he lived—the Bible Society, City Tract and Missionary Society, Hospital, Orphan Asylum, Medical College, Female Seminary, House of Shelter, Home for the Friendless, Almshouse, Water Commission, the Board of Trade, the Directors of the Mutual Fire Insurance Company—was represented at the funeral. All the local papers, without distinction of sect or politics, joined in extended encomiums of the deceased. The rich and the poor of the city, with common consent, joined in the tribute of respect.

I make this enumeration thus particularly because these various tributes constitute the setting, so to speak, of a noble life, and illustrate the import of true Christian citizenship. They show how it is possible for a man in the ordinary walks of commercial life to become embalmed in the memory and affection of a whole community, however large—how a broad and deep sympathy may be made to touch society at every point, and be in pulse with its every interest and every sorrow. It is for the general profit not to

forget such lives when the last handful of earth is cast upon the tomb. They are studies worth conning, sermons written more indelibly than with pen and ink, and worthy of being known and read of all men.

While citizens and friends in his own community have paid their tributes to Mr. McClure, I may perhaps be permitted to add a word from the standpoint of a wider circle who knew and honored him as a friend and supporter of the whole range of Christian beneficence carried on by the denomination to which he belonged. It was my privilege to be often the guest of Mr. McClure and to confer with him in relation to Christian work to which, by appointment of the General Assembly, he had been called. As one of the Memorial Committee appointed at the time of the Reunion of the two branches of the Presbyterian Church, he took a special interest in the formidable task assigned him. Though not resident in New York, his counsel was often sought, and he was one of the foremost to advocate comprehensive and practicable measures, and thus to make an otherwise impossible scheme a noble success. He seemed from the first to comprehend the magnitude of the undertaking, and to be a believer in its feasibility if carried on upon

such common-sense principles as would send new life-blood through the whole body of the church. And I well remember that toward the close of the effort, when the reports came in such overwhelming numbers that it seemed well-nigh impossible to classify and record them with accuracy, he left his large and pressing business in Albany, came to the city and spent two or three days in constant work, joining the secretary in the office by day and accompanying him to his home in Orange at night, there to resume the labor—sometimes till a late hour. The whole committee was well chosen and was faithful to its trust, but no member, excepting always the chairman, the late Winthrop S. Gilman of noble memory, was more devoted to the accomplishment of the enterprise than Archibald McClure, or felt greater satisfaction in its success. He was at the same time and always a liberal and conscientious contributor to all the boards of the church. He felt that whatever was undertaken by the General Assembly of the church involved a virtual pledge on the part of every officer and member. He gave also for Christ's own sake. He gave according to ability, applying the same arithmetic that he used in his secular pursuits.

To his own business in Albany Mr. McClure seemed almost too assiduously devoted. So far as I could ever learn, he allowed himself no vacations, no relaxations from unremitting toil. And yet it was always evident that he was working not from mere love of accumulation, nor from any vainglorious motive; he always spoke—modestly and without cant—of the higher aim of serving his Master and his fellow men. Appreciating his prosperity and speaking of it with gratitude, he always viewed it with especial satisfaction in that it enabled him to do more and more for the kingdom of Christ. The last that I had heard of him

before the announcement of his death was a little incident related to me by his pastor, Rev. Dr. — Holmes, while in London in July last. It concerned a large gift made for foreign missions.

Mr. McClure had inherited from his father not only a name and an extensive business, but also a wide sphere of Christian usefulness in the church and the community. He filled the wide vacancy left by his father's death. He nobly sustained the succession. He brought no dimness upon the honored name, but rather added new lustre to it.

In his home, in the church and in the Sabbath-school he seemed to me a model. There was a puritanical strictness in the observance of Christian duty, combined with an unpuritanical mellowness and geniality. In firm belief in an undiluted gospel and in the efficacy of prayer, his whole life seemed consecrated and guided in conformity with this deep and abiding faith. There were no gaps or contradictions in his Christian life. A logical consistency ran through it in the minutest things, but there was no narrowness, no crotchet, no anachronism. He belonged to his own age and was in sympathy with it. He looked upon the on-going interests of the country, upon its commercial prosperity and its possible dangers, upon the welfare of the city and of every class of its citizens, upon the wants and sufferings of the poor and the needs of the benighted and even besotted, with a keen interest, showing that his soul was sensitive to the touch of every human interest.

So he lived, so he died, scarcely fulfilling his years as it would seem to us, and yet presenting one of the most complete and rounded lives that we have known in many a day. It presents a high example for our young Christian laymen. Few attain to so high an excellence, but it is imitable by all.

F. F. ELLINWOOD.

REINFORCEMENTS FOR THE SHANTUNG MISSION.

Our Shantung mission, composed of seventeen men, has sent to the Board a united and earnest appeal for reinforcements to de-

velop work already begun. They ask for ten ministers, three physicians and four single women to be sent at once. It is consid-

ered safe to assume that China has before it a great future. Joseph Cook, since his trip through and study of heathen lands, says that, were he choosing a field, he would probably go to China. The manifold reasons here urged are, therefore, simply those peculiar to Shantung. They are:

1. *The advantages of a large concentrated work.*—Among these are such as the following: the scope given to each man's gifts and tastes by a division of labor; an adjustment of forces by which no part of the work seriously suffers in the sickness or absence of any one; the *esprit de corps* created among the native membership. This last is a great help in overcoming the inertia.

2. *The climate.*—In pushing out among the various destitute regions, wisdom dictates the economy of men and means secured by a good climate. Young men naturally consider this. Shantung lies between 34° and 38° north. Being a promontory, the climate is favorably modified. It is dry and equable. There is little malaria and neither severe extreme of temperature.

3. *The language.*—Shantung embraces sixty-five thousand square miles, with a population of about thirty millions. The language is practically uniform throughout the province. Moreover, the spoken is also a written language. These advantages are peculiar to north China.

4. *Shantung is the literary province of China.*—Here their great sages Confucius and Mencius lived and are buried. This gives the province and the work established there marked prominence before the empire.

5. *The character of the people.*—In some regions, especially among the women, there has been manifested a wonderful readiness to receive the gospel. The men of the province are conceded by the Chinese to have the most vim, to be the most simple-minded and reliable. They furnish, therefore, the best material for a future church.

6. *Our prestige.*—Our older missionaries have been travelling through the province for twenty-five years, preaching and distributing books. By their work of itineration and education, prejudices and suspicions have been removed, and the way thus pre-

pared for a great future ingathering. Other denominations recognize this as giving us the right to the fruitage, if we go in and gather it.

7. *Character of our work.*—It is looked upon in China as the most remarkable both as to character and extent. Twenty-three hundred members remain after a pretty thorough sifting process. We are not so chary of discipline as many churches here in America. In the February number of *Woman's Work* may be found some evidence concerning the character of our membership.

8. *Our facilities for the educating of a native ministry.*—We have a large number of day-schools in our one hundred preaching stations. From these are chosen a goodly number for the preparatory schools in our four mission stations. Some of these in turn are sent to our Shantung college, an institution easily foremost among similar institutions in the empire. Its course of instruction corresponds to that of the best colleges in America. Its graduates have been teaching in other advanced schools of the country. They are sought by the viceroy for responsible positions, but most of them are turning from these tempting offers to enter the ministry. Seven have just been ordained, after a three-years theological course, and have been given charge of groups of churches. Others will soon follow. For the theological training of these well-equipped young men we have our older missionaries of ripe experience and rare gifts.

9. *The example and experience of our veterans.*—Several of them are what a westerner would call "rustlers." As one of the younger men, the writer may be allowed to say that under their influence a young man will be likely to make the most of himself.

10. *The petition of the native members.*—They have sent to the General Assembly a plea for reinforcements, with carefully-stated reasons, signed by more than fifteen hundred.

11. *The example of other churches.*—The English Baptist Board, seeing the promise of this field, is sending fourteen new men to the province. We have therefore with-

drawn from six of the one hundred and eight counties in their favor. The Canadian Presbyterians are sending a large force to open a new mission in the province of Honan, just west of Shantung. They were led to this by a knowledge of our work, which Dr. Kellogg declares to be most satisfactory. If these comparatively small churches can thus enlarge, what of our great Presbyterian Church? Napoleon gained his victories by forced marches. Shall we not have a like enterprise in our infinitely grander cause?

12. *Men are ready to go.*—The young men are stirred by this loud providential call. The most of those offering themselves for the foreign work are expressing a preference for this field. There need be no difficulty, therefore, in securing the men.

13. *Division of territory.*—The various denominations are trying to agree upon such a general division of territory as will lead to the development of the whole to the best advantage and with the least friction. We cannot reasonably ask to pre-empt this territory unless we are prepared to occupy more of its great centres. Is not our duty as a church plain? Shall we allow ourselves to fail in reaping the benefits of a hard-earned battle? The Board fully appreciates the imperative call, and, with the needed men offering, is perplexed by reason of the state of the treasury. Are there not some liberal and loyal men of means who will deem it a great privilege to financially equip this work in its present crisis?

R. M. MATEER.

WEI HIEN, CHINA.

JOHN BRAINERD AND HIS WORK.

Rev. Dr. Thomas Brainerd, in his "Life of John Brainerd," brings this picture before us: "The elder (David) had been an exile for Christ among savages, dwelt in a forest hovel, pillowed his head on the hard ground, fed often on parched corn, been lost sometimes in the wilderness, sometimes maligned and slandered by the enemies of God and man. He had toiled and suffered until the energies of nature itself had failed, and he was sinking to an early grave. The younger brother, twenty-seven years of age, of good family, easy circumstances and finished education, had been 'sent for,' and, with a wonderful abnegation of self and the world, with a martyr-love to Christ and unwavering submission to duty, he had come to assume the labors which had crushed an elder brother."

April 15, 1747, witnessed the beginning of Rev. John Brainerd's work, and in February, 1748, he was regularly ordained.

The nurture of the vine which David Brainerd had been permitted to plant in New Jersey was no easy task for his brother; yet, with unwearied patience, amid many infirmities of the body and discouragements common to all pioneer missionary work, he

labored on. As Dr. Macloskie has written, "He gave his days and his nights to the temporal and spiritual good of the Indians. He followed them to their haunts over the whole country, preaching to them, catechising them, protecting them from temptations to intemperance and from the cupidity of the white people, training them to fence and sow their lands, and often succeeding in settling their disputes." The education of this race was much upon his heart. A school-house was built in 1760.

The salvation of the Indians appeared to have been especially attractive to him, but he was mindful of the souls of all with whom he came in contact, and his ministrations included the white settlers in New Jersey. He organized and built churches for them, and he preached to them whenever and wherever he could in a wide circuit, which involved fatiguing and exposing journeys.

He was called to follow President Burr as pastor of the church at Newark; and although Newark was his home for awhile, "his heart is with his Indians." He was also invited to succeed Rev. Jonathan Edwards, at Stockbridge, Mass., but he de-

clined the flattering offer. Dr. Brainerd, in mentioning the last, adds, "He came to New Jersey to his Indians and his work, and remained in it in relative shade and dependence, his life going out in obscurity in the Jersey pines, like the Niger dried up by the sands of Africa."

Toward the close of his life, and in consequence of the agitations attending the revolutionary war, Mr. Brainerd's labors were chiefly among the white population, although he still retained the oversight of the Indian mission. Forced to leave the field he loved so well at Mount Holly, where he preached in both English and Indian, and which was the centre of extensive work in a large region round about, he came to Deerfield, Cumberland county, N. J., in 1777, and took charge of the Presbyterian church. He died there in 1781, and his body was laid to rest beneath the floor of the church.

As a patriot he was not less distinguished than as a missionary. During the French war, in 1759, he was with the army as a chaplain, and a letter written by him shows that it was the second time he had served in that capacity. At the outbreak of the Revolution he did all in his power to arouse the enthusiasm of the congregations to which he preached, and so affecting was his eloquence that strong men wept. On one occasion a sermon from the text, "Blessed be the Lord my strength, which teacheth my hands to war and my fingers to fight," was instrumental in inducing his hearers to lose sight of all interests except the country's danger (Brown's "Outlines of History").

New Jersey was a battle-field in that conflict, and the Presbyterian Church, conspicuous for her loyalty, suffered much in men and means. Some of John Brainerd's churches were destroyed, notably the one at Mount Holly, as a token of "special vengeance on the outspoken and active patriotism of the pastor." Many congregations were broken up and religious ordinances greatly interrupted. It would seem as if this war and the period of depression which followed it nearly extinguished the fruits of John Brainerd's untiring exertions; but his

bright example still lives to cheer and to stimulate those who are trying to follow in the path of duty; and as God has said that his word shall not return unto him void, we have a right to believe that it did prosper in the hearts and lives of those who heard it, and that he has now many stars in his "crown of rejoicing."

Not long ago I had the privilege of visiting Stockbridge, Mass., and of worshipping in a church which owes its origin to missionary zeal excited toward the Indians formerly in that vicinity. New England has furnished missionaries for New Jersey, but the first one in Stockbridge, then "a howling wilderness," was a native of New Jersey, who gladly accepted the opportunity, in 1734, to labor for the spiritual enlightenment of the people. It was to Stockbridge that David Brainerd came, at the outset of his missionary work, to study the Indian language with Mr. Sergeant, and thither John had come, as one of the agents of the College of New Jersey, to tender the presidency to Rev. Jonathan Edwards. The once solitary place now blossoms as the rose, and the natural beauties of the scenery, the culture, the historical associations and relics combine to make it a most interesting place. Great care has been taken to preserve from oblivion the good work done there. Over fifty names of Indians have been recovered and recorded upon the church roll, among them part of the flock which Mr. Sergeant gathered and Christianized. Even the graves of these sons of the forest have not been forgotten. A pile of unhewn stones, artistically grouped, indicates their burial-place. With the reverent spirit and affectionate remembrance characteristic of so many of New England's sons and daughters, David Dudley Field, Esq., of New York city, a son and namesake of the minister who was the pastor of the Congregational church from 1819 to 1837, has erected a tower a few feet in front of the present house of worship. The inscription reads, "This memorial tower marks the spot where stood the little church in the wilderness where Rev. John Sergeant preached to the Stockbridge Indians." In it Mr. Field

placed a chime of bells. The tones sweetly seem to link the past and present.

In New Jersey no cairns have been raised to tell the stranger where the red man sleeps, no marble shaft

"Implores the passing tribute of a sigh"

for the toil-worn John Brainerd; but a call has been issued by the trustees of the Synod of New Jersey for a "Brainerd Memorial Fund" to build churches in the rapidly-developing southern portion of the state, and, by planting the seeds of divine truth, to perpetuate most fittingly the memory of one who gave himself, with all his energies

of mind and body, to preach the pure gospel of Jesus Christ our Lord. It is hoped that all who have a temporary or permanent residence in New Jersey, particularly her sons and daughters wherever their present home may be, will inquire "of the former age," "remember the days of old," and by their gifts, whether they be small or large, to this most worthy cause show their appreciation of Rev. John Brainerd, the devoted missionary, the ardent patriot! Contributions should be sent to Rev. Robert Aikman, D.D., Madison, N. J.

ANNA H. VAN METER.

SALEM, N. J.

In the last issue of the *Star in the East*, the organ of the Turkish Missions Aid Society of London, our own Presbyterian missions are well represented. Dr. Shedd tells the readers about the Persians, "the nation most friendly to God's people in ancient times," and Mr. Ford writes from Zahleh, Syria, of the loss which that station sustained in the death, two years ago, of Gerald F. Dale and of the recent arrival of a new pair of missionaries, Mr. and Mrs. Hoskins, the latter a missionary's daughter born in Syria. This he calls "Sign of Promise No. 1," and he names other "signs of promise," viz., "four young theological graduates"—from Beirut Theological Seminary we presume—"all men of good promise"; most of the schools full, one having doubled, another trebled and another quadrupled its numbers within twelve

months; "new emphasis given to instruction in the Scriptures, Scripture question books and sacred song"; "a new church with thirty members organized last summer at Meshgharah"; two schools that had been closed by the government opened again; increasing desire for Christian schools and a remarkable quickening of religious thought and inquiry in a portion of the population.

On other pages our own Mr. Bird of Abeih tells of the Druses, with which interesting and peculiar people we hope that he will some day help us make our readers better acquainted.

The American (United Presbyterian) mission in Egypt is also mentioned in a very interesting way, especially the mission training college at Asyoot.

COLLEGES AND ACADEMIES.

THE CLOSING FINANCIAL YEAR.

The books of this Board remain open till April 30. Whether that date will have brought into our treasury means enough to pay the year's appropriations in full is very doubtful. But we have good hope that it will have made the aggregate receipts of our general treasury larger than those of any preceding year. This expectation indeed may be disappointed; and it might be thought safer to keep silence concerning such a hope. May not the expression of it lead to an abatement of the expected gifts? We have no such fear. The hold which this cause has on the conscience and judgment of its supporters is not exactly similar to that of any other cause. While interest in its behalf is not likely to be lifted to any sudden enthusiasm, such interest as is once awakened for it is not likely to diminish. What mind that has been alive to the importance of higher education, even on its secular side, has afterward grown indifferent to it? What community that has an efficient college ever ceases to be proud of it? Just because Oxford has been a seat of learning ever since the thirteenth century, it is likely to abide one till the thirtieth if the world shall last so long. And when a church like the Presbyterian begins to recognize the place of distinctively *Christian* higher education, and the lasting value of its distributed seats, that large thought will not dwindle again. To any pastor or congregation that comprehends the aim of the church by means of this Board, there will arise no question as to the importance of the end, but only as to the possibility of accomplishing it. It is a work which the few cannot do; and is it likely, one may ask, that the many will ever care about it? The fact answers—and we put that answer forward—right on, year after year, month after month, without arrest, almost without fluctuation, the income of this Board and the number of co-operating churches keep growing. The same zeal

that prays and gives for the church's success by means of her mission boards is considering where the youth are to be trained who, as laymen and ministers, at home and abroad, are to do our share of the Master's great and coming work; and it intends that that task of training shall broaden with the growing church and nation.

Accordingly, at the very moment when those larger boards are making their most just appeal for funds to meet their immense responsibilities, we do not fear to tell the churches that our income, made up chiefly of moderate amounts, shows steady increase; that by the slow additions which we make to our promises of aid, and by the larger additions which their gifts are making to our means, we are hoping, in this sixth year, to come nearer than ever to paying our hundred and fifty teachers—not the mere percentage that meets our cautious promise, but in full.

† If that announcement shall abate Presbyterian giving to our treasury and to our young institutions already fruitful, we shall be surprised.

THE \$100,000 PROPERTY FUND.

This has no relation to that general income, above referred to, out of which the institutions are aided in current work. Church collections all go into the general income. The Property Fund is made up entirely of gifts of individuals. Its object is to help particular institutions, agreed upon between the donors and the Board, in clearing off mortgages, completing buildings, starting endowments, or in any other way securing and increasing their permanent property. The value of such a fund, to be made up and applied upon existing and pressing needs, could not be told. It would come upon our past year's work of foundation-laying as a stone-mason's "grout" of cement comes into the trench of movable stones which it is to compact into rock.

We are earnest beyond expression in our endeavor to make up that fund. And in that direction too we are hopeful. At this date (the beginning of March), responses made to the personal appeals of Dr. Johnson, the Board's president, have secured for this purpose payments and pledges amounting nearly to one third of the \$100,000 called for by the General Assembly. From the McCormick estate has come \$10,000 (contingent, in part, on the making up of at least \$35,000 in all); from Mr. Elliott F. Shepard, \$7000; from Mr. W. Thaw, \$5000; from Mr. William E. Dodge, \$2500. The whole detail will be given later. Add to these names and amounts the notification (which the Board has thus far received, like the public, through the newspapers) of the legacy of \$5000 lately left to this cause by Mrs. Kerr, of New York, and all the early believers in this movement will sympathize in the satisfaction which these signs of confidence begin to produce at the Board's head-quarters. Now we risk the credit which we have thus far gained, upon the statement of urgent need for the remaining two thirds of the amount proposed. We can promptly put the entire \$100,000, under the security of liens to the Board, where our view of the highest business prudence demands the outlay. The help we ask is trivial in amount compared with the interests of which we intimately know—financial, educational, Christian—already organized, in excellent shape for work and endurance, and only lacking some good men's gifts to secure them in the brightest promise.

"THE LORD WORKING WITH THEM."

Last month a glimpse was given of the work of grace which, begun at Hastings College, Neb., long before, was still proceeding on the day of prayer for colleges. The following notice of a similar work comes from the principal of Geneseo Collegiate Institute, the first academy organized under this Board. After describing the teachers' prayer-meetings in anticipation of the day of prayer, the observance of the day, the

continuance of the meetings and the successive avowals of conversion, he proceeds:

All through the next week daily meetings were held, and each day one or more came out. One day four young men decided for Christ. So it has gone on till twenty-two are hopefully converted. It has made great changes in the school.

Nor has the work stopped at the school. He speaks of one young man who "seems to have been the instrument of leading his sister and father to Christ." A letter from Washington College, Tenn., states:

Beginning with the day of prayer for colleges, we continued services for more than two weeks. During this time some twenty of our students accepted Christ.

And what sort of promise will devout readers find in a statement like the following? It comes from a far-sighted, energetic pastor in a western capital, keenly interested in the neighboring new synodical college, as any reader of the extract will hardly need to be told. The statement was never intended for this page, and the writer will be surprised to see it here:

I have just organized a men's society; object "to encourage students for the ministry, and to do such other work for this church as the society may undertake." A strong committee, Judge —, chairman, consults with candidates for the ministry; recommends them, if wise, to the society for aid; and closely oversees their mental, moral and spiritual welfare on their way to the pulpit. We have to-day taken one young man from business and set him to studying under the committee to prepare him to enter — (the college referred to) in the fall. We have two others also engaged in their studies and one or two seriously considering the matter. The society . . . will have, in a few weeks, about two hundred members, I think. We hold four meetings annually; two on prayer-meeting evenings, one of these on the day of prayer for colleges, the other six months later; the other two on Sunday evenings half-way between.

That western church and western college are likely to tell on the coming of the latter-day glory. Will money, sorely needed, be wasted or glorified by taking part in such a work?

CHURCH ERECTION.

MORTGAGES.

One of the requirements of the General Assembly, in the case of every grant from the general fund of the Board, is that a mortgage shall be given by the church aided. The mortgage thus given is in two respects peculiar, viz., it bears no interest and the principal that it secures is not due until the church "shall cease to be connected with the General Assembly, or its corporate existence shall cease, or its house of worship or the mortgaged premises be alienated or be abandoned as a house of public worship." It is thus evident that such mortgage imposes no burden whatever upon the church, and is intended simply to secure for the use of the Presbyterian Church the money that has been contributed for such specific purpose.

Few appreciate how necessary is this provision. The contingency against which it provides is by no means so uncommon as might be supposed. The Presbyterian Church is organizing about two hundred new churches every year. If these were all founded in old and well-established communities, a wise discretion might determine with a good degree of accuracy where they were needed and where with an assured constituency they would be likely to thrive. But as a matter of fact the majority of these infant churches must be planted in infant villages, the future of which is in every case more or less uncertain. Hundreds of towns are mapped out and boomed into a show of prosperity which is as evanescent as the morning dew. Sometimes the apparent promise is the direct result of the manipulation of land speculators; but more often there are good reasons for expecting a rapid growth and permanent prosperity. But all things are uncertain. The mines, upon which everything depended, soon "peter out;" the lumbering proves less profitable than was expected; another town draws away the farming interest; or, which

is the most frequent cause of disaster, the expected railroad alters its direction and gives the town the go-by. The enterprising people move away from the town, it languishes, and, if it does not die outright, it stands still, with half of its houses unoccupied and falling fast to ruin.

That this should be the future of a certain percentage of new towns is inevitable. It is the application of the principle of which we hear so much nowadays, of "*the survival of the fittest*." It is the necessary waste in the grand progress of the country, and there would be no progress if no town were founded until its permanent success was assured. And necessarily a certain proportion of the churches each year organized must share the fate of the towns in which they are placed. No one can foresee which town is to suffer, and it would be fatal to all advance of our church were her missionaries to refuse to plant her standard and gather a congregation in a town until its fate could be certainly known. No! Wherever there is good promise, there a church must be organized. Some of them will languish and die, and for this no one is to be blamed.

Thus it comes to pass that every year the Board finds that a certain number of churches that in former years it aided have virtually given up the struggle. Their members have moved away, and sometimes the property is left without any one claiming to own it. It is in such cases, for the most part, that the value of the mortgage is seen. The Board is able to take control of the property, direct in regard to its disposal, and, so far as possible, recover for the use of other churches more happily situated the money once granted to the now deserted field.

AN ILLUSTRATION.

There is another contingency which illustrates the value of a mortgage as a conserving force. Occasionally trouble springs up in a congregation, differences arise resulting

in contention, or evil-minded or worldly men creep in to disturb its peace. Sometimes a party spirit arises from dissatisfaction with Presbyterian doctrine and customs. In such cases there is always the possibility that in some temporary storm of excitement the church will be swept from its moorings—either to be left stranded and perishing, or to be hurried into new ecclesiastical relations with which the more conservative members and those who love the church most have very little sympathy. In such cases a mortgage upon the property has a most salutary and restraining influence.

As an illustration of the dangers that sometimes beset a church and imperil its existence, read the following letter from a Christian woman whose heart is greatly troubled. We think that its simple pathos will appeal to every heart. The church was aided in building in 1853 by the Board of Church Extension (O. S.), which at that time did not secure its grants by mortgages:

DEAR SIRS:—We received yours, and we are sorry to tell you that our church here is broken up, and three of our officers have gone and joined with the Reformed and organized a Congregational church, and signed all the Presbyterian property over to that denomination, and locked the Presbyterian church up and are holding it for sale. There is only one deacon that has not gone with the rest, and twelve or fifteen members that have not gone with the rest. There has been and still prevails the deepest sorrow that can be imagined, and the hottest tears that have ever been shed and are still being shed by us, a few; but we say that God is just and he is almighty too, and we trust in him and his promises that he will not leave us nor forsake us if we are faithful and keep his promises. Oh, dear God of love, we cling to the cross of Christ, and believe his word that what we ask in his name that he will hear and answer our prayers. The Reformers that have not gone in with the organization of the new church are trying to recover their church. The classis are going to lay an injunction on it, so they think now, and if they can recover theirs, why not we? We have just as good a right as they have to theirs.

Now I will tell you how this trouble came about. The Reformed people were in debt to their pastor \$700; and our (that is, the Presbyterian) people had no pastor at that time, and

so an infidel lawyer and a few non-professors that are no better than infidels got together and laid this plan, and went to our deacons and held it up to them that it would be better to unite and have only one church, and it would not cost so much for each to support their minister, and so enticed them to go about it; and there was no need of it, for we had not one cent of debt to pay. We had money in the treasury. The lightning had struck our church a little while before, but we had it insured and had received plenty to have it repaired; and then the ladies had \$200 of money in the treasury, and they took it all and gave it all in the new church, and left us nothing; no, not one cent. The presbytery sent Rev. Mr. ——— to preach a sermon to us and warn our people against such an act; but, when the evening services were over, the elder got up and announced that the Reformed people were ready to make the assignments and deeds of the churches over to the new church and theirs to-morrow. There were only a few who knew anything about it. Oh, it seemed like it would break our hearts—those that would stand by the Presbyterians. And so there was a division. A few who stand fast to their profession, and the others have gone with the multitude to the new church.

We, that is, three of us ladies who live right here in town, who always went to the Friday afternoon prayer-meeting, keep it up, and our societies and our missionary meeting. We don't know what the future has in store for us, but we will be faithful with the little that the Lord has intrusted us, have faith in God our Father that he will show us plainly what he will have us to do; and we pray God daily for guidance and his counsel. We feel just as if we were passing through a fire, and we pray that we may pass through it without being seared and that our garments smell not. Oh, we feel so lost because we are cast out in the street—no place for our missionary meetings nor prayer-meetings. We feel like lost sheep without a shepherd. But when we meet in our little prayer-meeting with Jesus in the midst, we rejoice that the Lord Jesus knows it all; and oh, how we feel God's blessing is with us, and so we walk by faith and not by sight.

I have been and seen the few of our people and showed them the letter, and they were all willing to give that were able, and I got \$3.05. It is a very small sum, but if you knew our circumstances you would perhaps change your mind. I will send you a post-office order for that sum, and you will please send us a receipt for the same.

FROM VARIOUS CHURCHES.

GOLDENDALE, WASH. TER.

Your draft for the sum of \$1250—the amount of the Board's donation and Mr. Ladd's special gift to our congregation to enable them to complete payment on their new house of worship. Ten thousand thanks for your liberality and promptitude! The cash just reached us in the right time, and we have completed payment on our new house of worship. It is a gem, both for convenience and economy, and the people are delighted with it, and especially with the fact that it is out of debt. We have duly paid over our cash, and thus completed payment on our new house of worship. We intend soon to get out copies of the plan and send them to the Board for publication. It is with no ordinary feelings of gratitude that I write you this note of thanksgiving. We have had a hard struggle, and have seen it brought to a glorious issue. To God be all the glory!

WHITEWOOD, DAK.

In the name of the officers and members of our little church, allow me to return our thanks to the Board of the Church Erection Fund for the timely and generous grant of \$700, which has enabled us to occupy our neat and comfortable church since January 6. We have also bought the adjoining lot, and have a building erected to serve as one room of the manse. We are in debt for the latter \$225; no debt on the church. We have as yet only temporary seats. Last Sabbath evening had to carry in rough boards to furnish seats for the people. Five new members received last Sabbath. We have occupied the church nineteen evenings in January. So closes my first quarter on this field.

GILMORE CITY, IOWA.

Our church at Gilmore City was dedicated February 3, and it is nearly all paid up except the \$300 from the Board. We were unfortunate that two men whose subscription was \$125 together failed to pay, and hence we had a deficit of about \$200 when we came to dedication day; but those who had helped us ever so liberally came to the front and gave the \$200, and most of it is cash, which, considering the hard times and the amount already raised, was just splendid.

We have a membership of fourteen here, with twice as many more who are helpers, and I believe that building that church will be used of the Lord

as a means of grace for the salvation of most of the helpers. Without the help of the Board we could not have builded at all. I headed my list with \$250 from the Board, expecting to ask for \$300, but wanted to make no promises which I knew would not materialize; and I went about, and this help from the outside of town stimulated the most doubtful to do their best, and now we have just a beautiful church, costing \$1200, besides the furniture, which was all furnished by the ladies, and consists of an organ, pulpit furniture, carpet for pulpit, choir, gallery and aisles, ninety-nine opera chairs, with thirty-six other chairs, making the entire church property, including lot, worth \$1700.

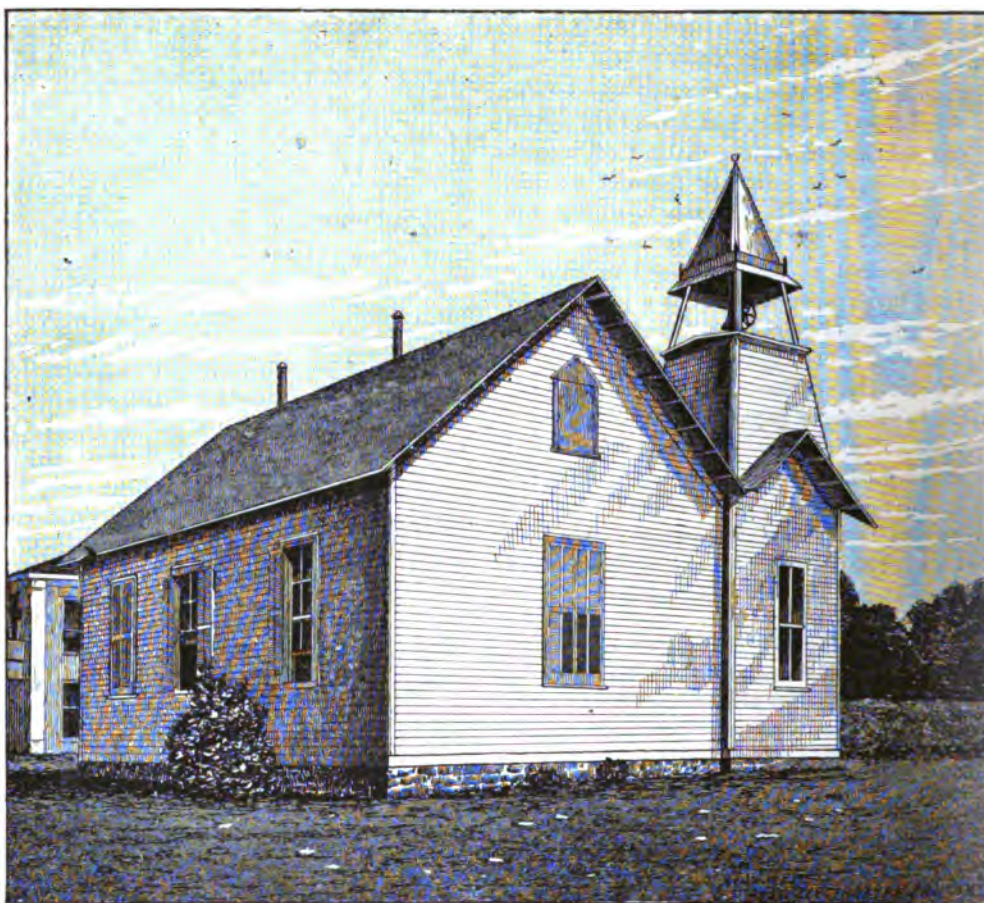
There is no one more grateful to the Board than the home missionary, and I do not see now how we could get along without the Board, and be assured I shall do what I can for the support of that Board, and I will not only teach my people to pray for but also to pay to the Board.

ROCKWOOD, TENN.

Our people are very thankful to the Board for helping us to a house of worship, and we think we have a church for comfort and convenience that cannot be surpassed in the state by any that cost fifty per cent. more. Our minister, Rev. J. H. C——, said he had often wondered how so much money was expended for so little convenience, but his wonder here was how we got so much convenience for so little money. We are to occupy our church for the first time the 13th. We have been unable to get a minister until now, and our little congregation went on with the work without a pastor. I suppose you seldom find a little congregation that builds a church without a pastor. You see we have worked as well as asked the Board for aid. Our earnest prayer is that God may fill the house with his presence, and that it may be used to the glory of his Son, and that many souls may learn of the way of life within its walls. In behalf of our people, I again thank you for the aid you have so kindly given us.

A PROSPEROUS INDIAN CHURCH.

We think that our readers will be interested in witnessing the transformation of the church building at Tahlequah, Ind. Ter. This is in the country of the Cherokee Nation. This church first appears upon our



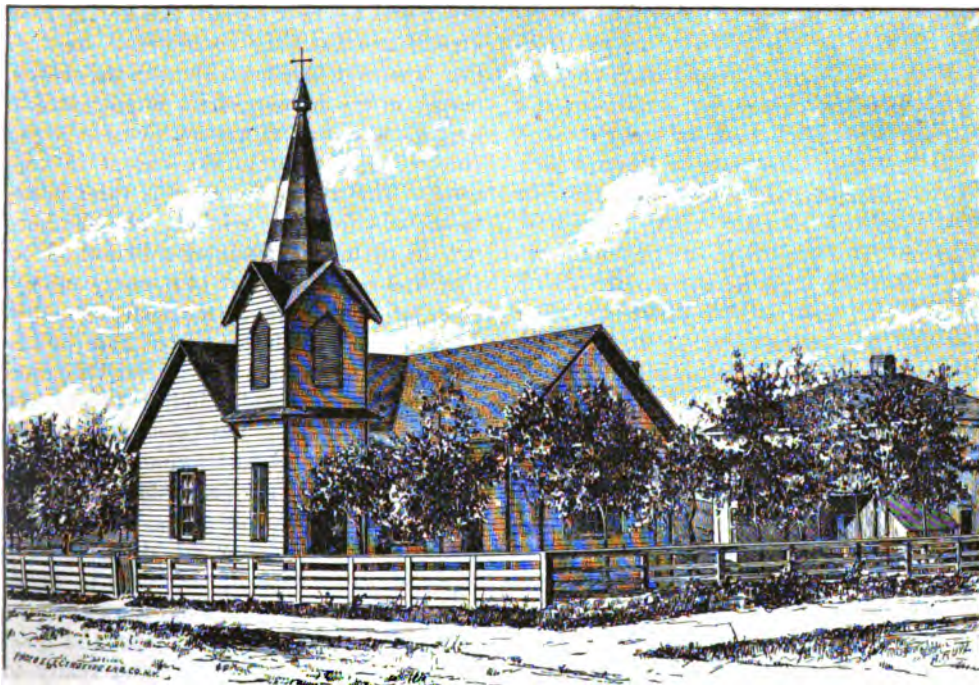
minutes in 1877, and seven years ago the Board gave it \$600 to aid in erecting its house of worship. This year the Board has gladly granted \$500 more to aid in the enlargement and improvement indicated in the pictures, which we present on this and the following pages. The pictures are also interesting as showing how a very plain edifice may be enlarged, and at a comparatively small expense transformed into a commodious and tasteful house of worship. In this respect they may be found worthy of study by other congregations needing more room in their houses of worship, and not being able or not desiring to build new houses. Rev. Mr. Miller, speaking for the church, says:

Our beautiful little church was dedicated on the 9th of December. The cost exceeded

the estimate, but the people had a mind to work, and with the help of the Lord we dedicated free of debt, with a surplus of \$30 in the treasury; and at the dedication a thank-offering of \$35 was given for purchase of an organ. I again thank you and your Board in the name of a grateful people. Without your aid we could have done nothing. Thirty years in missionary labor enables me to testify to the grand services rendered to the cause of Christ and our church by the Board of Church Erection. May God bless your Board with abundant means to save our land, that the world may be saved.

I enclose a rude plan of the church. I also send by mail two pictures. One represents the church as it was; the other the church as it now stands. From these you can see that the Board's money has been well expended.

One word respecting our arrangement to cut off when we desire the addition marked "infant class room." It is the most simple and easy to



work I have ever seen. We studied hard to add to our barn-like church 48 by 24, so as to get additional room and have a handsome building. It is considered the most beautiful

and convenient church in the Indian Territory. It well adorns the capital, and fitly represents to the Cherokee Nation the character of our noble old church.

EDUCATION.

THE POLICY OF AID IN MINISTERIAL EDUCATION.

Among the reasons adduced for withholding support from the Board of Education, as these are presented on inquiry, is the *doubt* prevailing in many minds as to its *necessity* and its *wisdom*. So readily do adverse plausibilities cover out of sight the arguments in its favor that these seem to require constant iteration in order to be duly recognized. There is no need of apology therefore for stating them once more, in the hope of their proving effective with all candid persons.

The most cogent objection often made is that which arises from a comparison between the ministerial and secular professions in

the matter of supplies. It is tersely put in form of a question: Why aid candidates for the ministry any more than those for law or medicine or journalism? Young men, it is said, swarm into the latter from all classes upon their own resources, and why should they not with equal facility get into our pulpits? We answer, they could, provided the door were as widely open into the latter as into the former, and the preparation were as easy, and the temptations were as strong. For admission to the bar or to medical practice no classical or scientific attainments are demanded, though indeed they are made by many. It is enough if the candidate can stand an examination in the principles of his intended

profession, no matter whether he has acquired them by himself at home as President Lincoln did, or in attendance at a practitioner's office where he could pay for instruction by office work as many do now, or in listening to courses of lectures at a school. Moreover his vocation is largely one of private dealing with individuals, except in the instance of lawyers who aim to argue their cases in the courts. With the ministry, however, it is different. Their business is to speak in public, to deal with whole congregations containing oftentimes people of learning and culture, as well as with individuals of every variety of character. It is to give instruction upon the most profound and wide-reaching of all subjects—subjects which take into their range the manifold relations and duties and destinies of mankind. It is, in short, to expound the Bible, a book of momentous import as the word of God, and to go on applying its varied truths in set discourses every Sabbath, from year to year, in their varied applications, with constant freshness and force. And in this work there is in the presbyterial body no relief coming from systematic rotation. Presbyterian settlement implies, if it does not secure, a sort of permanency. For such a service it is obvious that the resources of one engaged in it must be large. Hence the Presbyterian Church requires of its candidates a thorough education. The course it marks out for them takes them through a wide range of studies, linguistic, scientific, historical, philosophic, exegetical, theological and elocutionary in academy, college and theological seminary. Nine years are ordinarily consumed in it, and the annual expense runs from \$350 to \$400 at the lowest rate. This is an outlay which the sons of "the common people," among whom Christ sought and still seeks his laborers, and the sons of many a scantily-paid minister, and all those who are dependent upon themselves for support, find it hard to meet except under remarkably favorable circumstances. With most of this class the demand for it would prove an absolute obstruction in the way of the ministry unless the church should consent to make an exception in their

favor and agree to ordain them with such an education as they could obtain by their own independent efforts. But this the church, acting in the interest of its intelligent congregations and with a view to their proper cultivation, refuses to do, except in rare cases. The alternative then is this: either to exclude from her ministry all who have not the means for obtaining a liberal education, and so run the risk of a scanty supply, or to provide assistance for such as need it. It has chosen the latter course, and the history of the past shows its wisdom. Of course there have been mistakes in individual cases. Unworthy candidates have abused its liberality. But we appeal for its vindication to the grand result and to the accordant testimony of our sister denominations which have adopted the same policy. It devolves upon those who denounce it, therefore, to prove its needlessness. They should show that the evils resulting from it overbalance the good it produces. They should stand ready to guarantee that there would always be a sufficient number of candidates issuing from the well-to-do classes to meet all the wants of the church. They should be able also to justify the action of our judicatories in barring from the ministry many a young man in whom the love of Christ has awakened a desire to preach the gospel, and who shows that he has the natural gifts for such a service, thus neutralizing the call of Christ because he could not reach the standard of learning they had set for him. They should tell us, moreover, how we are to provide for the evangelization of the Negroes at the South and also the swarms of foreigners that are pouring in upon us everywhere from abroad, unless we take special pains to raise up a ministry for them. With all the aid furnished by the Board of Education there is still a scarcity of preachers. The call for them by our synodical missionaries at the West, and by more than a thousand vacant churches already organized many of which are slowly dying for want of the preached word, is loud and constant. What then would be the case if there were no aid given? Will objectors please to answer?

AN URGENT APPEAL FOR FUNDS.

It is with great regret and only as compelled by a severe necessity that the Board of Education makes its appeal to the numerous churches that have sent it no contribution this year, and to the Christian public in general, for supplies to its treasury. In order to complete the payments for January it has been obliged to borrow \$6000, and for fear of reporting a heavy debt at the next Assembly, it has felt constrained to decline all further applications for aid. More than twenty candidates have already been refused to their great disappointment. They have

been induced to devote themselves to the sacred service by the call for more laborers, and now they find themselves arrested in their preparations. The remonstrances against the Board's action have been many, but how could it be avoided in all prudence? The Board cannot coin money. The responsibility rests with the churches and with the ministers on whom it devolves to present the cause. According to the Assembly's order, the fiscal year closes on the first of April. Thirty thousand dollars are yet needed in order to avoid a debt. "The King's business therefore requires haste."

PUBLICATION AND SABBATH-SCHOOL WORK.

DEATH OF THE PRESIDENT OF THE BOARD.

It is with unspeakable regret that we notice the death of our venerated and beloved president, the Rev. William P. Breed, D.D. After a brief illness, he, full of years and honor, departed this life on the 14th of February last. A special meeting of the Board was immediately called, at which it was resolved that, in respect to the memory of Dr. Breed, the office of president should remain unfilled until the next annual meeting in June; a committee also was appointed to draft an appropriate minute. On the day of the funeral the store was closed and the officers, members and employees of the Board attended the public services.

At the stated meeting of the Board, February 26, the following minute was reported and was unanimously adopted:

This Board deeply laments the removal by death of its late president, the Rev. William P. Breed, D.D. His long experience in the cause of publication and missionary distribution of religious literature, both before and after the reunion of our church, well fitted him for the leadership of the body to which that cause was entrusted. For many years he has stood at our head, a warm, earnest and intelligent champion of the work of this Board. None of us could excel him in devotion to its inter-

ests. Few, if any, gave so much of thought and prayer for its prosperity. His voice was often raised in its behalf, and his pen put into language many vigorous appeals for its support.

As an example to follow, and as a stimulus to incite, we shall greatly miss his life among us.

His presence and companionship were a benediction. Strong and vigorous with manly qualities, moved by profound convictions, earnest and bold in his adherence to what he believed to be truth and duty, he was also a tender, gentle, courteous, considerate, Christian man, whom none knew but to love and revere.

We have no memories of him which are not fragrant with pleasant thoughts and helpful suggestions toward a better life.

We lay him away from sight, therefore, not to pass out of memory, but ever to be remembered as one of the best of friends and the wisest of counsellors, as well as a beautiful type of a Christian man and minister.

STATISTICS.

The whole number of missionaries now in commission is *thirty-five*, and they are laboring in *twenty* states and territories.

The entire number of Sabbath-schools organized from April 1, 1888, to March 1, 1889, is 764; of these 24 were organized during February.

The number of Bibles given for reciting the Shorter Catechism since December 1, 1887, is 2933; of these 276 were given in February.

The total amount of contributions for this fiscal year to March 1 was \$62,574.06; being an increase of \$6076.59 over the amount contributed during the same period last year.

THE SABBATH-SCHOOL MISSIONARY AS AN EVANGELIST.

The letter of the synodical missionary of north Dakota that appears on page 373 is of unusual interest and importance. It will well repay careful study. It presents in strong light the duty of the church to carry the gospel to those settlers of our great West who are sparsely scattered throughout the vast spaces between the towns and villages.

The importance of seizing upon and holding for Christ our growing towns cannot be overestimated. To seize and hold them is to follow apostolic example. To do so is important in the spiritual interest not only of those who dwell in these communities, but of those who dwell around them. Towns are strategic points where churches can be established and supported, from which as living centres evangelistic influences may be extended to the outlying population.

It is a lamentable fact, however, that the Board of Home Missions, because of its lack of pecuniary means and because of the comparatively few who are offering themselves for home missionary work, is scarce able to keep pace with that portion of the tide of western immigration that is flowing together in towns and villages. The question must suggest itself to every thoughtful lover of Christ and of his country, What can be done to supply the ever-increasing need, both in the towns and in their neighborhoods?

From our point of view, the most feasible solution of the problem is to be found in the work of Sabbath-school missionaries. Experience has already made it manifest that these men are the efficient pioneers of

the ordained missionaries. They go forth into our advanced and nascent settlements, as they are growing into towns, and there gather parents and children together in religious meetings; they organize Sabbath-schools, which are germs that rightly cultured rapidly develop into churches that demand the care of ministers. It needs but a passing glance at the pages of this journal to see the truth of this remark; there is not a month in which one or more of such developments are not reported.

And further, whilst some of our missionaries are ever passing onward on the crest of the ever-advancing tide of population, others may be appropriately set to labor in the sparsely-settled neighborhoods of churches already established. Using these churches as centres of operation, encouraged by them, and under the oversight of their pastors, the lay evangelists sent forth by this Board may do efficient service for Christ in the line indicated in the letter that has called forth this article. They may visit the lowly and destitute, speaking to them the word of instruction and cheer and leaving in their cabins the Bible and the printed page of truth. They may institute prayer-meetings and organize Sabbath-schools, where churches cannot as yet be established. They may preach the gospel to many who otherwise, uncared for and untaught, would continue without knowledge of Christ, and go on in unchecked sin, and in injury to the commonwealth, to eternal death.

NEWS FROM THE FRONT.

FROM NEBRASKA.

The following was written near the end of December by one of our faithful workers. It gives the pleasing intelligence that one of the schools organized last summer has developed into a church, and also of another church organized through the agency of a Sabbath-school missionary.

I have visited and aided four Sabbath-schools, which have 17 teachers and 115 scholars. These are held in school-houses, and many of the parents and scholars live in sod houses.

One of these schools was organized by a

student missionary, and has already grown into a substantial church organization of 18 members. There are several more persons whom we expect to unite soon. I went into that district, after working in one near by, and held evening services for three weeks. The people were hard at work gathering corn, but they would leave their work and go from one to eight miles to the evening service. Ten persons gave evidence of new-found faith in Jesus Christ, and are now rejoicing in the truth. A prayer-meeting is established and the Sabbath-school is to be kept open during the winter.

The first work I did was three weeks of evening services in a district where a few persons wished to have a Presbyterian church organized. Such full blessings as God poured out upon us makes our hearts rejoice yet. As a result of the work, Hope Presbyterian Church was organized with 21 members, and it has now 31. All but four are a gain to the Presbyterian Church. At the organization 13 persons, adults, were baptized.

FROM MICHIGAN.

The following gives news of a feeble church encouraged and uplifted to prosperity by one of our missionaries:

On the 3d of January I went to Gaines Station by invitation. Four years ago I visited that place and there I found a minister, seventy-five years old, preaching in a room over a store. There were only half a dozen families at the service, and I learned that they had no Sabbath-school. In compliance with the request of the preacher I addressed the congregation and gave them all the encouragement within my power. I told them what our church was doing for both Sabbath-schools and Church Erection. I subsequently made an application to your Board for a donation of hymnals for them, which was granted. That struggling people plucked up courage. They bought a lot and erected a beautiful brick church, and they are now in excellent condition to do a good work in the Lord's vineyard.

FROM KANSAS.

The following tells of a school organized and of a work of grace begun, which if rightly followed up will develop into one or more churches:

I like my work because I feel that I am doing good to these people in western Kansas by organizing them into Sabbath-schools in which they may enjoy gospel privileges and do

Christian work. There is great need here of Christian labor. Think of a woman living thirteen years in Kansas and hearing but one Christian sermon! of a little girl, eight years of age, who never saw a Sabbath-school! I organized a Sabbath-school for these neglected ones, together with forty others, all of whom are regular in attendance every Sabbath. The conversion of a young lady, nineteen years of age, was reported within five weeks after the organization.

The people are hungering for Sabbath-schools. They drive six and seven miles to attend when one is organized. I feel safe in saying that, in the four months during which I have labored for your Board, at least three hundred people have been brought to spend a part of God's day in Bible study and Christian work, who before spent it in wolf-hunting, visiting and ball-playing. I am doing all I can to reach all within my district, yet there are fields and fields outstanding without any religious privileges, where good substantial Christian work might be carried on if only they could be sought out and the people called together and instructed.

FROM MISSOURI.

A lady, who some months ago organized a school to which we made a grant of books, thus writes:

With my heart full of gratitude, I sit down to write my thanks for the precious gift (the books) you have sent me. I wish you could have been here to-day when I got to the Sabbath-school with the books. The scholars were so delighted that they almost cried. After I told who sent them we took up our lesson, and during the whole time there was scarcely a whisper to be heard. They almost feared to handle the new books, lest they should soil them. I believe I have previously mentioned that there was never any Sabbath-school here until I came. When I started one I very much feared I should fail. The boys used to curse and swear, and get drunk and fight most terribly. Now, however, all that is wearing away. None of the scholars ever heard the Lord's Prayer; now they all know it. I meet with my pupils every Friday night to sing and pray, and I feel as though your Christian people were praying for us. The people here are very poor; indeed, some of them have not half enough clothes to wear. Still they are anxious to learn from God's word. Kind friend, please remember us in your prayers. I would also request the prayers of the church, for I need them greatly.

A SINGLE STRAW.

A gentleman who calls himself "A farmer and a plain granger" writes concerning one of our missionaries in Kansas:

As a people, we have the utmost confidence in Mr. Jackson; not only in his ability, but as well in his heart and character. We once had a good Sabbath-school here, but we quarrelled and disbanded; no Sabbath-school, no religious exercises. A few weeks ago Mr. Jackson came down upon us like Gideon and his army. He blew his trumpet, broke our pitchers, and now our lights are shining in a glorious, triumphant, harmonious Sabbath-school.

The Sabbath-school missionary work commends itself to the confidence of the Christian farmers of our land.

ONE YEAR'S WORK.

From the annual statement of Mr. R. F. Sulzer, we select for publication a few facts.

1. With God's help I have been able to organize 22 new schools and reorganize 3, with a membership of over 1000. I have also visited and encouraged a number of weak schools and churches. Four of these schools have already grown into churches. Still more are to be organized when our synodical missionary finds men to man them.

Yes, that is just the rub. Where shall we get the ministers to follow up the labors of our missionaries and develop the schools they organize into churches?

2. Over 75 conversions are reported in connection with my work.

3. I am glad to report that a very large number of the small summer schools organized during the past season are trying hard to live through the winter, and I am sure that, under wise oversight and cultivation, ninety per cent. of all the schools organized each year will become evergreen, and twenty-five per cent. of them will grow into churches.

4. The work of a Sabbath-school missionary in Minnesota is largely foreign mission work at home. It is claimed that over half of the population of our state is Scandinavian.

In addition to the work mentioned, Mr. Sulzer superintended the student missionary

force in three of the four presbyteries of Minnesota. Here one man has organized 22 Sabbath-schools in one year, four of which have already grown into churches. He has also been privileged to see fruit of labor other than the establishment of schools.

IN A COAL CAR AND ON FOOT.

People generally like to see some of the same energy manifested in Christian work that men every day show in secular business. The children of this world are wise in their generation, and they appreciate a little wisdom and a little pluck in the children of light. One of our men thus writes:

I went to visit a short time since a town where, last March, I conducted the first religious services ever held in it and organized the first Sabbath-school. The teams are not very plenty in that country, and the roads are very poor; and so, when I saw a freight train moving north, I jumped on, rode in a coal car eight miles, and then jumped off again. I then walked five miles through the woods, and reached my school in time to encourage them, and to hold an evening service at which there was a good attendance. After the meeting, an elderly gentleman said to me, "I am glad you came. I have not been in a church for years, and you and I don't just think alike about this matter; but I heard how you came here to-day, and so I thought that, if you are that kind of a fellow, I would come and hear you. Let me know the next time you expect to come a little beforehand, and I will have a house full for you. Come around to see me in the morning, and I will give you the best lot in town to build a church on." I thanked him, and accepted his offer. A lady then spoke up and said, "I will give ten dollars for lumber." Another man said, "I'll give fifty dollars." I also accepted these offers, and informed the people that Dr. Adams would soon be on hand to see what could be done. Two Christian laymen were sent there a few weeks ago, who have been holding gospel meetings with good success. A promising church was organized last Sabbath. The young man who was appointed to preach there this summer went only once. He said he was afraid of his life, and would not go again.

OFFICIAL CORRESPONDENCE.

NEW YORK SYNODICAL AID FUND.

There are 799 churches in the Synod of New York, exclusive of the churches in foreign fields. Of these, 156 have not more than fifty members—many less than half that—and 185 have not more than one hundred. Some of these are self-sustaining. Many of these churches were once large, and are now small because of changes in business and the routes of traffic. Some have found about a permanent level. They will live, but cannot grow because of the constant emigration of the young people to the cities and the West. Some will decline more yet, and a few will increase in strength. Occasionally a new church is organized, but not often except in the villages and cities. In many cases two or more churches combine their strength in the support of one minister; but by the best efforts and combinations possible they cannot all be self-sustaining. These weak churches must be sustained. They cannot be spared out of the 799 in the synod without sapping the source of supply, and a sad violation of the obligation of the Presbyterian Church toward these communities.

SALARIES.

The salaries of the ministers in these churches are probably the lowest, in average, of all salaries paid by the Presbyterian Church in the synod; and yet the work is hard, at odds, unromantic, and without the stimulus of gathered fruits to be held in hand as evidence of ability and fidelity, that would give such a reputation as would call the servant to a higher place. The synod recommended that the minimum salary should be \$700, but many are putting forth their best energies with a salary of not more than \$600 or \$500; not a few still less.

THE MEMBERSHIP.

The members of these weak churches work hard to sustain the means of grace, and with a fidelity and love that command the admiration of those who see and know best the facts in the case. It is easy to march in full ranks

with the exciting and stirring music of a full drum corps, but to keep courage with only a few fellow soldiers is quite a different thing. To press the battle with only a corporal's guard is the test of faith that appeals to the sympathy of Christians in the compact and full regiment. It is one thing to go to the prayer-meeting in a large church because so many go and make it interesting. It is quite another thing to ride or walk, as some do, for miles in the country to attend the prayer-meeting, not only to enjoy it, but especially because there are so few who can be there.

SYNODICAL AID.

The synod established the scheme of synodical aid, which took effect May 1, 1887. It resolved to undertake the support of its own weak churches. It asked each presbytery to raise an amount for this equal to fifteen cents per communicant, but to do it in the way thought most expedient considering the ability of each church. Synod asked the Board of Home Missions to administer this fund. The treasurer of that Board is the treasurer for this fund, and he credits to the Synodical Aid Fund contributions which are sent for sustentation or which are marked for synodical aid, and he charges to that fund all that is paid out for the support of the weak churches in the state of New York. Hence, if there is a desire to aid the weak churches in the state of New York, a contribution should be sent for that special purpose.

REASONS FOR SYNODICAL AID.

1. It was undertaken at the suggestion of the General Assembly, because all the money that can be raised for home missions is needed in the important work of possessing the great and growing West, Northwest and Southwest for Christ. Synodical aid was undertaken for the relief of the overpressed work of home missions and its overtaxed treasury.

2. It was to awaken a new interest in the fast-depleting rural churches, that, for some reason, had been so frequently left uncared for. It was found necessary to do something in their behalf if the Presbyterian Church was to keep its hold firmly in the older states. It was found necessary to lengthen and strengthen the centre pole of the ever-expanding tent if the cords were to be lengthened and new stakes to be set in the distance.

3. It was to bring the cause of the weak churches more immediately and completely under the care of their respective presbyteries, where it belongs according to Presbyterian polity, and that the work might be carried on under the immediate supervision of presbyterial committees. It is for this reason that the synodical superintendents, one in the western district of the state and another in the eastern, are charged to "act in each presbytery on the invitation and under the direction of the committee of that presbytery having charge of its weak and vacant churches." And this reason has already proven a sound one, for a zeal in this matter has been awakened in the presbyteries which has the greatest promise of good.

4. It was undertaken in the confidence of the sympathy that exists in a sanctified heart, that beats with fresh and vigorous impulses of love when the thoughts go back to the old home and the home church. It was believed that the prosperous business men and women of the cities and villages would respond with cheerfulness and alacrity when they are reminded of the old folks at home and the faithful brother or sister who keeps vigil lest the light on the altar should grow dim as the shadows darken about father or mother, just before the bright morning breaks upon them. Surely this confidence will not be betrayed.

5. It was undertaken in view of caring for the foreign population, that is not only so large in the cities, but is possessing so many of the farms in many portions of the state. Christians have been praying for the way to be opened for the spread of the gospel, and God has answered beyond expectation in bringing a multitude to our very doors. There is a tremendous evangelistic work to be done in the

whole length and breadth of the state. If the rural churches ever should be allowed to lapse, infidelity, Romanism and anarchy would possess our fairest fields. The fort must be held till he comes, and protection must be given to the troubled souls that are seeking for peace and possessions in a strange land.

6. It was undertaken as a recruiting business for the army to be sent to the front, where the battle is waxing hot in the interests of the life and liberties of this nation as well as for the church of Christ. It is important that every young man and young woman who goes to the great land of promise in the West should go with a fire kindled in the heart from the coals that glow with the love of Christ on the hearthstone of the old home; and this cannot be if the churches even in the rural districts are neglected or allowed to suffer.

WHAT IS NEEDED.

The attention of ministers and sessions to this scheme, that a proper adjustment of church collections shall be made to meet this necessity. The home mission collection is not for the churches in this state. A collection for synodical aid is necessary. By the direction of the General Assembly, this takes the place of sustentation under the old plan, and is to be reported in the column for sustentation.

It is necessary that special effort should be made by the ministers and sessions to give information to the people. The synod is a delegated body. Many of the ministers did not attend the synod, nor have they read the printed minutes of synod, many elders are not yet informed as to the work, and very many members of the churches know nothing about the action of synod in the matter. There is a necessity for spreading the news. There is need of more money than the synod resolved to undertake to raise, viz., \$21,410. It will take nearer \$25,000 to give the required aid. The presbyterial committees have an important work to do to stir up the churches to a proper response. The money for this purpose should be sent to Mr. O. D. Eaton, No. 53 Fifth Avenue, New York, marked "*For Synodical Aid Fund.*"

J. N. CROCKER, *Synodical Supt.*

NORTH DAKOTA.

We have heard a good deal all through the past about reaching the masses in the cities. In discussing that question, I once heard Dr. John Hall say the difficulty with him was not the reaching of these masses (they were clearly within reach), but to reach his Fifth Avenue neighbors—those living in brownstone and marble houses.

So in the far West there is a question outside of the supplying of the towns and villages with preaching. That may be sometimes even overdone. Our trouble is the rather in reaching the outlying population, living in shacks, sod-houses and other newly-constructed farm buildings, or even in dug-outs. The settlers are sparsely scattered over wide areas of territory. The distances between houses is from a quarter of a mile to a mile ordinarily; sometimes it is miles. School-houses where services can be held are infrequent. Sometimes there are none, or none fit to use.

Under these circumstances, it is difficult to gather the people. From a radius of from five to ten miles there can be gathered from twenty to a hundred people perhaps. Two or three such audiences can be reached by a missionary, by dint of hard driving, during a Sabbath, and each audience will be sufficiently distant to be composed of entirely different persons from the others.

Now, here is a part of the population, if any, likely to be neglected. Ministers take more naturally to the village and town populations. They are generally (together with their adjacent farming community) better able to support ministers than these exclusively country fields. They are likely, therefore, to receive first attention, as they properly should.

But can we, on any proper carrying out of our Saviour's commission, afford to neglect these other more scattered fields? Does not the "every creature" include these outlying populations, as well as those in villages and towns? Are not their souls as precious and their needs greater than those living in settled communities?

Ought we not to have a ministry willing to exercise the self-denial of the old-fashioned

"circuit rider" of the Methodist Church? And ought not our resources be made ample to the reaching of this kind of work? Where are our men for it? or the means to forward it?

We confess sometimes to the feeling that the church has lost sight of its "commission," as it reads, when we observe the limitations put upon our advancing work. See the caution which even such a boomer of home missions as Dr. George Hays has to take when dealing with the resources at command. In his report and recommendations, while the committee would remove "all restrictions and bid the Board go everywhere in this broad land," yet the "restrictions," after all, have to come in when considering how to expend the limited resources of the Board. Then, "numbers of population, the condition of the people and the prospect of growth" must be considered. All very wise and well under the limited character of our supplies in hand; but what, on that principle, becomes of our scattered population? Who is preaching the gospel to these "limited numbers"—the twenties and thirties and fifties who can be gathered in school-houses—those who have little prospect of speedy growth?

Then, take the caution to presbyteries, synods and their agents about organization, expenditure, etc. All as wise and well as the previous one, yet short of the command, "go forward and preach the gospel to every creature." That command ought to arouse the church to provide the men and the facilities for carrying out the purpose for which the church was established, and not allow of these servants of the church having to hedge and caution and retard and hold back a work that ought, by every consideration of the case, to be done and entered upon speedily.

We plead, then, for a readjustment in men's ideas of what the Presbyterian Church is for. It is the ambition and aim of the Methodist Church to have a church building in every community and a preacher reaching the population. They act upon that view of the case. They are aggressive. We have not been less so thus far. But do not limit us in men and

means. Do not especially caution too much the advancing forces. Outposts are more readily discouraged by fire in the rear than dangers or difficulties at the front.

To make this case practical, the writer wants

at least three men to take the saddle and cover as nearly as possible, each of them, one hundred miles in circumference. Where will the recruits come from? Will they be supported if sent? F. M. WOOD, *Synod. Miss.*

SOUTH DAKOTA.

I began the work of synodical missionary of the Synod of Dakota on November 1, 1888. In the first three months I have travelled by railroad 8198 miles, by team 226 and on foot 12; in all 3436 miles. I have visited 30 churches and our Indian mission-school at Sisseton agency. I have made 65 visits from house to house. I have preached 31 times and addressed or taken part in 20 meetings. I have attended two adjourned meetings of Aberdeen Presbytery and taken part in the ordination of two licentiates. I find the work generally more prosperous and very hopeful. We have but few cases of discouragement from any cause. Where we have, it is either from the scattering of a town, or local strife, or from too many churches, or frequent and unfortunate changes of ministers. The mild winter is favorable for special meetings, and the brethren are making the most of it. They have no small amount of help from Sabbath-school missionaries.

The following summary shows the growth and changes in the field during the quarter:—Ministers ceased laboring, 3. Ministers beginning to labor, 7. Three licentiates have been

ordained. The new presbytery—Black Hills—has been organized, and three new churches. Of the following additions to the church membership of the synod during these three months I know:

Pleasant Valley, . . .	8, of whom 3 on profess'n.
Faris, ...	17, " 8 "
Ebenezer (German), 25,	" 25 "
Union Centre, . . .	3, " 3 "
Scotland, ...	6, " 3 "
Aberdeen, ...	15, " 7 "
Miller, ...	5, " 1 "
Tyndall, ...	5, " 1 "
Madison, ...	8, " 5 "
Coleman, ...	14, " 13 "
Huron, ...	42, " 38 "
White, ...	5, " 2 "
Brookings, ...	5, " 3 "
Total, ...	158, " 112 "

I need sixteen more men, exclusive of the six more yet needed for the Black Hills, making in all twenty-two. Of these I have in sight at present only five.

H. P. CARSON, *Supt.*

BUILDING AND ORGANIZING IN IOWA.

It has been a very busy time on our field. We have been unusually engaged in building new houses of worship, as the following list of dedications during the last quarter will show, viz., (1) Providence, (2) Rolfe, (3) West Bend, (4) Menlo, (5) Princeton, (6) Springville, (7) Des Moines mission, (8) Aplington. Besides these already dedicated, the following are about completed and will be dedicated in a week or two: (1) Gilmore, (2) Estherville, (3) East Cedar, (4) Medora, (5) Jacksonville, (6) Lake City, (7) Council Bluffs, making 15 churches in all completed during this quarter. We have

built 21 new Presbyterian churches in the state during the year 1888.

New parsonages during the quarter have been finished at Mechanicsville and Zion churches, and movements in this direction are taking shape at several other points in the state.

The following new organizations have been completed: (1) Plover, in Fort Dodge Presbytery, October 11, 1888, 26 members, 3 elders. (2) Gilmore, in Fort Dodge Presbytery, October 15, 1888, 14 members, 3 elders, both these points served by Rev. G. H. Duty. (3) Ridge-

dale, Des Moines Presbytery, October 9, 1888, 27 members, 3 elders, served by Rev. E. A. Walker.

The following churches were reported disbanded at meeting of synod, which disbandment I believe has not been reported before, all in Iowa Presbytery: (1) Perlee, (2) Trenton, (3) Ebenezer German, (4) Bentonville.

New fields just coming into notice and promise are as follows: (1) In Fort Dodge Presbytery, 1, Correctionville; 2, Early; 3, Hartley. (2) In Iowa Presbytery, Hedrick. (3) In Waterloo Presbytery, Blairsburg. (4) In Des Moines Presbytery, Woodord.

The work on the whole is very encouraging. We must soon put another man at Council

Bluffs. The field for him is now quite fully in view, and vigorous steps are now being taken to get it in shape for occupancy. The Iowa Presbytery have employed Rev. H. C. Keely as presbyterial evangelist for one half his time. The Lord is specially blessing his work among the small and vacant churches, which need more time than it is possible for me to give them. God's spirit is being poured out on many of our fields. One brother writes me of 22 added by confession of faith, another 23, another 30, and one tells me of 120 converts at a union meeting. We are hoping and praying for larger fruits from faithful labor.

T. S. BAILEY, *Superintendent.*

CEDAR RAPIDS, IOWA.

HOME MISSION LETTERS.

Rev. C. M. Allen writes from Bancroft, Iowa:

My churches are six and a half miles apart. Bancroft now numbers twelve members. Several are very poor and can do nothing toward its support. All receive me very cordially and have been very kind to me. At Burt the state of things is not so happy. The Methodists hold services there alternately with us. Their pastor, a young man, wished to hold a series of meetings and I went with him to assist. A number of young rowdies persisted in disturbing the meetings. I told the trustees that if any more such conduct was allowed in the church before, during or after service I would withdraw from Burt. They promised me that all should be stopped. The people there had boasted much of religious harmony, but their harmony seems to me like the harmony of the graveyard. There is said to be but one family in either church that has family worship. Children and youth are growing up like prairie grass. There was little excitement, the Methodists indifferently declining to take any part, even to "testify." When I came among the people my age was a matter of great curiosity. I would preach in the morning, teach a Bible-class, walk six miles and a half and preach again in the evening, get up Monday morning and walk back again.

My voice, too, was clear enough for an audience of five hundred people. All this was strange in a man past seventy-two. Why, a man should be dead at fifty. So I told them I was twenty-two past. Please pardon an old man's tongue for running so freely, and all mistakes on the typewriter. I began using it after I was twenty-two.

From Silver Cliff, Col., Rev. W. E. Archibald writes:

Preaching four times and conducting a Bible-class of adults in twenty-four hours I found was too much for me. I now preach twice on Sabbath and conduct Bible-class.

Our field gives promise of brightening up next season. One of our elders has succeeded in discovering a new process of treating our refractory ores. There are also new companies coming in with capital to develop property that has been idle for some time. Also the mine that shut down last summer is at work again. The people of the town never felt so much encouraged over prospects as now.

Here is a country with only one active ordained minister in it. Our church is the only one that has been able to pull through the hard times and give to their people preaching and church privileges. For this we are indebted to the Home Mission Board, as it is impossible for the people in

such a place as this to support a minister. It is as much as the majority of people can do to support themselves. The people here appreciate what the Home Mission Board has done for them, and when they are able they will doubtless do what they can to help other weak churches in the far West.

From Troy, Kan., Rev. Horace N. Pond writes:

The most important event in my parish during the past quarter has been the complete renovation of our house of worship inside. The work has been completed without a debt, and now everybody is highly pleased with the tasty appearance of our new church, for it is all new on the inside except sash and floor. I gave \$95 worth of carpenter work myself to insure success.

The people evidently felt grateful, for they remembered us liberally the day before Thanksgiving. The first Sabbath we occupied the new house, November 18, I preached on systematic beneficence, and urged the people to press toward self-support. I think the spiritual interests of the church are in a hopeful condition, and for that we are truly thankful. One of the hardest things connected with my missionary life is that my wife has to work so hard. But we keep hoping for better things. God surely is kind; he keeps all his promises.

From Richmond, Utah, Rev. W. E. Renshaw writes:

There have been no additions to the church in Franklin, but the interest in Bible study is increasing. We meet every Saturday night in the private families for prayer and study. I find this a great help in every way. A missionary society has been formed and much interest awakened in the foreign field as well as the home field. In Richmond the outlook is encouraging. On Thanksgiving day our congregation in my three fields united and we had a delightful time. Miss McCartney, our teacher, is doing a good work, and gradually winning the love of the prophets. Our work in Smithfield has been prosperous. There are nearly seventy-five pupils in regular attendance, and some applicants for admission have been turned away for want of room. Our services are thronged and there is marked respect shown to our religious services. There is a great change in this regard in each of my fields. The Misses

Knox are aggressive and prudent workers. We have a flourishing Society of Christian Endeavor. The Sabbath-school numbers about fifty regular members. Six persons have united with the Smithfield church.

From Green Bay, Wis., Rev. I. P. Bruneau writes:

The most interesting part of my labor during these three months was that I have organized two churches, one at Oconto where I have been toiling for three years with fifteen members, all formerly Roman Catholics, and about twenty more will be ready to join at the next communion. Moreover they have completed their church and are waiting to pay the last debt from the grant the presbytery voted them, and the church will be free of debt. The next church that was organized is at Bay Settlement, twelve miles north of Green Bay. This one was organized with thirty-two members, and promises a great deal. They began at once to build the edifice, which will be finished next spring.

This year we shall not ask any help for Green Bay, but only for Oconto, as I have accepted a call from the Fort Howard church. Green Bay and Fort Howard combined have become self-sustaining.

From Norton, Kan., Rev. A. T. Aller writes:

In order to meet my brethren in presbytery I had to travel 205 miles, the shortest route by rail I could take, making 410 miles of a trip. By request I travelled also 106 miles west, and spent a Sabbath preaching to one of the vacant churches. For such work out here we bear our own expenses and get nothing. During the quarter we laid away an aged member of our session, in his sixty-seventh year, administered the Lord's Supper, married two couples, received into the church ten by letter and nine on examination, and raised by subscription and donation a \$79 library, which has given new interest to our Sabbath-school. The young ladies' mission band prepared a box of clothing for a mission school at Corrales, New Mexico, valued at \$28. The other night our house was forcibly entered by about fifty of our congregation, with substantial tokens of their good will. There seems to be developing a good degree of harmony among our people. Our town is improving. In a few days our streets will be lighted by electricity, and other improvements are talked of. All in all I feel much encouraged.

FOREIGN MISSION LETTERS.

KOREA.

In a hasty note written on December 23, 1888, under great pressure of duty, Rev. H. G. Underwood sends the following cheering news from the little "Hermit Nation":

I just want to tell you about the service to-day. I do wish you could have dropped in and seen us. It would indeed have done your heart good to have seen the evidence we had to-day that the Lord is with us. Our chapel room was full, scarcely a vacant seat in the room, about fifty Koreans being present. With heart and soul they all joined in singing the Korean version of "Before Jehovah's awful throne," and then *eleven young men* stood up and before the whole assembly professed faith in Christ, and their determination, God helping them, to follow him. It was to us all indeed a solemn season as they knelt and, in the name of the Father, Son and Holy Ghost, received the seal of their faith, and thus witnessed for their Master. It rejoices us much that the Lord has called so many to know him in so short a time, and emboldened them to take their stand for Christ.

The attention of the whole congregation was intense. All seemed to be drinking in what was said, as though they realized that it was indeed the truth. The Spirit of God seems to be moving the hearts of the people and the members of the church are deeply stirred. Our workers from the country are up now and will be here for a month or more. I am taking them through a short system of theology, teaching them singing and how to conduct meetings, how to talk, read and pray. God is manifestly with us, and we hope and pray most earnestly that these men will be able to take back such an influence as that great things may be the result.

CHINA.

ANOTHER VISIT TO KWONG SAI.

Rev. Albert A. Fulton writes from Canton, December 19, that he had just returned from his ninth tour to Kwong Sai. He was accompanied by his sister, Dr. Fulton, whose medical skill did much to allay prejudice and pave the way for the preach-

ing of the gospel. Ten days found them in the city of Ng-Chau, of which he says:

This city is in some respects the most important commercial mart in Kwong Sai, and is sure some day to be the headquarters for mission work in that province. It is situated at the junction of the two largest rivers in the province, one flowing down from Kwai Lam, the capital, and opening up a vast field of work in the northeastern part of the province. For some years the gentry or literary class have opposed our efforts to work in that city; but this year, by means of medical aid, we have succeeded in opening a dispensary, and a native doctor and a native preacher, with his family, are living in the city. Latest advices report a friendly feeling. We spent one week in the village a few miles above the city, and then crossed over to Cheung Chan, a large island in the West river just above Ng-Chau. This island has a population of about twenty thousand, and offers a promising field of work. The people remembered our former visit of ten days in the spring, and we had a very favorable reception.

AN IDOL'S BIRTHDAY.

Just before our arrival one third of the island was taxed one thousand dollars for theatrical performances in honor of an idol's birthday and to help pay the expenses of an idol festival. The poorest person was taxed seventy-five cents, and the payment could not be avoided. Had any refused payment, they would have been severely boycotted and subjected to much persecution. On this journey a native pastor from Canton and a native assistant accompanied me. We spent three weeks on the island, preaching every day in houses or in the villages, with no opposition, and had every opportunity of making many hundreds acquainted with the gospel. Some of the best families invited Dr. Fulton to visit their homes, and many women came to the boat for medical advice and aid. In some localities we were told that our medicines would give leprosy to the patients. Again we were told that foreigners wished to entrap their boys and cut them up for medicine. Malicious men, who see in the gospel's progress that the hope of their gain is gone, circulate these

lying reports, which we can usually by patience and kindness live down. We arranged for the opening of one school within two months, and possibly two more in the spring, and then went to the villages below Ng-Chau.

AMONG MOUNTAIN GLENS.

Here we spent a week in daily preaching, and found the people in these mountain glens very willing to receive us. They had never heard the gospel. Their houses are chiefly bamboo structures, and a few wooden stools, a table or two, a set of bed-boards, with a few agricultural implements, comprise the greater part of their household possessions. There are thousands of valleys in these mountainous regions, and I never entered one without finding hamlets or villages. In these remote localities the gospel will probably meet with great success. The people are simple in their habits, and not so hostile to foreigners as the mercantile and literary classes. Here we met with some people who seemed to be real inquirers. We found in one village indirect descendants of the great sage Confucius. Four of these persons came to our boat and asked for instruction in our doctrine. They spent some time with us, and took away a number of our books, and declared their disbelief in idols and their desire to know more of our doctrine. Every day, without exception, during our stay in Kwong Sai people heard the gospel both in villages and on our boat.

And now, in reference to our work in that province, there is no more needy field in all China than this province of eight or ten millions of people. The superstition is very great, and the sums burned in senseless idolatrous worship aggregate millions. Again, the field is directly accessible, and presents the finest facilities for itineration. The broad West river flows through the entire province in a southeasterly direction, and gives access to thousands of villages and the most important prefectural and district cities. Besides, there is every indication that Ng-Chau will soon be made a treaty port. This seems inevitable in consequence of the effort made by France to divert the trade of Yunnan to Tonquin. By stipulations with France, two treaty ports have been opened—one at Lung Chau, in the western part of Kwong Sai, and the other at Mung Tsz, in Yunnan. The West river is, however, the natural outlet for trade in Yunnan, and the English and the Germans will try to use this great river in connection with rail-

roads, which will ultimately be built to connect that province as well as British Burmah with the head waters of the West river. Already other societies are directing their thoughts toward Kwong Sai. We have now entered that province, and the work was never more encouraging, despite our reverse at Kwai Peng.

Rev. Hugh Taylor, recently commissioned to reinforce the Laos mission, writes under date of December 3, 1888, as follows:

We arrived in Lakwan last Thursday after a river trip of five weeks and one day, a very rapid and prosperous journey. It will not be three months since we sailed from San Francisco until the 8th inst. My wife and I are both enjoying the best of health. We are hard at work getting settled down in our new home, which is going to be very pleasant. We feel that God is granting us his special favor and are happy over the prospect before us. Mr. Wilson is looking for a teacher for us, and we hope soon to begin systematic study of the language.

SYRIA.

A SYRIAN BLIZZARD.

Rev. F. E. Hoskins, who served several years as instructor in Beirut College, and after completing his theological studies in this country returned to Syria last autumn as a missionary, writes, December 19, from his home in Zahleh as follows:

For the past ten days we have been fighting the elements—first the mud, then excessive rains, and, last and greatest, a severe snow-storm. In Beirut the steamers could not even anchor and the snow reached the plain. Sixteen inches of rain fell during the week ending on Saturday. Here in Zahleh we were snowbound, more than three feet having fallen. The narrow streets are almost filled up—in some places more than eight feet deep. We cannot get our horse outside of our house, and do not know when the roads will be open. The Damascus road is closed and we are cut off from Beirut. The prices of milk, meat and all provisions have advanced, while wood or charcoal cannot be bought. It was a great work to clear the roof on Saturday and again on Sunday. On Monday it began to melt, and since then every one of our nine roofs has leaked. Nearly all of Mon-

day was spent in moving furniture, taking up mats, etc. But we are thankful that scarcely any permanent damage has been done.

MOTHERS HELD RESPONSIBLE.

I do not feel confident enough yet to write very fully of the work. I have enjoyed all that I have seen, and am eager to get on in Arabic so that I can be independent of interpreters. We have had trouble in Zahleh from several quarters, but are unmolested now and the schools are doing nicely. The governor seems friendly. He showed his feeling a few weeks ago in a curious way. The teacher of the girls in the small school complained of having been stoned by the boys near the school. We tried in vain to prevent it, but at last appealed to the governor. He struck a stunning blow at the root of the trouble by arresting the mothers of all the troublesome boys. He kept them in ward until sundown. Since then we have had nothing to complain of.

We are just about closing two small schools near Baalbec. One of them was new, in the Metawali village of Yaat; the other at Ain Burdhai, where a school was begun nine years ago, but discontinued four years ago. The kaimakam at Baalbec was implacable. He sent for the parents of the scholars and threatened to imprison them. When Mr. Ford and I called on him he said he meant to turn over all the schools and close those that had not special orders from Constantinople. He said that for the present we might keep our schools open, but he would see that the children did not come. We have sent the teacher of Yaat back to Schleja, whence he came, so that we have only one school less in that region. The school in Ain Burdhai was closed by the opposition of the bishop, who very recently visited the village.

A THRIFTY GOVERNOR.

Another Baalbec item may interest you. For several centuries the ancient and renowned ruins at Baalbec dragged out a precarious existence by reason of earthquakes and the ravages of the Turks, who chopped the bases of the magnificent pillars in order to obtain the iron clamps. Jackals and other such animals were the only inmates of the ruins, except when some company of travellers pitched their tents within the walls. About four years ago the local government took possession and charged an admission fee of six piastres (about twenty-five cents). A few months ago the Waly

of Damascus visited Baalbec, and while there a brilliant idea flashed through his brain. "Why not make these ruins still more productive?" and the price of admission was advanced to a medjidie (about one dollar). But, to his credit, it must be added that he did not stop there. He ordered that this money should be devoted to the building and maintenance of a school for Moslem girls! So that now every traveller has the privilege of making a one-dollar contribution to the school for the Moslem girls of Baalbec. Would that the governor had a dozen Baalbecs and did the same thing for each one!

JAPAN.

THE GOSPEL IN PRISONS.

YOKOHAMA, December 17, 1888.

REV. H. LOOMIS:—In the city of Wakamatsu is a large prison in which are gathered the convicts from various provinces. Until quite recently it has been customary for the Buddhist priests to visit there and instruct the inmates in the doctrines of their particular sects. But the superintendent of the prison has recently applied to Rev. Mr. Yamaoko to give them instruction in the teachings of the Christian faith.

In the prison at Kobe there was a Christian teacher for a considerable time, and the result was the conversion and complete change in the life of some of the very worst inmates. This teacher has been transferred to another field in the northern part of the country, where it is hoped and expected that his labors will be attended with equal if not greater results. In this new place the condition of things is particularly favorable, as several of the officials are Christians and will aid in the endeavor to improve the moral condition of the inmates.

One of the churches in Osaka publishes a monthly sheet entitled *Food for the Soul*, that is distributed gratuitously and with most excellent results.

NEGOTIATIONS FOR UNION.

During the last few months the absorbing question in many minds has been the proposed union of the various Presbyterian and Reformed bodies with the Congregationalists. The two former have been working together most happily for several years, and there has been a very general desire on the part of the natives to diminish in every possible way the friction and rivalry that comes from a multiplicity of sects. Besides this it is certain that a

further combination of the forces now at work in Japan would greatly increase the power and influence of Christianity, and hasten the conquest of this land for Christ.

The committees that were appointed to devise a plan of union made their report last spring, and action upon this report was deferred until fall. The meetings for the consideration of the subject were held simultaneously at Osaka on the 23d ult.

The Congregationalists were considerably divided as to the desirability of the scheme. This was brought about by a special effort on the part of some individuals to prevent the consummation of the plan. As the natives were generally unfamiliar with such matters, and without the information necessary to form a correct judgment, some of them were frightened into a belief that union would result in a loss of their liberties and in many other evils. And so a part of the churches sent no delegates, while others instructed their representatives to vote for a postponement of the whole matter. The result was a considerable discussion and a decision to defer action until the annual meeting in May. As a large number of the leading men are anxious to have the union consummated, it is thought that the final decision will be in its favor.

The other body (Presbyterian and Reformed) had a very large and interesting meeting. About one hundred delegates were present, of whom four fifths were natives. There was the utmost freedom on the part of all, and in no particular was there any difference between the native and the foreign delegates. Every point was carefully considered, and the reasons for and against any change were carefully weighed. In no respect was there any tendency to tolerate any looseness of doctrine, but all were one in their desire to uphold a pure and orthodox faith. This was so apparent that it was remarked that the future of Christianity in Japan can be safely entrusted to those who are now coming forward to occupy the places of trust and influence in the rapidly-growing body of true believers. After a four-days thorough discussion of the whole plan it was accepted without any special change, and without one dissenting voice.

It will be a blessed thing if the union can be thus consummated with the hearty approval of all. The body thus formed would then occupy all the most important centres of Christian work in the country. It would increase the efficiency of all, and at the same time lessen the expense. In places

where both have been at work the field would be left to one, and thus by the release of some laborers new and important openings could be supplied.

Among the natives there is no such attachment to any particular name or form as exists at home. God has owned and equally blessed the efforts of both. With the great and increasing demand for the simple gospel of salvation it is plainly a wicked use of time and means to perpetuate here all the various divisions that have arisen in other lands. Whatever others may think and propose to do, it is the fixed determination of the Japanese Christians to adopt just what plan will, in their minds, best accomplish the one great object, and that is the salvation of this people.

PERSIA.

EVANGELISTIC WORK.

OROOMIAH, November 30, 1888.

REV. FREDERICK G. COAN:—I am just sending you the report of the evangelistic committee for our last meeting. In looking back over the year, I am deeply grateful for what has been done in direct evangelistic work. I feel more and more that we must make this our great work, that of preaching the Saviour to the lost thousands all about us, and that all else should bend to this. Within the twelve months three tours were made to the mountains, besides a thorough visit of the adjacent plains Bradost and Sooldoos, and in all some twenty-five weeks spent away from home. My travelling included some two thousand five hundred miles on horseback. The fall meeting of the Knooshya (presbytery) has just passed. On the whole the year has been one of trial and apprehension, but the prospect is brighter, and we hope and pray for a special blessing on our field this winter. I am planning to spend the months of December, January and February in the field, and Mr. St. Pierre, who has acquired the language remarkably soon, will during the college vacation assist me in the field.

SELF-SUPPORT.

I hope to push especially along the line of self-support and in bringing the churches up to a better system and working order. The people are not close, and I find they give a great deal if appealed to rationally. At our Knooshya one hundred to-mans (\$150) were subscribed, against seventy-six last year, for the one object of missions, that is, missionary work among their own people. Here

especially are we encouraged. The members of the theological class of last July nearly all offered themselves to this hard work among the mountains. Three are now at work in isolated and trying places, among a wild and rude people. Their hardships are many, but they rejoice in the work. One has just gone to work on the other side of the mountains in the furthest part of our field, in Botan. In the present theological class several have offered themselves for hard work for the winter, but we have not the means to send them.

BRAZIL.

TRIP TO CARAHIBAS.

LARANCAIRAS, January 4, 1889.

REV. J. B. KOLB:—During the past month we made a trip to Carahibas to know of the welfare of our flock. We extended our visit to the villa of Sao Paulo, on the outskirts of which we have a family. The father of the family is the object of a great deal of persecution in the villa. Recently he was surrounded whilst at the market on Saturday by a number of persons, who did everything possible to intimidate or confound him, but to no purpose. In the same hour it was given to him what he should speak, with the result of discomfiting his enemies. We found all the believers in good health. We met together several times for worship during the two days we remained in Carahibas. We were gone from home about a week.

DISTRESSING DROUGHT.

Just now we are afflicted with a drought. It has not rained for five months. The last winter or rainy season was very light, so that when the summer or hot season came on everything was dried up. In some neighborhoods water is sought for at a distance of nine or ten miles. I should not forget to mention the closing exercises of our school. On the night of December 4 we had a large number of people present to appreciate the progress made by the children of the school. We had arranged a programme, consisting of an exercise in reading, one in geography with blackboard, one in English conducted by Mrs. Kolb, and one in the catechisms. The exercises in geography and English were especially appreciated. At the close a doctor who was present asked permission to express his pleasure and surprise, which he did in a neat little speech, in which he said, among other

things, that they had not anything to equal our methods of teaching. The parents of the children all seemed very much pleased with the result of the experiment, and wish the school continued. Our teacher will go to Sao Paulo to enter the normal class of our school there, so that he may return and take up the work of teaching in his own home. In the meantime we shall have to do the best we can.

CHRISTMAS AND NEW YEAR'S.

On Christmas day Mrs. Kolb and I invited the children of the church to meet us at our house. They came in force. We passed some hours together singing our gospel hymns, talking of the birth of the Saviour, and in other ways calling to mind the importance of the event. It was a new experience to the little ones, and they seemed to appreciate it. On New Year's day we had a picnic, which passed off to the satisfaction of all. It was conducted on a different plan from the manner of the country, religious exercises occupying a conspicuous place, and was intended to strengthen our bond of friendship with the people. Upwards of eighty persons were present, and all enjoyed the day.

NEZ PERCE INDIANS.

Miss Kate C. McBeth, in writing of a deeply-solemn service at which some of the Indians who had backslidden were restored after having given evidence of sincere repentance, adds:

The people say we have not had such a meeting as that since the beginning, meaning seventeen or eighteen years ago. Fifteen have connected with the church, nine of them being young men and maidens, four of them from the Oregon Training School. One of the four, from his popularity and headlong course last summer, bade fair to be in the enemy's ranks. I could not see who was moving, but I knew, when I heard the sudden leap to higher notes in the singing of the "Ninety and Nine" (Nez Perce), that some noted one was coming forward. My own heart leaped for joy, for there stood Jack. "All hail the power of Jesus' name" comes unbidden at such times, and with spirit they join in the singing, if not with the understanding. Red Elind came into church, jailer fashion, with his household, was married, and then baptized. Now the good news comes from the dear old Ka-

miah church that they have received a double measure of the Spirit there. I have not heard the names, but hope the eight pupils from the training school who returned to Kamiah last summer are among the chosen ones. They show careful training in many things certainly. No class on this or any reservation needs the missionaries' care or the missionaries' home to sit down in more than the returned pupils from distant schools. The government, when duty is done, seems to care little whether they go straight or crooked. I mean representatives of government on a reservation. When the roads are passable, I often see the reservation boys, and they are so hungry for something to read.

Rev. E. W. McDowell, who has been assigned to work in the Koordistan mountains in connection with Dr. J. G. Wishard, who sailed for Persia early in the year, writes, under date of November 16, as follows:

I leave for the mountains in about nine days. I shall spend the winter in moving about over the field with an evangelist, in hope of acquainting the people with our character and purpose, and becoming acquainted myself with the field. The physician who spent last winter in the mountains will accompany me. I am more and more convinced that the way to work the mountains is by evangelists, the best men we have in the church. Let them go up by turn, so that their own churches will not suffer; let them go after careful spiritual preparation, and with a purpose and expectation of seeing souls converted; let certain strategical points be visited on each tour, but once a year at least let all the villages be visited; let this be followed up thoroughly, persistently and spiritually; and just as sure as the word of God has power to

convert the soul and that God has a seed in those places, just so sure will these souls be gathered together into a church. When such a nucleus has been formed by the evangelists, they can, I think, be induced to ask for a pastor whom they will be willing to support in part and on such principles as will lead by the growth of the church to self-support.

Rev. A. V. Bryan, writing from Hiroshima, the third city in the empire of Japan, where he and his wife have spent the past year establishing a new station, and where Mr. and Mrs. Ayres are soon to join them, says:

The change which has taken place since I moved here last fall, is great enough to warrant us in expecting still further changes, and we must be prepared to meet them. In order to live here we must get residence passports, and this ties us here. But we can do what is feasible in the city, and by the time the language becomes more easy I hope all restrictions to going into the country may be taken away. I still consider myself a student, though I can preach a little. As my passport keeps me in town, I will let one of the helpers work in the country, and I will take his place at the new preaching point. There are two important places near Hiroshima which we will do well to occupy as preaching places as soon as possible. One is Iwakuni, a substantial town of some ten or fifteen thousand inhabitants. The other is Kure, the site of the dockyards connected with the new naval college. The college is on an island called Etajima, opposite Kure. A steamer goes to these places three or four times every day. Iwakuni is further off, but it is a large place, and the people seem well to do and steady.

The Methodists purchased some years since the Convent of San Francisco, which was built on the site of the old Palace of Montezuma, in Mexico City, and established there a chapel, a school and a book concern. They also purchased for \$10,000 the Inquisition where the awful cruelties common to such places had been practiced. When the Revolution took place the people burst into the building, as the French did into the Bastille, and after careful

examination of the walls, discovered the secret cells where some victims had been built up alive and allowed to perish. Four of these were brought forth by the people and their photographs taken in the public market-place, that the sun might perpetuate to after generations the deeds that had been done in darkness. In that place the Methodists opened an institution for training young men for the ministry.—*Rev. William Butler, D.D.*

CHILDREN'S CHURCH AT HOME AND ABROAD.



THE BEDAWIN.

This picture of a Bedawy sheikh, or chief, and his daughter is printed from a plate kindly lent to us by the editor of *Woman's Work for Woman*; and the following account of that strange people has been written for our young readers, at our request, by Mrs. James S., Dennis, of Beirut. She says:

It is thought that the Bedawin are descendants of old father Abraham, through his son Ishmael. An ancient pedigree, is it

not? It is curious how they cling to some of the old patriarch's ways, dwelling in tents as he did, and wandering about from place to place, but, I am afraid, not at all listening to God's commands as their old ancestor did. I have wondered sometimes, as I have seen these old sheikhs, whether Abraham ever looked at all as they do. It is quite possible he did, only, I am sure, far nobler in face; for a man who was the "friend of God" and was inspired by such a spirit of

trust and obedience must have had a much higher and finer expression of face than most of these people have. Alas! they have degenerated far below the type of manhood found in good old Abraham. But then good fathers do not always have good children, and Ishmael was, I fear, rather a sorry specimen of a man; and the Bedawin are much more like Ishmael than like Abraham.

Now, perhaps some little boy or girl will be wondering where these people live. I am not sure but that it would be a true answer if I should reply, they do not live anywhere. Have you never heard these two lines of poetry:

"They fold their tents like the Arabs
And as silently steal away"?

What I mean to say is that the greater part of them do not live in any one place long. Some of them are settled in villages, but the genuine Bedawin are dwellers in tents, and wander about from place to place wherever they find the best pasture for their flocks and herds, and sometimes, too, where they can most conveniently take other people's possessions. They rove about through all the eastern part of Syria and southward toward Arabia. I once met, while travelling by diligence from Damascus, a tribe *en route*, that is, journeying on to find a new camping-ground. I wish I could picture the scene for you. There were I think some six or seven hundred camels, perhaps over a thousand goats, a good number of donkeys and great flocks of sheep. There were also some horses, though I did not see any that seemed quite to come up to the reputed beauty and strength of the famous Arabian steed, of which I am sure you have all heard. Who do you think rode the horses? The tired women? Oh no; the tired women walked and the strong men rode. The women sometimes carried their little children on their backs, or the youngsters would be perched astride their mothers' shoulders. Some also of the children were on donkeys, and I saw a sick or wearied sheep being carried on the back of a camel; but I do not think there were in all that caravan any women riding. What a throng it was! It took us a long time to pass them all. I sup-

pose they enjoy this wild wandering life, but it makes me tired to think of people never having any settled home. You can see how difficult it is to gather the children into schools, or to try to teach or help them in any way, when they stay such a short time in any one place. Their rulers are also very unwilling that they should be taught, and do all they can to prevent their receiving instruction. Sometimes they have very fierce wild dogs with them, which attack strangers as they approach their tents. Some of these dogs are said to be almost as ferocious as wolves. Notwithstanding all these difficulties, some brave, kind people have occasionally succeeded in going among them with medicines to sell, or vaccine matter to vaccinate them so that they may escape the small-pox, of which there is often a great deal in Syria. These men take the Bible with them, and at times get opportunities to read it aloud or to narrate the Bible stories.

The Bedawin are very hospitable; and though there are many desperato characters among them, they are sometimes very simple-hearted and kind. They are ignorant and but few know how to read, and most sadly do they need Christian instruction.

The sheikh and his daughter in this picture are very respectable samples of their race. Their color, owing to their constant exposure to sun and wind, is deep brown. They dress in dark and coarse clothes, and I am afraid most of them are entirely unacquainted with the blessings of the bath.

There is something weird and romantic about this race, and we cannot but be interested even in the history of so ancient a people; but when we think of their living on century after century with so little of the true light from heaven in their hearts, generation after generation folding their tents for their last solemn journey to an unknown land, it should surely awaken us to something more than a sentimental interest in their welfare. Now, what shall we do for them? It is difficult to tell; but missionaries are on the alert to win them by kindness and help as they can. Sometimes the opportunities of travel give a chance to cast a few seeds by the wayside. Colporteurs have

occasionally found an entrance among them with some success. We can at least pray to their Father and ours to come to these children of the desert and by his Spirit enter their sealed and ignorant hearts. We can pray him

to remove these obstacles to their instruction. A better day for them will come in answer to these prayers, and some of these wild wanderers shall find a resting-place at last in the shelter and safety of the heavenly home.

Rev. Mr. Eddy, of Sidon, writes.

The native helper in Mejdal has lately been Abu Asaph, whom you remember as the humble, kind and earnestly pious teacher of the Bedawy boys in Jedaideh. He was called to Damascus on important business, but the journey was too much for him and he fell asleep and rests where the wicked cease from troubling. We all loved him as a friend and trusted him as a faithful worker.

Sickness and death were very busy in the summer, as the result of late rains and intense heat. For weeks in October the ther-

mometer ranged from 85 to 95 degrees, day and night.

I do indeed remember Abu Asaph well. He was very kind to me. He took pains in Jedaideh to give me a supper with a few friends, served in such a way as to show me the Bedawy way of eating. I was very grateful for all such helps to learn the ways of the people, and I was still more glad to know what a good man and what a good helper of the missionaries the grace of God had made of Abu Asaph.

MISSIONARY SCISSORS AND THIMBLES.

In the *Mission Field*, which is the missionary magazine of the Reformed Church in America, we find something which our little Presbyterians will like. Perhaps their mothers and teachers will let some of them try it. If not this very thing, then perhaps something like it. Something that the teachers in each school invent for themselves may be better than anything copied from others.

You can take this unless you think of something better; and you can change and vary this as much as you please:

The infant school of the Second Reformed Church of Philadelphia contribute to the box that is annually sent to some western missionary, in a very pleasant way. A neat pretty work-basket is provided, and on an appointed Sunday afternoon it is placed on the table, and as the children sing their "Giving Song" they march by, and each one places something in it that is appropriate. A spool of cotton, pins, buttons, needles, tape, darning cotton, and so on, till the basket is full.

The teachers see that a silver thimble, scissors and everything needful for a well-appointed work-basket is added, and so it goes into the box as a special present for the minister's wife. And the children take so much pride in it; one little girl exclaimed in a very happy tone on her return home, "Now, mamma, when the minister's wife wants a spool of cotton, she will not have to put on her bonnet and go to the store," not thinking, in her simplicity, that the "store" might be miles away, and in winter almost inaccessible.

The missionary to whom they sent this box was very unselfish, and wrote that he and his family were not in need, but he said:

Some very poor persons in the congregation would be grateful for assistance, and a Christmas box for his Sabbath-school would be very welcome. He added, "As regards my own family, I will simply state that my salary, \$600, if not sufficient for great expenses in either clothing or otherwise, is still large enough for a plain living. With

humble gratitude to God, I can say we lack nothing necessary for this life. Where I notice the greatest need is in my library, a thing I suppose not uncommon with young ministers."

Need I say the books were sent which he most desired? for we wrote to him for a list, and in addition some presents for himself and family, which, we felt sure they would be glad to receive.

TWO VOWS.

In the *Brazilian Missions*, Dr. Chamberlain tells of a man who had been taught only papal superstition instead of pure religion. "He had been sick, and vowed to the Holy Cross that if he should get well he would carry a certain stone from the farm to the cross. Recovering from his sickness, he attempted to fulfill his vow, but found the stone so heavy that he could not lift it to his knees, much less to his head. He consulted his priest to see if he could not commute the vow and pay in some other form, but was informed that he must fulfill it literally. He called to his help some slaves, and taking an ox-cart, brought the stone to the yard of the house and built a fire over it. It burst into many pieces, which he gathered in baskets. He divided the whole into four lots, and thus carried the stone over twenty miles on his head, walking with bare feet."

Some years after this, a copy of the Bible was put into his hands, and the reading of it led him "to make a vow to God that if he would send some one to preach the doctrines of that book in Botucatu, he would build a house for the book."

Two years after this, Dr. Chamberlain was at that place, and was invited to spend the night at the house of the man who had made that vow. Dr. Chamberlain says:

After dinner he asked me to walk with him, and confided to me his vow, but added, "I have made known my thought to some friends, but they make light of it; and even a German Protestant, director of a school

here, said to me, 'Don't be a fool; make better use of your money.' Now, what am I to do? Here you have come preaching the doctrines of the book, and I am under promise to God to build a house for preaching. But no one here takes any interest in the matter. Shall I keep my vow?"

I replied, "Your vow was made to God. God has sent me to preach. You have no occasion to consult with flesh and blood about it, either with your friends or with me. It lies betwixt you and God."

Two weeks later, on my return from Lençoes, I was again welcomed as a guest by the old man, who took me to see a lot of ground for which he was negotiating for the projected building, only waiting for my approval of the site. A few months later he notified me that the house was ready. As soon as my duties in Sao Paulo would allow, I devoted a week to the inaugural services, preaching every night for eight or ten days. Divine service has never been intermitted since in that house. In fair weather it will hardly hold the believers who meet there on communion Sabbaths to celebrate the Lamb of God slain for our sins. The old man still lives to see the fruit of his labor.

Some of our very young readers may need to be told that in papal countries many figures of the cross are set up in public places, and ignorant people worship them. There seems to have been one more than twenty miles from this poor man's home, which was considered very sacred, and called the Holy Cross. He made his vow to it. Poor man! his head never got over aching. But when he found the Bible, he found the Saviour.

MISCELLANY.

Mr. C. L. Kimball of Cleveland, O., widely known as an elder and evangelist, especially for wise counsel to many congregations in respect to church debts, writes:

I have been greatly interested in what has appeared lately in *THE CHURCH AT HOME AND ABROAD* in regard to the relations of the Sabbath-schools to the boards of our church, and it seems to me the matter ought to be still further agitated. Our schools ought certainly to know more about our boards than they do, and if you can succeed in getting the superintendents worked up to take a greater interest themselves in this matter, much good can be accomplished. The children in our schools will soon be filling our places in the church, and if they are educated while in the school as to what the different boards are for and are doing, they will be the better able to fill our places by and by. They know something about the Home and Foreign boards, but that is about all, and for that matter this is true of many in our churches as well.

In our school (First Presbyterian) we propose giving to each of the boards of our church an agreed per cent. of our offerings, setting apart a small contingent fund for what few outside causes it seems best to contribute to, and to bring before our school at different times during the year items of interest concerning the several boards and the work that is being accomplished by them. The several secretaries and yourself can help us Sabbath-school superintendents through your columns by giving results of work done and undertaken, that will enable us to set facts intelligently before our scholars. I have found our magazine very helpful in this respect, and I take this opportunity of thanking you for it.

I want to see our schools take an advance step, so that the children of the church will know more than their fathers about the church boards.

The warrior David of old established it for "a statute and ordinance for Israel," that "as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff." Paul never forgot and he often fervently mentioned the helpers of his ministry—"those women who labored with him in the gospel," Clement also and his other fellow laborers whose names are in the Book of Life, Onesiphorus who oft refreshed him and was not ashamed of his chain, and many more whom, in his epistles, he commends by name to the grateful affection of the churches. So now and always do all share the blessedness and shall share the final reward of labor for propagating the gospel, who take their parts, whether near or remote, whether obscure or conspicuous, according to God's providential ordering, cheerfully accepting the portions and doing the work which he assigns.

"Dr. Duff, what is your theory of missions?" "I have no theory; anything and everything to advance the cause. If I could advance missions by standing at a street corner and beating together two old shoes, I would not hesitate."—*Medical Missionary Record*.

But Dr. Duff did not stand at a street corner and beat together two old shoes because he heard somebody *claim* that it would advance missions. We are as much bound to use our brains for choosing wise methods as to use our hands in working them. Dr. Duff did both.

Eloquence and enthusiasm have not done so much for the sacred cause of Christ as the modest virtues, the uniform activity and the patient prayers of thousands of believers whose names are unknown.—*Vinet*.

SUBJECTS FOR MONTHLY CONCERTS.

ABROAD.

JANUARY.—General summary in connection with week of prayer.
 FEBRUARY.—China.
 MARCH.—Mexico and Central America.
 APRIL.—India.
 MAY.—Siam and Laos.
 JUNE.—Africa.
 JULY.—Indians, Chinese and Japanese in America.
 AUGUST.—Papal Europe.
 SEPTEMBER.—Japan and Korea.
 OCTOBER.—Persia.
 NOVEMBER.—South America.
 DECEMBER.—Syria.

AT HOME.

JANUARY.—The evangelization of the great West.
 FEBRUARY.—The Indians of the United States.
 MARCH.—Home Missions in the older States.
 APRIL.—Woman's work.
 MAY.—The Mormons.
 JUNE.—The South.
 JULY.—The Roman Catholics in our land.
 AUGUST.—Our immigrant population.
 SEPTEMBER.—The Mexicans.
 OCTOBER.—The treasury of the board.
 NOVEMBER.—Our missionaries and missionary teachers.
 DECEMBER.—Spiritual condition of our country.

ANNUAL CONTRIBUTIONS.

For churches that have not yet adopted the scheme of weekly offerings set forth in the Directory for Worship, chapter vi., it is recommended by the General Assembly that the first Lord's day of the following months be set apart for contributions to the boards:

	MONTH.	SEND COLLECTION TO
1. Foreign Missions, . . .	January, . . .	G. K. Harroun, <i>Treasurer</i> .
2. Aid for Colleges, . . .	February, . . .	C. M. Charnley, "
3. Sustentation, . . .	March, . . .	O. D. Eaton, "
4. Sabbath-school Work, . . .	May, . . .	C. T. McMullin, "
5. Church Erection, . . .	July, . . .	Adam Campbell, "
6. Ministerial Relief, . . .	September, . . .	W. W. Heberton, "
7. Education, . . .	October, . . .	Jacob Wilson, "
8. Freedmen, . . .	December, . . .	James Allison, "
9. Home Missions, . . .	Whenever deemed advisable, . . .	O. D. Eaton, "

HOME MISSION APPOINTMENTS FOR FEBRUARY, 1889.

Rev. P. A. Schwarz, General German Missionary.		Rev. C. C. Christianson, Minneapolis, Riverside Mission,	Minn.
Rev. E. D. Van Dyck, Carlisle,	N. Y.	Rev. John B. Hobart, Washburn and Coal Harbor,	Dak.
Rev. W. J. Jones, Conklingville,	"	Rev. B. Lyman, Frederick and Ford,	"
Rev. Kenneth McKay, Houlton, Littleton & Monticello, Me.	"	Rev. William Sangree, Monango and Edgeley,	"
Rev. I. V. W. Schenck, Brooklyn, Grace,	N. Y.	Rev. William T. Parsons, Ardock and Greenwood,	"
Rev. A. M. Shaw, Spencertown, St. Peter's and Aus-	"	Rev. W. H. Jennings, work in Black Hills,	"
terlitz,	"	Rev. W. O. Tobey, Flandreau, S. D.,	"
Rev. H. Hansman, Jeffersonville, First German,	"	Rev. Martin Bowman, St. Lawrence and Wessington,	"
Rev. Matthew Gaffny, Sodus Centre,	"	Rev. E. L. Dresser, Artesian and Forestburg,	"
Rev. Dwight Scovel, Kirkland,	"	Rev. J. N. Hutchinson, Sioux Falls,	"
Rev. John R. Sanson, Martinsburg and Duncansville,	Pa.	Rev. Ludwig Figge, Turner county, First German,	"
Rev. Jacob Best, Brooklyn and stations,	"	Rev. Francis P. Mullally, Scotland,	"
Rev. B. F. Myers, Moundsville,	W. Va.	Rev. F. M. Wood, Synodical Missionary,	"
Rev. T. S. Dewing, Barton,	Md.	Rev. William J. Fraser, Adair and Casey,	Iowa.
Rev. Edw. H. Post, St. Andrew's Bay,	Fla.	Rev. Owen Jones, Manchester,	"
Rev. John Foy, Titusville,	"	Rev. W. C. Paden, Manila,	"
Rev. G. R. Alden, Lakeland,	"	Rev. J. S. Dickey, Schaller and Meriden,	"
Rev. I. A. Pearce, Paola, Alexander Memorial,	"	Rev. J. K. Gass, Sigourney,	"
Rev. W. H. Lyle, Hebron,	Tenn.	Rev. C. S. McElhinney, Columbus Junction, Central,	"
Rev. James H. Burlison, Louisville, Fourth,	Ky.	Rev. C. H. Gravenstein, Arlington and Bristow,	"
Rev. N. S. Dickey, Meadow Lake and West Union,	Ind.	Rev. S. D. Conger, Holdredge,	Neb.
Rev. W. I. Brugh, Bourbon,	"	Rev. H. M. Giltner, Marquette and Unity,	"
Rev. C. McCain, Goodland,	"	Rev. Lewis Jessup, Diller and Hubbell,	"
Rev. T. G. Bosley, Orleans,	"	Rev. B. E. P. Prugh, Hebron,	"
Rev. J. H. Vanden Hook, Chicago, Holland,	Ill.	Rev. Joseph M. Wilson, Creston, Humphrey and station,	"
Rev. Thomas Towler, Holly,	Mich.	Rev. D. K. Steele, Warrensburg,	Mo.
Rev. A. D. Grigsby, Sunfield and West Sebawa,	"	Rev. D. A. Wilson, D.D., Laclede, Bethel, Gantaville	"
Rev. P. A. McMartin, Bad Axe, Bingham and Verona,	"	and S. dgwick,	"
Rev. Wm. Omelvena, Rice Lake and Chutek,	Wis.	Rev. William C. McCune, Avalon and Tina,	"
Rev. S. J. McKinney, Weyanwega,	"	Rev. M. B. W. Granger, Pleasant Hill	"
Rev. Charles L. Richards, Newberry,	Mich.	Rev. W. J. Hatfield, New Salem,	"
Rev. Walton Pattison, Minocqua,	Wis.		

Rev. E. B. Wells, Geneseo and Clafin,	Kan.	Rev. G. W. Martin, Mantl and Ephraim,	Utah.
Rev. A. Axline, Arlington and Leesburg,	"	Rev. W. E. Renshaw, Trauplin, Smithfield & Richmond,	"
Rev. W. H. Honnell, Medora and stations,	"	Rev. Alexander Adair, Moscow,	Idaho.
Rev. C. H. Miller, Halstead,	"	Rev. D. D. Allen, Rockford and Spangle,	W. Ter.
Rev. J. B. North, Medicine Lodge,	"	Rev. A. S. Foster, Lewiston,	Idaho.
Rev. D. Kingery, Monmouth, Weir City and Scammon,	"	Rev. D. T. Carnahan, Port Townsend, First,	W. Ter.
Rev. David Wallace, Saltville, Barnard, Milo & Fountain,	"	Rev. William B. Lee, D.D., Olympia, First,	"
Rev. John A. Stayt, Glasco,	"	Rev. A. M. Reynolds, La Grande and two stations,	Ore.
Rev. John B. Hill, Washburne and Oakland,	"	Rev. A. Robinson, Florence and station,	"
Rev. J. S. Park, Wamego,	"	Rev. J. E. Day, Gervais and Aurora,	"
Rev. D. H. Dodson, Canadian, Mobeetle and stations,	Tex.	Rev. I. N. Waterman, Ukiah,	Cal.
Rev. H. W. Rankin, Evangelist for Synod,	Col.	Rev. John N. Elliot, Anaheim, First, and Fullerton,	"
Rev. A. G. Hibbard, Golden,	"	Rev. J. S. Gillfillan, Los Angeles, Bethany,	"
Rev. T. J. Kommers, Ouray,	"	Rev. Charles D. Merrill, Ontario,	"
Rev. Robert E. Palmer, West Cliff and Silver Cliff,	"	Rev. G. W. Maxson, D.D., Rivera,	"
Rev. George W. Bell, El Mora and Engle,	"	Rev. Wallace Bruce, Roseville,	"
Rev. Henry K. White, La Veta and two stations,	"	Rev. H. P. Dunning, Walnut Creek,	"
Rev. F. M. Gilchrist, San Luis Valley,	"	Rev. J. M. Smith, Pleasanton,	"
Rev. George G. Smith, Santa Fé, First,	N. Mex.	Rev. John B. Warren, Hollister,	"
Rev. T. A. Wickes, Boulder,	Mon.	Rev. John N. Hubbard, Tracy,	"
Rev. T. C. Armstrong, Miles City,	"	Rev. Robert Ballagh, Grayson and two stations,	"

NOTICES OF BOOKS.

BOARD OF PUBLICATION AND SABBATH-SCHOOL WORK.

SOME USEFUL ANIMALS. By Ella Rodman Church. The "Elmridge Series" of books is proving very popular. Young people are learning many interesting facts about the creatures God has made. The books make no pretensions to exhaustiveness as scientific treatises or manuals, but aim only to give such information as all intelligent young persons should have concerning the various objects considered, and to give it in a pleasant way that makes the task of reading an easy one. The present volume treats thus conversationally of "some useful animals." The children and young folks in many other homes have thus the privilege of enjoying in these bright pages what the little people of the Kyle home first enjoyed with their delightful governess. 16mo, fully illustrated; pp. 366. Price, \$1.25.

MR. JOHN AND HIS BOYS. By M. L. Wilder. This book will have peculiar interest for boys; at the same time it will prove valuable and suggestive to all who are engaged in work for boys, especially in missionary effort in behalf of the neglected classes of cities and large towns. It is the narrative of an experiment with a party of such boys, and tells first of their condition of homelessness and friendlessness, and then describes the effort that was made for their rescue. The pictures are not overdrawn. The experiment narrated is not an impracticable one. The results are not beyond those which might reasonably be expected from the methods of training and elevation adopted. The book will be read with avidity by young people in Sabbath-schools and by their teachers as well. 16mo, pp. 444. Illustrated. Price, \$1.25.

WHO WINS? A story for boys. By Belle V. Chisholm. This is a story of ordinary country life—just such life as thousands of boys and young men in Ohio, Indiana and other states will recognize as like

their own. It has no brilliant doings in it, no geniuses of any kind, no startling scenes, no marvellous piety. The story presents both types of life, from boy to manhood. One sets out with many disadvantages of position and circumstances, but with true moral principle which nothing could sverve from the straight line of righteousness. The other starts with many advantages and opportunities, but lacking uprightness. We follow the two boys through their early years. The former's plans are thwarted, but he grows nobler through all discouragements. The latter is prospered in worldly ways, but his character remains the same or deteriorates. We see them both in later life when Archie Dinsmore is the honored and trusted man, and Noel Gilroy is still treacherous and unprincipled as when he was a student. The book is intended to show the value of sturdy moral right in a boy, and the blessings to which it leads, and the course and end of the opposite character. It cannot fail to do good. 16mo, illustrated, pp. 314. Price, \$1.15.

A CHURCH AND HER MARTYRS. By Rev. Daniel Van Pelt. This book will prove of intense interest to all readers who desire to know the story of the church of Holland. The first part is devoted to the history of the church of Holland and the second part to an account of the martyrs of Holland. The author lately spent a summer in the country of which he writes, making many researches and familiarizing himself with the places made memorable by the scenes of which he writes. This fact gives freshness to his descriptions. Few lands have a more intensely interesting story than Holland, and young people in Bible classes will find in this volume much to instruct them. 16mo, pp. 336. Illustrated. Price, \$1.15.

THE FATE OF THE INNOCENTS. A romance of the Crusades. By Margaret E. Winslow. One of the most thrilling stories of middle-age history is

that of the Crusade of the Children. It has been told often already in fragmentary way, but in the present delightful volume the author has gathered all the available legends and traditions of this pathetic episode and has wrought them into one connected account. The story is told in the form of chronicles. A thread of romance runs through the whole and binds it together, giving it a tender and sustained interest. The book is valuable for its life-like portraiture of the crusading times. Young people will find it intensely interesting and inspiring. 16mo. Price, \$1.25.

UNDER THE PRUNING KNIFE. A story of southern life. By Mary Tucker Magill. This is a strong story. Its characters are well defined and consistent throughout the book. The pictures of southern life are well drawn. The two sisters, Eva and Lin, are properly the heroines of the story. In Eva we have a woman who lived only for admiration and selfish enjoyment. She was very beautiful in face and form, but lacked those elements of character which are woman's true adornment, showing on the other hand gravest faults and blemishes which marred and wrecked her life. Lin was the reverse of her sister, lovely in disposition, unselfish, thoughtful, rich in all the qualities of true womanhood. The career of the two sisters is in keeping with their respective characters. Young women should gather much instruction from the story, which is well written and is of a high order of merit. 16mo. Price, \$1.15.

CONFIDENCE IN CHRIST; or, Faith that Saves. By Rev. A. W. Pitzer, D.D. In this little book the author explains and illustrates his subject in a way that will prove helpful to many who desire clear views of a most vital subject. Price, 40 cents.

The *Presbyterian Banner* has this good word for one of our recent books: "The Presbyterian Board of Publication and Sabbath-school Work sends us a book such as is needed by the people just now, when so much error, nonsense and untruthfulness concerning the false religions now passing away are disseminated by the press and the platform. It is entitled **THE RELIGIONS OF THE WORLD.** An Outline of the Great Religious Systems, by David James Burrell, D.D. This book ought to have interest for all who desire to know why Christianity is the only true religion. The ten chapters consider in their order Fetichism, The Religion of Ancient Egypt, Zoroastrianism, Brahmanism, Buddhism, The Religion of Greece, The Religion of the Norsemen, Confucianism, Islam, The True Religion. Under their several heads each system is outlined so that readers acquire a knowledge of the character of all the great religions of the world. The book is written in a popular style, the author's aim being to furnish instruction, not so much for the learned as

for the many who, not having time for extended research, must have their reading in simple, plain, compact and concise terms." Price, \$1.25.

The *Occident* speaks in the following high terms of **PRACTICAL RELIGION, A Help for the Common Days**, by J. R. Miller, D.D. Price, \$1. "It is not necessary to speak of this new book further than to say that it is designed to be a companion to the author's 'Week-day Religion,' which has met with such kindly and continued favor. 'Practical Religion,' as its title suggests, is meant to help its readers to live out the religion of Jesus Christ in their daily common lives. It consists of twenty-six chapters, the titles of which will give a fair idea of the scope of the book: The Sweet Odor of Prayer, The Blessing of Quietness, 'Ye have Done it unto Me,' Transformed by Beholding, Being Christians on Week-days, Compensation in Life, The Cost of Being a Blessing, Life as a Ladder, Seeds of Light, Looking at the Right Side, For Better or Worse, 'Do ye next Thyng,' People as Means of Grace, Shall we Worry? A Word about Temper, Forward and not Back, The Duty of Forgetting Sorrow, People who Fail, Living Victoriously, Shut In, Helpful People, Tired Feet, Hands: A Study, Learning our Lessons, Broken Lives, Coming to the End." 16mo, pp. 320. Price, \$1.

BY OTHER PUBLISHERS.

REPORT OF THE CENTENARY CONFERENCE ON THE PROTESTANT MISSIONS OF THE WORLD, held in Exeter Hall, London, June 9-19, 1888. Two volumes of about 600 pages each, edited by Rev. James Johnson, secretary of the Conference, bring us a full record of the proceedings of that great gathering of missionary leaders and workers. While we lose the thrilling influence of the living voice of eloquent speakers and of personal contact with the vast assemblage, the words and the facts are all before us to read and to ponder. In the variety of subjects presented and discussed the two volumes are a library in themselves, and a full index of names and topics makes them exceedingly convenient for reference.

The publisher offers these volumes to the public for \$2, but it will be seen by referring to page 211 of our March issue that arrangements have been made with our Board of Foreign Missions by which they can be obtained at a reduced price.

A valuable feature of the first volume is 47 pages under the head of Missionary Bibliography, giving a list of books on missionary subjects carefully classified. We are told that all these works may be obtained from the American publisher of the Report, Fleming H. Revel, 12 Bible House, Astor Place, New York, and 148 and 150 Madison Street, Chicago, Ill.

GLEANINGS AT HOME AND ABROAD.

In the register of the officers and graduates of the United States Military Academy at West Point, under the record of 1839, is the name of "M. S. Culbertson," followed by the words "Died August 25, 1862, at Shanghai, China, aged 44." It is a brief record, but there is a history behind it. Young Culbertson was a man of superior promise. After his graduation and a brief service in the army, he was appointed assistant professor in the academy. His prospects for the future were as bright, perhaps, as those of any man who ever left the institution. But the prayers of a godly mother were behind him, and a higher call was upon him. He resigned his position in the army, studied for the ministry, and went out one of an early and noble band of missionaries to China. In the Taeping rebellion his military knowledge and skill enabled him to protect successfully the American interest at Shanghai, and drew from the American minister to China the enthusiastic remark, "Culbertson, if you were at home you might be a major-general." "No doubt," he replied, "I might. Men I drilled are in that position;" and he named them—Sherman, Van Vliet, Tower, Thomas, Newton, Rosecrans—and he might have added, Lyon, Reynolds and Grant. "But," he said earnestly, "I would not change places with one of them. I consider that there is no post of influence on earth equal to that of a man who is permitted to preach the gospel to four hundred millions of his fellow men." Soon after he fell at his post, dying unknown by his country, unhonored beyond the little circle that knew his worth. His comrades and pupils live crowned with a nation's honors, or have died to be remembered by a nation's gratitude and veneration. And is this the end? No! History is not yet finished; the account has not yet been made up; the final decision has not been rendered. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever." May this, my brother, be your work and your reward.—*Spirit of Missions*.

The chief Khame of Bechuanaland, says the *London Christian*, lately wrote as follows to the assistant commissioner of that protectorate: "I fear Lo Bengula less than I fear brandy. I fought with Lo Bengula when he had his father's great warriors from Natal, and drove him back, and he never came again, and God

who helped me then would help me again. Lo Bengula never gives me a sleepless night. But to fight against drink is to fight against demons, and not against men. I dread the white man's drink more than all the assegais of the Matabele, which kill men's bodies, and it is quickly over; but drink puts devils into men, and destroys both their souls and their bodies forever. Its wounds never heal."—*Illustrated Christian Weekly*.

The report of the department of Scientific Temperance Instruction in schools and colleges of the United States' and World's Christian Temperance Union, for 1888, just issued, shows that twelve million children in the United States are now under temperance education laws. Only three of the northern states, New Jersey, Indiana and Illinois, are without some form of scientific temperance legislation. Four of the southern states have passed laws requiring their instruction, and efforts are being made in those remaining to secure the same. This study is required in the schools of all the territories by the national enactment of 1886—the first and only temperance bill that has ever passed the Congress of the United States.—*Illustrated Christian Weekly*.

At the last anniversary of the London Missionary Society, Albert Spicer, the treasurer, reported upon a recent inspection, by himself and others, of the work of the society in the Samoan Islands, four of which are occupied by its missionaries. The population consists of about thirty-five thousand people, living in villages of from twenty to fifty houses each. Mr. Spicer has visited a large proportion of these people, and gave a most encouraging report respecting their character and bearing. "I would guarantee," he said, "to take the first twenty men, women and children that I should meet with in Samoa, and I would back them in Bible knowledge against any twenty I should meet with in this country."

The training institution at Maloa has educated native pastors, who are now at work in Samoa, besides many missionaries who have gone to New Guinea and other sections of Polynesia. These preachers hold out with remarkable firmness, it being a rare thing to hear of a serious failure in character.—*Herald of Mission News*.

MINISTERIAL NECROLOGY.

[All notices, etc., with reference to deceased ministers should be sent to Rev. W. H. Roberts, D.D., Lane Theological Seminary, Cincinnati, O.]

- BEVERIDGE, ANDREW M.**—born, Greenwich, N. Y., Jan. 20, 1820; graduated, Jefferson College, 1844; studied at Princeton Theological Seminary, 1846-48; principal of academy, Cambridge, N. Y., 1848-50; ordained evangelist, Troy Pres., Jan. 15, 1851; stated supply, Hoo-sick Falls, N. Y., 1851-58; pastor, Lansingburg, N. Y., 1858-84. Died, Lansingburg, N. Y., Jan. 6, 1889. Received the honorary degree of D.D.
- BRADDOCK, WILLIAM PAXTON**—born, Allegheny county, Pa., Jan. 3, 1856; graduated, Western Theological Seminary, 1885; ordained, Pittsburgh Pres., 1885; pastor, Central Church, Pittsburgh, Pa., 1885-87; pastor, Knoxville Church, Pittsburgh, 1887-88. Died, Orchard Place, Pittsburgh, Pa., Jan. 7, 1889.
- BREED, WILLIAM PRATT**—born, Greenbush, N. Y., August 23, 1816; graduated, University of New York, 1843, Princeton Theological Seminary, 1847; licensed, Presbytery of New York, April 21, 1847; ordained, Presbytery of Steubenville, December 15, 1847; pastor, Steubenville Second Church, 1847-56; pastor, West Spruce Street Church, Philadelphia, 1856-89, from May, 1888, pastor emeritus; president of Board of Publication and Sabbath-school Work, 1875-89. Received the degree of D.D. in 1864 from the University of New York. Died, February 14, 1889. Married September 14, 1847, to Rebecca Sharpe Murray, who survives him with two sons and one daughter.
- BROWN, JOHN MILL**—born, Moscow, N. Y., Oct. 18, 1827; studied, Collinsville and Galesburg, Ill.; ordained, Peoria and Knox Pres.; missionary and stated supply in Illinois, 1848-56; stated supply, Pierce City and Neosho, Kan., 1856-61; U. S. Army, 1861-63; stated supply, Pierce City, Neosho, Hays City, Fairmont, Highland, Oneida and Axtell, Kan., 1866-88. Died, Axtell, Kan., Nov. 2, 1888. Married, April, 1848, Miss Elizabeth Bartlett, of Galesburg, Ill., who died, leaving three daughters and a son; also married, July 17, 1879, Miss Emma M. Root, of Cleveland, O., who survives him.
- BYINGTON, THEODORE LINN**—born, Johnsonburg, N. J., March 15, 1831; graduated, Princeton College, 1849; lawyer, Scranton, Pa.; graduated, Union Theological Seminary, N. Y., 1857; ordained evangelist by Congregational Council, June 4, 1858; foreign missionary, Adrianople, Turkey, 1858-60, Eski-Zagra (Pres.), Turkey, 1860-68; pastor, Newton, N. J., 1869-74; foreign missionary, Constantinople, Turkey, 1874-86. Died, Philadelphia, Pa., of heart disease, June 16, 1888. Received the honorary degree of D.D.
- Married Miss Margaret Halleck, in 1858. The widow and four children survive him.
- KNIGHTON, FREDERICK**—born, Derby, England, Nov. 15, 1812; graduated, Princeton College, 1837; law student and teacher; studied at Princeton Theological Seminary, 1844-47; ordained, West Jersey Pres., 1851; pastor, Gloucester, N. J., 1851-52; principal of academy, Belvidere, and stated supply, Oxford, N. J., 1855-73; principal of academy, Cranbury, N. J., 1873-74; teacher, Milford, Pa., 1875-76; teacher and evangelist, Stroudsburg, Pa., 1877-88. Died, Stroudsburg, Pa., Sept. 9, 1888. Received the honorary degree of D.D.
- NOYES, GEORGE CLEMENT**—born, Landaff, N. H., Aug. 4, 1833; graduated, Illinois College, 1855, Union Theological Seminary, 1858; ordained, St. Joseph Pres., Oct. 19, 1859; pastor, La Porte, Ind., 1859-68; pastor, Evanston, Ill., 1868-89. Died, Evanston, Ill., Jan. 14, 1889. Married the daughter of Hon. David A. Smith, of Jacksonville, Ill., who survives him with six sons and one daughter. Received the degree of D.D., in 1875, from the Northwestern University, Ill.
- SMITH, WILLIAM H.**—born, Columbia county, N. Y., Sept. 20, 1813; graduated, Union College, 1841; studied at Columbia Theological Seminary, S. C.; missionary, American Tract Society, 1844-46; stated supply, North Prairie and Hermitage, Mo., 1847-50; pastor, Salem, Mo., 1851-60; pastor and stated supply, De Soto, Gardner, Ottawa and Pioneer Hill, Kan., 1860-83; honorably retired, 1883. Died, De Soto, Kan., Feb. 8, 1889.
- WADSWORTH, HENRY FROST**—born, Cornwall, Conn., May 11, 1811; graduated, Union College, 1836; studied at Yale Divinity School; ordained by Manhattan Congregational Association, Oct. 23, 1842; pastor, Presbyterian church, Newfoundland, N. J., 1842-58; pastor, Unionville, N. Y., 1859-84. Died, Springfield, N. J., Nov. 19, 1888. Married, at Springfield, N. J., Oct. 15, 1840, Miss Elizabeth B. Addington, who survives with two daughters.
- WILLIAMS, FENWICK TAYLOR**—born, Elizabeth, N. J., Sept. 19, 1814; graduated, Princeton College, 1840, Princeton Theological Seminary, 1843; ordained, North River Pres., June 4, 1844; pastor, New Hamburg, N. Y., 1844-62; pastor, Cold Spring, N. Y., 1862-77; stated supply, Highland Falls, N. Y., 1880-82; pastor, Monticello, N. Y., 1884-88. Died, Bay Ridge, L. I., N. Y., May 7, 1888. Married, Dec. 20, 1865, Miss Parmelia Brower, who survives him with a son and a daughter.

Synods in SMALL CAPITALS; Presbyteries in *italic*; Churches in Roman.

It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e. g.*, *Pastor, Treasurer, Miss or Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, JANUARY, 1889.

ATLANTIC.—Fairfield—New Haven, 2 16	Mauvee—Waterville, 2 53.	Portsmouth—Ironton 1st, 11;
BALTIMORE.—Baltimore—Cumberland 1st, 15. <i>New Castle</i>	Portsmouth 1st, 58 05. <i>Wooler</i> —Lexington, 17 80. 372 34	PACIFIC.—Benicia—Kelseyville, 3 00. <i>Los Angeles</i> —Los
—Port Deposit, 14 60; Wilmington 1st, 13 32. <i>Washington</i>	City—Washington 1st, 17 32; Washington New York Ave.,	Angeles Boyle Heights, 6; San Bernardino 1st, 17; Santa
175; Washington Westminster, 25. 88 99	175; Washington Westminster, 25. 88 99	Maria, 5. <i>Sacramento</i> —Colusa, 5. <i>San Jose</i> —Watsonville, 5.
CATAWBA.—Cape Fear—Shiloh, 2. <i>Catawba</i> —Wadesboro',	Stockton—Oakdale, 2. 43 60	PENNSYLVANIA.—Allegheny—Allegheny 1st Ger., 2; Se-
2. 4 00	wickly, 108 64. <i>Blairsville</i> —Murrysville, 8. <i>Butler</i> —Fair-	view, 4; Martinsburg, 5 25; Pleasant Valley, 5. <i>Carlisle</i> —
COLORADO.—Boulder—Valmont, 20 cts. <i>Denver</i> —Central	Wells Valley, 43 cts. <i>Chester</i> —West Chester 1st sab-sch.,	18 94. <i>Clarion</i> —Leatherwood, 4. <i>Erie</i> —Hadley, 2; Utica, 5.
City, 12. <i>Santa Fe</i> —Agua Negra, 3. 15 20	18 94. <i>Clarion</i> —Leatherwood, 4. <i>Erie</i> —Hadley, 2; Utica, 5.	<i>Huntingdon</i> —Beulah, 3; Clarifield (including sab-sch., 8),
COLUMBIA.—East Oregon—La Grande, 3 45. <i>Idaho</i> —Cœur	21 15; Houtsdale, 4 15; Williamsburg sab-sch., 2. <i>Kittanning</i>	—Harmony, 19 25; Homer City, 5 13; West Lebanon, 2.
d'Alene, 2; Deep Creek, 2; Moscow, 2 25. <i>Oregon</i> —Albany,	<i>Lackawanna</i> —Brooklyn, 10; Scranton 2d Memorial, 131 22.	<i>Lehigh</i> —Allen Township, 10; Mauch Chunk, 20 80. <i>Phila-</i>
7; Portland 1st, 53 62. <i>Puget Sound</i> —Tacoma (incl. sab-sch.,	<i>delphia Central</i> —Philadelphia Green Hill, 32 48. <i>Phila-</i>	<i>phia North</i> —Frankford, 5 95; Norriton and Providence (in-
3 80), 18 25. 88 58	<i>delphia North</i> —Frankford, 5 95; Norriton and Providence (in-	cluding 10 from Miss A. J. Stinson), 20. <i>Pittsburgh</i> —Birn-
ILLINOIS.—Alton—Carrollton, 5 60; Sparta 1st, 11 20.	ingham, 5 61; Fairview, 5; Mt. Carmel, 5; Pittsburgh Belle-	field, 30 50; Pittsburgh East Liberty, 25; Pittsburgh Law-
<i>Bloomington</i> —Danville 1st, 32 75; Lexington, 6 25. <i>Quincy</i>	rence Hill, 17 39; Pittsburgh Shady Side, 37 75. <i>Redstone</i> —	Mt. Pleasant, 13. <i>Shenango</i> —Hopewell, 4 25. <i>Washington</i> —
Grand Tower, 4. <i>Chicago</i> —River Forest, 8 65. <i>Freeport</i>	East Buffalo, 75; Washington 1st, 44 92; Wheeling 2d, 19 87.	<i>Wellbore</i> —Elkland and Osceola, 12; Wellstoro', 12 35.
Freeport 1st, 20. <i>Mattoon</i> —Pana, 1 69; Vandalla, 3. <i>Pooria</i>	<i>Westminster</i> —Hopewell, 6 68. <i>West Virginia</i> —Long Reach,	1. 768 78
Galesburg, 27 25; Lewistown, 46; Low Point, 3. <i>Rock River</i>	1. 768 78	SOUTH DAKOTA.—Central Dakota—Beulah, 2 25; Woon-
Aledo sab-sch., 2 80; Alexis, 16. <i>Schuyler</i> —Hamilton 1st, 2;	socket, 8 15. <i>Southern Dakota</i> —Lennox 1st Ger., 5. 10 40	TENNESSEE.—Union—Washington, 8 00
Hersman, 8; Kirkwood, 4; Mt. Sterling, 20 85. <i>Springfield</i>	TEXAS.—Austin—Brownwood, 48 cts.; Sipe Springs, 89 cts.	1. 37
Plagah, 1 25; Unity, 40 cts. 121 90	1. 37	UTAH.—Montana—Miles City, 7. <i>Utah</i> —Payson (a mem-
INDIANA.—Crawfordsville—Lafayette 2d, 23 90. <i>Muncie</i>	ber), 2. 9 00	WISCONSIN.—La Crosse—Hixton, 5. <i>Lake Superior</i> —Iron
Wabash, 2. <i>Vincennes</i> —Royal Oak, 3. <i>White Water</i> —Aurora,	River, 5; Marquette 1st, 44 52. <i>Milwaukee</i> —Ottawa 1st, 33	cts. <i>Winnebago</i> —Marshfield, 6 25; Neenah sab-sch., 12;
9 20; Mt. Carmel, 6. 44 10	cts. <i>Winnebago</i> —Marshfield, 6 25; Neenah sab-sch., 12;	Sherry 1st, 5. 78 10
IOWA.—Cedar Rapids—Wyoming 1st, 8 58. <i>Des Moines</i>	Total from churches and Sabbath-schools.....	\$4,705 45
Leon 1st, 4. <i>Dubuque</i> —Centretown Ger., 3. <i>Port Dodge</i>	OTHER CONTRIBUTIONS.	
Emmanuel Ger., 2. <i>Jones</i> —Burlington 1st, 7 18; Keokuk	Rev. W. L. Tarbet and wife, 1 29; S. L. Potter,	
Westminster, 12 84; Middletown, 80 cts. <i>Jones City</i> —Fair-	Thorntown, Ind., 4; C. Pa., 4; W. E. H., 5; Rev.	
view, 4; Ladora, 4. 46 88	W. H. Robinson, Brazil, S. A., 8; Rev. L. W.	
KANSAS.—Emporia—Argonia, 2; Mayfield, 4; Silver Creek,	Chapman, West Bay City, Mich., 2; Rev. J. L.	
2; Slate Valley, 2. <i>Neosho</i> —Baxter Springs, 5 31. <i>Solomon</i>	Wilson, Eustis, Fla., 2; Anon., N. Y. state, 500;	
Barnard, 2; Kanopolis, 2. <i>Topeka</i> —Leavenworth 1st, 70;	Rev. W. J. McKee, Ningpo, China, 5.....	531 29
Olathe 1st, 4; Topeka 1st, 105 68. 198 99	LEGACY.	
KENTUCKY.—Louisville—Louisville College St., 25 85	Estate Joseph W. Edwards.....	1,250 00
MICHIGAN.—Detroit—Milford sab-sch. (United), 5. <i>Grand</i>	MISCELLANEOUS.	
<i>Rapids</i> —East Jordan, 2 52. <i>Kalamazoo</i> —Constantine, 3;	Interest, 1027 36; On account Grant mortgages,	
Kendall, 6; Three Rivers, 2 62. <i>Monroe</i> —Coldwater 1st, 4 46;	1436; Sale of church, 1837 75; Partial losses re-	
Erie, 3 50. <i>Saginaw</i> —Bay City 1st, 11 20. 87 80	covered from insurance companies, 228 25; Sale	
MINNESOTA.—Mankato—Beaver Creek, 6. <i>St. Paul</i> —Min-	of plans, 10; Premiums of insurance, 496 90.....	5,136 26
neapolis Andrew, 50; Minneapolis Westminster sab-sch.,	SPECIAL DONATIONS.	
24 38; St. Croix Falls, 5; St. Paul Goodrich Ave. sab-sch.,	NEBRASKA.—Omaha—Omaha Southwest, 12 91	
4 13. <i>Winona</i> —Lake City, 257. 246 51	NEW YORK.—Boston—Providence 1st, 50.	
MISSOURI.—St. Louis—Cuba (including 5 from John L.	Utica—Clinton, 45 57; Mt. Vernon, 10. 105 57	
Denton), 7 00	PENNSYLVANIA.—Lehigh—Shawnee (Includ-	
NEBRASKA.—Kearney—Wood River, 5. <i>Nebraska City</i>	ing Sunrise Bd., 11), 20; Stroudsburg, S. C.	
Firth, 2 50; Hopewell, 6; Tamora, 5. <i>Omaha</i> —Blair (incl.	E., 10. 89 00	
sab-sch., 2 20), 7 50. 26 00	W. S. Ladd, 200; Wm. L. Skidmore, New York,	
NEW JERSEY.—Elizabeth—Basking Ridge, 30; Elizabeth	100; For chapels in New Mexico and Utah, 922;	
1st, 76 39; Lannington, 25. <i>Monmouth</i> —Barnegat, 2; Mana-	For work in Alabama, 1200.....	2,422 00
laplan, 5 35. <i>Morris and Orange</i> —Chester, 10; Mendham 1st,	Total.....	\$14,193 48
18 07; Orange 1st Ger., 12; Orange Hillside, 106. <i>Newark</i>	Church collections and other contributions for	
Newark 2d, 18 66. <i>New Brunswick</i> —Dayton, 7 34; New	10 months, April, 1888—Jan., 1889.....	\$40,060 69
Brunswick 1st, 21 63. <i>Newton</i> —Belvidere 2d, 10. <i>West Jer-</i>	" 1887 " 1888.....	39,863 40
sey—Bridgeton 1st, 13 51. 355 95		
NEW YORK.—Albany—Albany 3d, 37 34; Albany State		
St., 58 70; Albany West End, 9; Saratoga Springs 1st sab-		
sch., 10 40; Stephentown, 5 71. <i>Boston</i> —Portland 1st, 4.		
<i>Brooklyn</i> —Brooklyn Memorial, 28 48; Brooklyn Trinity, 20.		
<i>Buffalo</i> —Allegany, 3; Buffalo Lafayette St., 18 59; Buffalo		
Westminster, 23 83. <i>Cayuga</i> —Aurora, 35 35; Sennett, 3 60.		
<i>Champlain</i> —Fort Covington, 6 30. <i>Genoa</i> —Canandaigua		
1st sab-sch., 15; Geneva North, 91 68; Seneca Falls 1st, 60.		
<i>Hudson</i> —Middletown 2d, 3 98; Ridgebury, 40 cts. <i>Long</i>		
<i>Island</i> —Moriches, 4 07. <i>New York</i> —New York Brick, 277 62;		
New York University Place, 893 62; New York Westmin-		
ster, 9 51. <i>Owego</i> —Delhi 1st, 38; Springfield, 8. <i>Rochester</i>		
—Garden, 3 52; Rochester Brick, 150; Rochester Westminster,		
15. <i>St. Lawrence</i> —Chaumont, 5; Ox Bow, 2; Potsdam, 7 50.		
<i>Steuben</i> —Corning, 10 21; Hornellsville, 15 45. <i>Syracuse</i>		
Syracuse 4th, 14 30. <i>Westchester</i> —Huguenot Memorial, 5;		
Mt. Kisco, 14 75. 1908 95		
OHIO.—Bellevue—Bellevue 1st, 5 33. <i>Chillicothe</i>		
Hamden, 3 50. <i>Cincinnati</i> —Cincinnati 7th sab-sch., 13; Ma-		
dara, 4 50; Wyoming, 40. <i>Cleveland</i> —Ashtabula 1st, 19;		
Cleveland Euclid Ave., 68; Cleveland Woodland Ave., 60.		
<i>Columbus</i> —Columbus 1st, 30; Lancaster 1st, 4 58. <i>Dayton</i>		
—Belley, 3. <i>Mahoning</i> —Lectonia, 3. <i>Marion</i> —Delaware, 24.		

MANSE FUND.

MISCELLANEOUS.

Installments on loans, 166 75; Premiums of insurance collected, 16 12; Unearned premiums returned by insurance company, 11 06; Interest, 33 35..... 252 28

SPECIAL DONATIONS.

NEW JERSEY.—*Elisabeth*—Plainfield Y. P. S. C. E., 15 00
NEW YORK.—*Geneva*—Geneva 1st sub-sch., 285 32
C. M. Taintor, New York, 25; Anon., N. Y., 5;
Anon., per O. D. Eaton, 60..... 80 00

WILSON MEMORIAL FUND.

WISCONSIN.—*Winnabago*—Stevens Point 1st sub-sch. 5 85
Miss Mary L. Young, New York, 50; A family of little children and their friends, Clinton, N. Y., 20..... 70 00
Total..... \$796 45

If acknowledgment of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the secretary of the Board, giving the number of the receipt held, or, in the absence of a receipt, the date, amount and form of remittance.

ADAM CAMPBELL, Treasurer,
53 Fifth Avenue, New York.

RECEIPTS FOR COLLEGES AND ACADEMIES, JANUARY, 1889.

BALTIMORE.—*New Castle*—Head of Christians, 5. *Washington City*—Washington 1st, 9 63; Washington New York Ave., 6 90; Washington Westminster, 10. 31 53
COLORADO.—*Boulder*—Valmont, 15 cts. *Denver*—Denver 23d Ave., 17 25. *Pueblo*—Monte Vista, 6. 23 40
COLUMBIA.—*Idaho*—Cœur d'Alene, 2. *Oregon*—Portland St. Johns, 1. 3 00
ILLINOIS.—*Alton*—Carrollton, 4 20; *Litchfield* 1st, 5. *Bloomington*—Hoopestown, 8. *Chicago*—Chicago Scotch, 12. *Mattoon*—Pana, 1 27. *Peoria*—Lewistown, 46; Princeville, 28. *Rock River*—Aledo sub-sch., 2 10. *Schuyler*—Hersman, 6; Perry, 4 25. *Springfield*—North Sangamon, 4; Piagah, 1 26; Unity, 60 cts. 123 68
INDIANA.—*Crawfordsville*—Lebanon, 8. *Fort Wayne*—Warsaw 1st, 8. *Logansport*—Monticello, 8 60. *Muncie*—Hartford City, 3; Peru 1st, 8 43; Wabash, 1 75. 32 78
INDIAN TERRITORY.—*Choctaw*—Wheelock, 1 00
IOWA.—*Cedar Rapids*—Wyoming 1st, 6 42. *Des Moines*—Chariton, 6 21. *Dubuque*—Centretown Ger., 1. *Jacks*—Burlington 1st, 5 38; Keokuk Westminster, 8 17; Middletown, 60 cts. *Jacks*—Davenport 1st, 23 15. 50 93
KANSAS.—*Emporia*—Quenemo, 3 00
MICHIGAN.—*Saginaw*—Bay City 1st, 3 86
MINNESOTA.—*St. Paul*—Minneapolis Westminster sub-sch., 26 91; St. Paul Goodrich Ave. sub-sch., 2 55. 29 46
MISSOURI.—*Palmira*—Louisiana, 2. *St. Louis*—Cuba, 2. 4 00
NEW JERSEY.—*Monmouth*—Barnegat, 1. *Morris and Orange*—Chester, 10; Orange Hillside, 10. *New Brunswick*—Dayton, 5 51; Stockton, 4. *Newton*—Blairtown, 63 60. 94 11
NEW YORK.—*Albany*—Albany State St., 44 02; Saratoga Springs 1st sub-sch., 7 80; Stephentown, 4 33. *Brooklyn*—Brooklyn Mt. Olivet, 7 80. *Buffalo*—Buffalo Lafayette St., 18 50; Westminster, 42 87; Franklinville 1st, 5. *Cayuga*—Auburn 2d, 6 94; Aurora, 17 70. *Champlain*—Fort Covington, 5 20. *Geneva*—Geneva 1st, 26 90; Manchester 1st, 13. *Hudson*—Middletown 1st, 30. *New York*—Adams Memorial, 5; Westminster, 3 80. *Oneida*—Springfield, 6 45. *Rochester*—Oyden 1st, 2 64. *Steuben*—Bath, 20; Corning, 7 67. *Syracuse*—Fayetteville, 5; Mexico 1st, 20 85. *Troy*—Troy 2d, 70 53, sub-sch., 9 47. *Utica*—Augusta 1st, 2. 383 06

NORTH DAKOTA.—*Fargo*—Edgely, 4 32; Monango, 2 68. 7 00
OHIO.—*Cincinnati*—Wyoming, 40. *Cleveland*—Cleveland Euclid Ave., 49 50; Woodland Ave., 60. *Columbus*—Columbus Broad St., 31 05. *Dayton*—Dayton Memorial, 6. *St. Clairsville*—Crab Apple, 8 55. 165 19
PENNSYLVANIA.—*Allegheny*—Allegheny 1st Ger., 1; Mt. Nebo, 3 32; Sewickly, 21 72. *Blairsville*—Murrysville, 6. *Butler*—Fairview, 8; Harlansburg, 5; Martinsburg, 4; Pleasant Valley, 2; Portersville, 3; Prospect, 2 72. *Carristie*—Wells Valley, 36 cts. *Clarion*—Brookwayville, 4 50; Leatherwood, 4. *Erie*—Erie 1st, 27 57; Warren 1st, 37 27. *Huntingdon*—Beulah, 1; Houtdale, 3 11. *Kittanning*—Leechburg 1st, 17; West Lebanon, 3. *Lackawanna*—Montrose, 10; Rushville, 4; Shickahinny, 2; Stevanaville, 3; Wilkesbarre 1st, 141 43. *Philadelphia*—Central—Gaston Memorial, 21 25. *Philadelphia North*—Germantown Market Sq., 13 61; Lower Providence, 10; Norriton and Lower Providence, 10. *Pittsburgh*—Pittsburgh Bellefield, 30 50; East Liberty, 26; Shady Side, 37 75. *Washington*—Washington 1st, 18 72. *Wellsville*—Wellsboro', 9 27. *West Virginia*—Long Reach, 2; Sistersville, 3. 512 10
TEXAS.—*Austin*—Brownwood, 36 cts.; Sipe Springs, 67 cts. 1 03
WISCONSIN.—*Milwaukee*—Milwaukee Holland, 4; Ottawa 1st, 25 cts. 4 25

PERSONAL.

Rev. Wm. J. McKee, Ningpo, China, 5; Mr. Harvey Edw. Flisk, New York city, 10; Miss L. S. Munroe, S. Framingham, Mass., 10; Rev. W. H. Robinson, Brazil, S. America, 8; Charles J. Clarke, Pittsburgh, Pa., 250; Rev. W. L. Tarbet and wife, Springfield, Ill., 1 28; C. Pa., 3; Estate of Cyrus H. McCormick, 600..... 787 25
Total receipts for January, 1889..... \$2,290 07
Previously reported..... 12,375 69
Total from May 1, 1888..... \$14,655 67

C. M. CHARNLEY, Treasurer,
Lock Box 294, Chicago, Ill.

RECEIPTS FOR EDUCATION, JANUARY, 1889.

BALTIMORE.—*Baltimore*—Baltimore Boundary Ave., 25; Cumberland, 16; Ellicott City, 8 61. *Washington City*—Washington 1st, 11 67; Washington New York Ave., 24; Washington Westminster, 25. 110 28
COLORADO.—*Boulder*—Akron 1st, 6; Valmont, 12 cts. *Pueblo*—La Junta, add'l, 60 cts.; Mesa, 52; Monte Vista, 2. *Santa Fe*—Agua Negra, 3; Mora, 3. 66 72
COLUMBIA.—*End Oregon*—Pendleton, 2. *Oregon*—Portland St. John's, 1; Sillwood 1st, 2 70. *Puget Sound*—Tacoma sub-sch., 4 60. 10 30
ILLINOIS.—*Alton*—Carrollton, 3 50; Hillsboro', 10; Sparta, 4 75. *Chicago*—Du Page 1st, 8 70; Hyde Park 1st, 72 03; Woodlawn Park, 18. *Mattoon*—Pana, 1 05. *Peoria*—Lewistown, 46; Princeville, 42. *Rock River*—Aledo sub-sch., 1 75. *Schuyler*—Elvaston, 4. *Hersman*, 8. *Springfield*—Jacksonville United Portuguese, 5; North Sangamon, 4; Piagah, 94 cts.; Springfield 1st, 33 14; Unity, 45 cts. 279 31
INDIANA.—*Crawfordsville*—Dayton, 17 52; Lafayette 2d, 26 85. *Fort Wayne*—Auburn, 3; Waterloo, 3. *Indianapolis*—Acton, 1. *Muncie*—Anderson 1st, 5; Wabash, 1 25. *New Albany*—Mitchell, 4. *Vincennes*—Vincennes, 12 70. *White Water*—New Castle, 3 50. 279 31
IOWA.—*Cedar Rapids*—Wyoming, 5 85. *Council Bluffs*—Council Bluffs, 44 94. *Des Moines*—Indianola, 6. *Dubuque*—Bethel, 11; Centretown Ger., 2. *Fort Dodge*—Sioux City 2d, 2 16. *Jacks*—Bonaparte, 2 12; Burlington 1st, 4 49; Keokuk Westminster, 6 81; Kossuth 1st, add'l, 1; Middletown, 50 cts.;

Mt. Pleasant 1st, 17 25; Primrose, 2 04; Sharon, 3 71; St. Peter's Evangelical, 4. *Iowa City*—Fairview, 3; Williamsburg, 3. *Waterloo*—Kamar Ger., 5 50. 124 87
KANSAS.—*Emporia*—Argonia, 3; El Paso, 1; Lyndon 1st, 4; Mayfield, 3; Quenemo, 5; Silver Creek, 2; Slat. Valley, 2. *Topeka*—Oskaloosa, 8. 25 09
MICHIGAN.—*Detroit*—Plainfield, 4; Unadilla, 3. *Lansing*—Stockbridge, 3. *Monroe*—Coldwater, 7 77; Raisin, 3 54. *Saginaw*—Bay City 1st, 11 20. 32 47
MINNESOTA.—*Mankato*—Delhi, 5. *St. Paul*—Minneapolis Andrew, 30; Minneapolis Westminster sub-sch., 24 40; St. Paul Goodrich Ave. sub-sch., 3 56. 62 96
MISSOURI.—*Kansas City*—Raymore, 18 20. *St. Louis*—Cuba, 7; St. Louis Westminster, 9 50. 34 73
NEBRASKA.—*Nebraska City*—Beatrice 1st, 16 38
NEW JERSEY.—*Jersey City*—Rutherford 1st, 21. *Monmouth*—Barnegat, 2; Beverly, 38 40; Burlington, 38 23; Farmingdale, 30; Manalapan, 3 41. *Morris and Orange*—Chester, 10; Mendham 1st, 18 23; Mt. Olive, 18; Orange Hillside, 40. *New Brunswick*—Dayton, 4 59; Mt. Airy, 3; Titusville, 9. *Newton*—Belvidere 2d, 12 50; Danville, 12 14; Stillwater, 15. *West Jersey*—Bridge ton 1st, 50; Cold Spring, 10. 329 50
NEW YORK.—*Albany*—Albany State St., 36 68; Albany West End, 6; Saratoga Springs 1st, 6 10; Stephentown, 3 46; West Troy 1st, 1 70. *Binghamton*—Wind-or, 5 53. *Brooklyn*—Brooklyn Memorial, 17 80; Brooklyn Trinity, 18. *Buffalo*—Allegany, 2; Buffalo Lafayette St., 24 80; Buffalo Westminster, 14 93. *Cayuga*—Aurora, 24 76. *Geneva*—Attica, 15 18

GENEVA—Geneva 1st, 23 61. **HUDSON**—Middletown 1st, 30; Middletown 2d, 2 50; Ridgebury, 25 cts. **LONG ISLAND**—Bridgehampton, 21; West Hampton, 10. **NEW YORK**—New York Westminster, 5 70. **OHIO**—East Springfield, 8. **ROCHESTER**—Ogden 1st, 2 20; Rochester 3d, 46 35. **ST. LAWRENCE**—Hammond, 11. **STUBEN**—Almond, 5 50; Corning, 6 39; Hornellsville, 40 15. **TROY**—Troy 2d (sab-ach), 9 47, 80. **UTICA**—Cochran Memorial, 15 12; Clayville, 4 23; Holland Patent, 11 60; Mt. Vernon, 5; Oneida, 15 83; Vernon Centre, 6. **WESTCHESTER**—Bedford, 8; Hartford, 13; White Plains, 38 40. 586 20

OHIO—**Bellefontaine**—Bellefontaine 1st, 3 34. **Cincinnati**—Loveland, 12 01; Wyoming, 40. **Cleveland**—Cleveland Euclid Ave., 41 25; Cleveland Woodland Ave., 100; Willoughby, 8. **Dayton**—South Charleston, 8 40. **Huron**—Peru, 5 30; Sandusky, 12 35. **Lima**—Sidney, 25 51. **Mahoning**—North Jackson, 4. **Marion**—Delaware, 22. **Portsmouth**—Ironton, 17. **St. Clairsville**—Kirkwood, 9 36; Senecaville, 2. **Stevensville**—Hopedale, 4; Island Creek, 1 10; Pleasant Hill, 80 cts. **Wheat**—Apple Creek, 10. **Zanesville**—New Concord, 5. 332 44

PACIFIC—**Benicia**—Mendocino, 23. **Los Angeles**—San Bernardino, 8. **Sacramento**—Elko, 4 25. **San Francisco**—Oakland Chinese, 8 20. 43 45

PENNSYLVANIA—**Allegheny**—Allegheny 1st, 1 20; Sewickly, 51 35; Springdale, 6. **Blairsville**—Murrysville, 4. **Butler**—Fairview, 5; Martinsburg, 7; Middlesex, 14 50. **Curtis**—Harrisburg Market Sq., 24 30; Wells Valley, 30 cts. **Clarion**—Leatherwood, 4; Mill Creek, 1 67; Mt. Tabor, 2 18; Reynoldsville, 2. **Erie**—Conneautville, 3; Greenville, 40; Warren, 35 82. **Huntingdon**—Houtdale, 2 09; Little Valley, 3 75. **Kittanning**—Elderton, 9; Strader's Grove, 10 23; West Lebanon, 5. **Lackawanna**—Scranton 2d Memorial, 113 28; Scranton Green Ridge Ave., 30; Shickshinny, 8. **Lakewood**—Mauch Chunk 1st, 32 77. **Northumberland**—Sunbury, 35. **Philadelphia**—Philadelphia 10th sab-ach, 16 56; Philadelphia Atoneement, 4 05; Philadelphia South, 19; Philadelphia Southwark 1st, 3. **Philadelphia North**—Frankford, 6 32; Manayunk, 25; Norriton and Providence (from Miss M. H. Stinson, 10; Miss A. J. Stinson, 10; and 20 sp. for student in Lincoln University), 40. **Pittsburgh**—Birmingham, 4 26; Homestead, 1; Mt. Carmel, 5; Pittsburgh Bellefield, 39 50; Pittsburgh East Liberty, 28; Pittsburgh Lawrenceville, 16; Pittsburgh Shady Side, 75 50. **Redstone**—Mt. Pleasant, 14; Uniontown, 22 73. **Shenango**—New Brigh-

ton, 16 44. **Washington**—Washington 1st, 44 92; West Liberty, 5. **Wellsboro'**—Wellsboro', 7 73. **Westminster**—Stateville, 2 88. **West Virginia**—Long Beach, 1; Terra Alta, 11. 857 87

TENNESSEE—**Union**—Washington, 5 00. **TEXAS**—**Austin**—Brownwood, 30 cts.; Sipe Springs, 56 cts. 86

WISCONSIN—**Chippewa**—West Superior 1st, 3 50. **Madison**—Kilbourne City, 1 30. **Milwaukee**—Cedar Grove, 12; Delafield, 2; Ottawa 1st, 20 cts. 19 00

Receipts from churches in Jan., 1889..... \$2,958 89
Receipts from sab-achs in Jan., 1889..... 60 34
\$3,019 23

REFUNDED.

19; Porter Lee Chester, New York (prin. and int.), 1066 80; J. J. Charlton (prin. and int.), 261 44; Peter V. Davis (prin. and int.), 111; Rev. J. G. Brady, Sitka, Alaska, 250; J. B. Devins, 30; A. G. Copeland, 50; C. E. F., 10; Dr. D. R. Rodger, 5..... 1,793 24

INTEREST ON PERMANENT FUNDS.

19; 62 50; 60..... 141 50

SPECIAL SCHOLARSHIPS.

Geo. T. Gould, 27 50; Beginners at Jerusalem of Clinton St. Immanuel ch., 50; Sab-ach of Hadsonfield ch., 27 50; Mrs. Lucy J. Grimes, 41 66; Miss Mary Hedges, 80..... 226 66

MISCELLANEOUS.

Rev. H. Loomis, Yokohama, Japan, 50; A friend, 5; Rev. W. J. McKee, Ningpo, China, 5; Rev. Geo. F. Fitch, Shanghai, China, 25; Lydia, 100; Rev. J. L. Wilson, 3; Cash, 15; Rev. A. A. Mathews, 5; Rev. W. L. Tarbet and wife, 96 cts.; C. Pa., 2..... 210 96

Total receipts in January, 1889..... \$5,391 59

Total receipts from April 15, 1888..... 62,404 88

JACOB WILSON, Treasurer,
1834 Chestnut St., Philadelphia, Pa.

RECEIPTS FOR THE BOARD OF FOREIGN MISSIONS, JANUARY, 1889.

BALTIMORE—**Baltimore**—Baltimore 2d S. S., X, 27 10; Baltimore Boundary Ave., 170 20; Baltimore Brown Memorial, sp., 17; Cumberland, 50; Patapasco S. S., for Corisco, 15; Piney Creek, 17 50; Waverly, 10. **New Castle**—Dover, 58; Elkton S. S., X, 9 70; Felton, 8 75; Green Hill, 11, S. S., 11; Harrington, 7; Milford, 50; Pitt's Creek S. S., 8 06; Fort Deposit S. S., 25; Port Penn, 11; Rehoboth (Md.), 30; West Nottingham S. S., 19 67; Wilmington Central S. S., 9 37; Rio de Janeiro Pres., 22 75. **Washington City**—Falls ch. S. S., 3 60; Lewinsville S. S., 7; Mt. Hermon and S. S., 14 80; Vienna S. S., 8 16; Washington 1st, 61 70; Washington Assembly, 80, S. S. Miss. Soc., 60; Washington New York Ave., 71 25; Washington Unity, 7 62; Washington Western, 110 28; Washington Westminster, 105. 1285 51

COLORADO—**Boulder**—Longmont Central, 35; Valmont, 83 cts. **Gunnison**—Leadville, 14 25. **Pueblo**—Durango S. S., X, 4 50; Las Animas S. S., 8 02. **Santa Fe**—Santa Fe, 17 50. 80 10

COLUMBIA—**Idaho**—Lapwai, 10; Miles, 2; Moscow, 3 10, S. S., 1 30. **Oregon**—East Portland, 9 63, S. S., X, 11 75; Eugene City, 20; Portland 4th S. S., 11 82; Portland St. John's, 11, S. S., 15. **Puget Sound**—Olympia S. S., X, 16 16; Tacoma, 74 88, S. S., X, 27 78. 214 42

DAKOTA—**Aberdeen**—La Foon S. S., 2 21. **Central Dakota**—Blunt, 10; Brookings, 3 44, S. S., 3 31; Madison, 16. **Southern Dakota**—Bridgewater, 5; Lennox 1st Ger., 15. 54 96

ILLINOIS—**Alton**—Carrollton, 23 10; Greenville, 9, S. S., 5 50; Sparta, 42 60, S. S., X, 19 51. **Bloomington**—Clarence, 7; Cooksfield, 12; El Paso S. S., X, 10 42; Gibson City, 30 82; Lexington S. S., X, 5 25; Mackinaw, 6 35; Minonk S. S., X, 65 cts.; Normal, 30 57, S. S., 7 43; Pontiac, 9. **Chicago**—Austin, 9 83; Bloom, 19; Chicago 3d, 36 43; Chicago 5th, 46; Chicago Covenant, 130 05; Chicago Scotch, 51 07; Itaska, 2; Joliet 1st S. S., 8; Lake Forest S. S., for Nez Perce, 25; Libertyville, 5 58; Manteno, 38; Oak Park, 50, S. S., 20 55; Will, 11, S. S., 1 25, for Indians, 3 75. **Freeport**—Freeport 1st S. S., 49 60; Rockford Westminster, 29 29, S. S., 2 01. **Mattoon**—Kansas, 8; Morrisonville, 2; Pana, 6 95; Paris, 10; Tuscola, 25 25; West Okaw, 9. **Ottawa**—Earlville, 8 50, S. S., 5; Paw Paw, 9; Union Grove, 2. **Peoria**—Crow Meadow, 5; Galesburg, 79 63; Lewistown, 46, S. S., 116 81; Peoria 2d S. S., 25; Princeville, 45, S. S., 30 43; Prospect, 31; Washington, 9. **Rock River**—Aledo S. S., 11 55;

Centre, 21 75; Garden Plain, 59 cts.; Millersburg, 9; Munson, 3 11; Princeton S. S., 10; Spring Valley, 2 15. **Schuyler**—Elvaston, 15; Mt. Sterling, 68 63; Rushville S. S., 48 66. **Springfield**—Greenville, 7; Jacksonville State St., 65 20; Jacksonville Westminster S. S., 12 42; Mason City, 8; Pisgah, 4 38; Springfield 1st, 68 30; Springfield 3d, 18 81; Unity, 2 10. 1608 84

INDIANA—**Crawfordsville**—Bethany, 250; Crawfordsville Centre, 85 89; Kirklm, 3; Ladoga, 12; Rockville, 49; Sugar Creek, 4 25; Terhune, 1. **Fort Wayne**—Elkhart, for China, 183, S. S., 60; La Grange, 6 40; Lima, 7 60; Warsaw, 12, S. S., X, 6. **Indianapolis**—Bloomington Walnut St., 29 50; Indianapolis 1st, 91 07; Indianapolis 12th, 17 37. **Logansport**—Kentland, 10 15; Valparaiso S. S., X, 27 63. **Muncie**—Anderson, 7 80; Peru, 28 75; Wabash, 8 25. **New Albany**—Hanover S. S., X, 3 25; Jeffersonville, 8 26, S. S., 13 69; Livonia, 1 34; Madison 2d, 15; Mitchell, 7; Otisco, 85 cts. **Vincennes**—Graysville, 3; Sullivan, 5; Terre Haute Moffat St., 2. **White Water**—Aurora, 5; Greensburg, 101 90; Knightstown, 5 70; Mt. Carmel, 6; Richmond, 94. 1123 65

INDIAN TERRITORY—**Muscogee**—Red Fork S. S., 10 00. **IOWA**—**Cedar Rapids**—Richland Centre, 10; Wyoming, 35 31. **Council Bluffs**—Corning, 21 50; Essex, 4; Grissold, 5; Guthrie Centre, 10 50; Red Oak, 17 93; Shenandoah, 5; Woodbine, 13, S. S., X, 21. **Des Moines**—Albia, 15 18; English 1st, 7 06; Grimes S. S., 2; Indianola S. S., 5. **Dubuque**—Centretown Ger., 2; Dubuque 2d, 100, S. S., 40; Hopkinton, 8 26; Oelwein, 3 75; Sherrill's Mound S. S., 6 50. **Fort Dodge**—Ashton S. S., 1; Battle Creek, 8; Denison, 3; Emmanuel Ger., 3; Fairview, 3 64; Odebolt, 3 83; Vail, 9 15. **Iowa**—Birmingham, 8 60; Burlington 1st, 29 61; Keokuk Westminster, 54 86; Bank St. Miss. S. S., 6 07; Libertyville, 2; Middletown, 9 87; Morning Sun S. S., for sup. of boy in China, 40; St. Peter's Evangelical, 8; Troy, 5. **Iowa City**—Fairview, 3 20; Ladora S. S., 10 30; Marengo, 4 83; West Branch, 6. **Waterloo**—Clarksburg, 10; Dyars, 8; Grundy Centre, 31 32, S. S., 1 86, X, 20 05; La Porte City S. S., 18; Morrison, 8; Waterloo, 10; West Friesland, 6. 666 18

KANSAS—**Emporia**—Belle Plaine S. S., X, 8; Brainerd, 5; Emporia 1st India Miss. Band, for education of minister in India, 12; Potwin, 4; Union 2d, 7. **Highland**—Blue Rapids S. S., B. B., 8; Hiawatha S. S., 41; Huron, 4; Lancaster, 14 14. **Larned**—Sterling, 14. **Neosho**—Coffeyville, 6 69, S. S., 1 31; Geneva, 5; Liberty, 1; Ottawa, 40 95. **Osborne**—Colby

Woman's Miss. Soc., 5; Hoxie, 2. *Solomon*—Abilene S. S., 584; Concordia, 50 75; Dillon, 3 30; Puheta S. S., for Africa, 2 08. *Topeka*—Auburn S. S., 4 47; Clay Centre S. S., 14 29; Leavenworth 1st, 242; Oskaloosa, 8; Palmyra, 3 26; Topeka 1st S. S., 70 98. 584 08

KENTUCKY.—*Ebenezer*—Dayton, 8 05. *Louisville*—Louisville Central, 168 60, S. S., to educate two boys in Kyoto, 60; Olivet, 11 95; Owensboro 1st, 30; Shelbyville 1st, 44 09, 322 69

MICHIGAN.—*Detroit*—Armada, 10; Plymouth 1st S. S., 13 30; Pontiac, 83 81, S. S., 6 19. *Grand Rapids*—Grand Rapids 1st, 34 45. *Kalamazoo*—Allegan, 38 62; Decatur, 11; Kendall, 5; Plainwell S. S., 5 75; Richland, 5; Three Rivers, 14 06. *Lansing*—Battle Creek S. S., 10. *Monroe*—Coldwater, 25; Hillsdale, 77; Quincy S. S., X, 11. *Saginaw*—Argentine S. S., 6 50; Bay City, 23, S. S., X, 14 40; Saginaw City, 454 06; Vassar, 8 60. 362 26

MINNESOTA.—*Manitowish*—Morgan Union, 22 30. *Red River*—Crookston S. S., X, 8 23. *St. Paul*—Maple Plain, 8 75; Merriam Park, 9 75; Minneapolis Westminster S. S., 56 57; B. B., 26 04; Oak Grove, 10; St. Paul Central, 60 58; St. Paul Goodrich Ave. S. S., 2 59; St. Paul House of Hope Steady Stream Soc., 19 02. *Winona*—Le Roy, 10 69. 229 57

MISSOURI.—*Kansas City*—Clinton, 4; Jefferson City S. S., 12 51; Montrose, 5. *Palmira*—Bethel, 3 60; Birdseye Ridge, 8; Edina, 10; Moberly S. S., 5. *Platte*—Albany, 5 71; Graham and S. S., 2 25; New Point, 7 21; Oregon, 6 65; Parkville, 4 92; Stanberry, 2 03. *St. Louis*—Cuba, 9; Emmanuel Ger. S. S., X, 1 80; St. Charles Jefferson St., 15 15; Zear S. S., X, 2 75. 110 61

NEBRASKA.—*Hastings*—Blue Hill, 5; Holdrege, 15 79. *Kearney*—North Loup, 6 82, S. S., 4 43; Plum Creek, 17; Wilson Memorial, 9 60. *Nebraska City*—Pawnee City, 21. *Niobrara*—Oakdale, 7. *Omaha*—Lyons, 6; Omaha Ambler Place, 4. 96 64

NEW JERSEY.—*Elizabeth*—Clinton Ladies' Miss. Soc., 30; Connecticut Farms S. S., X, 11; Elizabeth 1st, 4 07; Elizabeth 3d S. S., 40 44; Plainfield 1st S. S., X, 5 34; Plainfield Crescent Ave., 10; Pluckamin S. S., 17 70, X, 7 30; Springfield, 23. *Jersey City*—Jersey City Bergen 1st S. S., for Bogota, 50; Jersey City Claremont S. S., 2 16; Rutherford Park, 71 17. *Monmouth*—Allentown, 50; Burlington, 26 09, S. S., 33 36; Farmingdale, 40, S. S., X, 8 81; Hightstown, 122, S. S., 50; Lakewood, 62 27; Manalapan, 5 60; Manchester S. S., B. B., 10. *Morris and Orange*—Chester, 105; East Orange 1st, 277 93; Madison, 880 92, S. S., 68 45, X, 21 33; Morristown South St. S. S., 92 73; Myersville Ger. S. S., 2; New Providence S. S., 8; Orange 1st S. S., 100; Orange Central S. S., 15; Parsippany, 45 24; Schooley's Mountain, 25 56, S. S., 9 65; South Orange S. S., X, 31 76; Succasunna S. S., for support of child in Teheran, 50; Summit Central, 9 44. *Newark*—Bloomfield 1st S. S., 25; Bloomfield Westminster, 148 17; Lyon's Farms, 51 89; Newark 1st, 261 99; Newark 2d, 54 34; Jay St. chapel, for support of Jules A. La, Mexico, 35; Newark 3d, 41 09; Newark Calvary S. S., 46; Newark High St., 415 76, S. S., 48 50. *New Brunswick*—Bound Brook S. S., X, 17; Dayton, 36 28; Kirkpatrick Memorial, 40; New Brunswick 1st, 296 25; New Brunswick 2d S. S., 20 86; Princeton 1st S. S., 113 72; Trenton 1st, 646 68, for Rev. C. A. R. Janvier, 22. *Newton*—Belvidere 2d, 19 02; Danville, 20; Harmony, 50, S. S., 10; North Hardiston, 5; Washington S. S., 25; Westminster, 11. *West Jersey*—Atlantic City, 30; Bridgeton 1st, 200; Bridgeton 2d, 25 37, S. S., 30 87; Bridgeton West S. S., 50; Cedarville 1st, 13 19; Cold Spring, 16 39; Salem S. S., 87 50, X, 27 35; Vineland S. S., 24. 4830 09

NEW YORK.—*Albany*—Albany State St., 242 12; Carlisle, 20, S. S., 3; Galway, 13; Gloversville, 76; Hamilton Union, 22 40; Kingsboro, 15; Saratoga Springs 1st S. S., 42 90; Schenectady 1st S. S., X, 18; Stephentown, 20 50; West Troy, 7 85. *Binghamton*—Bainbridge, 25 37; Waverly, 89 69. *Boston*—Boston Scotch, 10; Portland, 4; Roxbury, 20 33; South Framingham, 6. *Brooklyn*—Brooklyn 1st, 1166 74; Brooklyn Classon Ave., 300; Brooklyn Greenpoint, 29; Brooklyn Memorial, 117 43; Brooklyn S. Third St., E. D., 26 54; Brooklyn Throop Ave., for work in Switzerland, 40; Brooklyn Trinity, 105. *Buffalo*—Allegany and Cornplanter, 50 cts.; Buffalo Lafayette St., 158 64; Buffalo North, 67 07; Buffalo Westminster, 198 31; East Hamburg S. S., 3 20; Franklinville, 7; Ripley, 14 50; Silver Creek, 31, S. S., 10; Springfield, 5. *Cayuga*—Auburn 2d S. S., 14 06; Auburn Calvary S. S., 30; Aurora, 88 46; Cayuga S. S., 7 50; Genoa 1st S. S., 2 50; Ithaca, 1100; Sennett, 4 32. *Champlain*—Port Henry, 48. *Chemung*—Big Flats S. S., Young Men's Bible Class, 1 43; Havana, 5 63; Horse Heads S. S., 2 12. *Columbia*—Ancram Lead Mines S. S., 10; Greenville, 13 75; Hunter, 22 53, S. S., 5 15. *Genesee*—Attica, 170 89; Bergen S. S., 11; Elba, 10; Tonawanda Valley, 6 40; Warsaw S. S., 50. *Genoa*—Canandaigua S. S., 25; Canoga S. S., 2 40; Geneva 1st, 52 06; Gorham, 17 25, S. S., 5 12; Ovid, 57 08; Penn Yan, 69 33, S. S., X, 13 67; Romulus, 53 69, S. S., X, 5 84. *Hudson*—Circleville S. S., 6; Florida 1st, 36; Hamptonburg S. S., 7; Haverstraw 1st, 14 55, S. S., 11 20; Middletown 2d, 36 47; Ridgebury, 1 65; Unionville S. S., 5 42. *Long Island*—Amagansett, 6; Bridgehampton, 28; Mattituck,

5 84, S. S., X, 6 47; Moriches, 16 83; Port Jefferson S. S., 38 92; Southampton, 39. *Lyons*—Lyons S. S., X, 23 07; Marion and S. S., 43 57; Wolcott 1st, 5 03, S. S., 3. *New York*—New York 5th Ave., 15,507 83; New York 18th St. S. S., 43 70; New York 14th St., 36 83; New York Cornman, 615; New York Memorial, 7; New York Mt. Washington, 1; New York Prospect Hill, 61 19; New York Scotch, 805 06, S. S., 165; New York Westminster, 38. *Niagara*—Tuscarora, 75 cts. *North River*—Amenia, 24; Newburgh Calvary, 10 90; Rondout S. S., 15 43. *Otego*—Delhi 1st, 60; Gilbertville S. S., 40 87; Middleburgh Centre, 4 64; New Berlin, 9 75; Worcester, 5. *Rochester*—Mendon, 16 80; Ogden, 14 52; Rochester Brick, 265; Rochester 3d, 382 84; Rochester Central, 150, S. S., 194 24; Rochester Westminster S. S., 27; Sparta 1st S. S., X, 16 05; Victor, 38. *St. Lawrence*—Gouverneur, 94 69. *Stuben*—Corning, 42 22; Hornellsville, 88 12; Jasper, 10 61. *Syracuse*—La Fayette, 17. *Troy*—Brunswick, 31 51; Cambridge S. S., for Indiana, 8 25; Green Island, for Canton, 58; Hoosick Falls S. S., 14 73; Johnsonville S. S., 7; Salem S. S., X, 22 17; Troy Second St., 924 39; Troy Woodside, 198 63; Waterford, 25. *Utica*—Holland Patent, 27; Oneida, 39 53, S. S., 60 92; Oneida Castle (Cochran Memorial), 65 61; Rome, 53 21; Saugnet S. S., X, 3 63; Turin S. S., 3 28; Utica Bethany, 55; Utica Memorial, 12; Vernon, 20; Vernon Centre S. S., 14 06; Waterville, 19; West Camden S. S., X, 8. *Washington*—Huguenot Memorial, 21; Katonah S. S., 61; Mahopac Falls S. S., 17 10; Poughkeepsie 2d S. S., X, 43 29; Poughkeepsie S. S., 38; Rye, 155 32, S. S., 12 25; Yonkers 1st, 223 61; Yorktown S. S., X, 16. 25,950 01

NORTH DAKOTA.—*Forgo*—Elm River, 30 50; Tower City S. S., 10. *Pembina*—Bathgate S. S., X, 5 30. 35 30

OHIO.—*Athens*—Amesville S. S., 10; Matamoras, 15; New England S. S., 4; Pomfret, 60 50. *Bellevue*—Bellevue, 22 19; Kenton S. S., B. B., 17 53; Spring Hills S. S., 6 17; West Liberty S. S., 6 07. *Callicott*—Bloomington, 8 36; North Fork, 22. *Cincinnati*—Bethel S. S., 15 25; Cincinnati 1st, 16 48; Cincinnati 3d, 34 74; Cincinnati, Fairmount Ger., 8; Cincinnati Westminster, 100; College Hill, 88; Delhi S. S., X, 28; Mt. Carmel S. S., 6 70; Wyomung, 60. *Cleveland*—Cleveland 1st, special donation for Leon, 100; S. S., X, 104 28; Cleveland Euclid Ave., 272 25; Cleveland Miles Park S. S., 35 73; Cleveland North, 10; Cleveland Woodland Ave., sp. 230; East Cleveland, 231 20; North Springfield, 1 17; Rome S. S., X, 20 47. *Columbus*—Central College, 36; Groveport, 1 48. *Dayton*—Clifton, 30 55; Dayton 1st, 36 63; Dayton 4th, 40; Dayton Memorial, 20; Piquette, 70; Riley, 30; South Charleston, 28 45, S. S., 3 25; Springfield 1st, 101; Xenia, 65 50. *Lima*—Celina S. S., B. B., 6; Ottawa, 8. *Massillon*—Champion, 6; Ellsworth, 66 70, S. S., 10; Letonia, 12; New Lisbon S. S., 24 76. *Mason*—Liberty, 12; Marysville, 20 54; Trenton, 7. *Massena*—West Bethesda, 60. *Fremont*—Eckmanville S. S., 4 25, X, 1; Ironton, 9; Russellville, 18 30. *St. Clairsville*—Bellaire 2d, 37; Pleasant Valley, 2 70; Scotch Ridge, 5 82; Wegos, 4. *Steubenville*—Bakersville, 6 03; Beech Spring, 6; Corinth S. S., 20; East Liverpool S. S., 30; Hopedale, 8; Linton, 3; Wellsville S. S., 47, X, 100. *Wesley*—Ashland, 24 42; Bellefonte, 2 60; Frederickburg S. S., X, 80; Lexington, 22 06; Mansfield S. S., 100; Orrville, 6; West Salem, 4. *Zanesville*—Brownsville S. S., 37 67; Keene, 11 20; New Concord, 19; Zanesville Putnam, 89 35, S. S., 21 10. 4364 36

PACIFIC.—*Bentley*—Santa Rosa, 25. *Los Angeles*—Carteria S. S., X, 4 15; Colton S. S., 24 25; Los Angeles Immanuel, 100 90; Santa Ana, 40, Ladies' Miss. Soc., 25. *Sacramento*—Carson City, 1. *San Francisco*—San Francisco Westminster, 56 10, S. S., 64 26; San Pablo, 8 40; Walnut Creek, 5. *San Jose*—Pleasant Valley, 7. *Stockton*—Bethel, 4 65; Grayson, 5 20. 400 33

PENNSYLVANIA.—*Allegheny*—Bakerstown, 18; Bellevue, 12 61; Cross Roads, 7; Glasgow S. S., 13 64; Glenahaw, 12 27, S. S., 2 40; Hoboken, 13, S. S., 5; Monrovia Miss., 5; Leola, 125 68, S. S., X, 23 91. *Blairsville*—Bradock, 45 85; Greensburg, 80 50; Johnstown, 68 44; Murrysville, 34 50; New Salem, 37; Unity, 45 25. *Butler*—New Salem, 10; North Washington, 18 50, S. S., 18 64; Plain Grove S. S., 65; Pleasant Valley, 8. *Carristown*—Big Spring, 178 04, S. S., 60, X, 7 95; Bloomfield S. S., 8 82; Carlisle 1st, 45 22; Chambersburg Falling Spring, 150; Dauphin S. S., 27 50; Harrisburg Market Sq. S. S., X, 8 63; Harrisburg Paxton, 11 94; Mechanicsburg, 12 29, S. S., 56 03; Mercersburg, 60; Shermansdale S. S., 7 58; Shippensburg, 50 35; Silver Spring S. S., 10; Wells Valley, 1 98. *Chester*—Ashmun, 50; Lilworthtown, 3 25; Downingtown Central, 12; Wayne S. S., X, 40 19. *Clermont*—Brookville, 36 16; Clarion, 26 87; Leatherwood, 20; Mill Creek, 9; New Rehoboth, 10; West Millville, 5. *Erie*—Belle Valley S. S., 8; Bradford, 31 96; Erie 1st, 72 57; Erie Chestnut St., 9 87; Garland, 10 29, S. S., 10 50; Girard, 27 94; Harbor Creek, 3, S. S., 2; Kerr's Hill, 6 21, S. S., 34 cts.; Meadville 1st, 13; Pittsfield, 8 53, S. S., 7 54; Springfield, 5 30; Westminster, 4 60. *Huntingdon*—Bedford, 29; Bethel, 2; Beulah, 4; Hiramington S. S., 8 93; Hollidaysburg, 47 44, S. S., 4 95, X, 5 13; Houtzdale, 17 11; Lewistown S. S., 100; Infant Class, 5; Little Valley S. S., 7; Logan's Valley, 16; McVeytown, 35 92; Peru, 6; Petersburg, 9 40, S. S., 1 60;

Phillipsburg, 60; Pine Grove, 20 34, S. S., 2 55. *Kittanning*—Atwood, 5; Cherry Tree, 8 15; Homer, 5 61; Marion, 9 50; Strader's Grove, 33 72, S. S., 8. *Lackawanna*—Ashley S. S., 5 75; Canton, 40; Carbondale S. S., X, 54 88; Harmony Miss. Band, 30; Kingston, 28 50; Snowden Memorial S. S., 5; Towanda S. S., 100; Wilkesbarre 1st S. S., 208 31; Wilkesbarre Grant St. Chapel, 14, S. S., 92 11. *Lehigh*—Allen Township, 10; Audenried, 40 79, S. S., X, 45 08; Easton Brainerd S. S., 31 62; Mauch Chunk S. S., barrel col., 82 69; Upper Mt. Bethel, 5. *Northumberland*—Elysburg, 8 31; Hartinton, 5; Holland Run, 2 86; Mahoning, 120; Millinburg, 11 53, S. S., 2 31; Mt. Carmel, 48; Renovo, 32; Shamokin, 9 18; Shiloh, 30; Sunbury, 13. *Philadelphia*—Philadelphia 2d, 522 89; Philadelphia 9th, 59 75; Philadelphia 10th, 1200 23, S. S., 80 20; Philadelphia 1st African, 2 50; Philadelphia B. thany S. S., to apply on sal. of Rev. F. S. Custis, 31 63; Philadelphia Tabernacle, 390; Philadelphia Woodland, 1086 33. *Philadelphia Central*—Philadelphia Arch St. S. S., 21 28; Philadelphia Cohocksink, 319 56; Philadelphia Covenant, 23, S. S., 60; Philadelphia Gaston, 24 29; Philadelphia Kensington 1st, 208 12; Philadelphia Princeton, 198 06; Philadelphia Richmond S. S., 6 45. *Philadelphia North*—Ashbourne, 22; Bridesburg, 15; Chestnut Hill, 140, S. S., for India, 10; Falls of Schuylkill, 51; Frankford, 20 22; Germantown 1st, 1909 11; Lower Providence, 10; Manayunk S. S., 25; Newtown, 87 17; Norriton and Providence, 23; Port Kennedy, 5; Roxborough, 1; Thompson Memorial New Hope Chapel S. S., 15 84. *Pittsburgh*—Cannonburg, 20 25, S. S., X, 45 52; Middletown, 25; Monongahela City S. S., 15; North Branch, 2; Pittsburgh 1st, 1000; Pittsburgh Bellefield, 152 60; Pittsburgh East Liberty, 150; Pittsburgh Shady Side, 183 75; Sharon, 25 47; Swissvale, 102 10; Valley, 10; Wilkinsburg, 171 36. *Redbank*—McKeesport S. S., X, 47 47; Mt. Pleasant, 41; Mt. Pleasant Reunion, 30 68; New Providence S. S., X, 8 23; Round Hill, 29; Scottdale, 12 50, S. S., 7 50; West Newton, 141 41. *Shenango*—Leesburg S. S., 5 23; Mahoning S. S., 15; Mt. Pleasant S. S., 84, New Galilee Branch, 8 27; Neshannock, 28 12; New Castle 1st, 50 11; Rich Hill S. S., 6; Unity, 40. *Washington*—Clayville, 143 10, S. S., 26 13; Cross Roads S. S., 20; East Buffalo, 150; New Cumberland S. S., 25; Upper Ten Mile, 25; Washington 1st, 92 36; West Liberty, 7 50; Wheeling 1st S. S., 80; Wheeling 2d, 83 41. *Wellboro*—Manassah, 10; Wellboro, 50 09. *Westminster*—Cedar Grove, 15; Hopewell, 12 19; Mt. Joy, 21; Slateville, 12 65.

TENNESSEE—Union—Eusebia, 7 68; Knoxville 4th, 42; New Providence, 13 58; Washington, 7. 70 26

TEXAS—Austin—Brownwood, 1 98; Sipe Springs, 3 68. 5 68

UTAH—Montana—Butte, 23; Helena, 30 45. *Utah*—American Forks and Pleasant Grove S. S., 10; Springville S. S., 6 54. *Wood River*—Boise City, 21 40. 91 39

WISCONSIN—Lake Superior—Florence, 11 50; Negaunee, 23 32; Oconto, 23, S. S., 32; Sault Ste. Marie and S. S., 22 51. *Madison*—Jancaville, 25; Kilbourne City, 2 95; Lima, 5 12; Lodi S. S., 11; Oregon S. S., X, 4 10. *Milwaukee*—Milwaukee Grace S. S., X, 18; Milwaukee Immanuel, 248 98; Ottawa, 1 34; Pike Grove, 19 07; Stone Bank, 4. *Winnebago*—Appleton Memorial, 34; Oshkosh, 20; Shawano, 6 50, S. S., 8 50; Stevens Point S. S., X, 24 49. 543 38

WOMAN'S BOARDS.

New York, 1775 97; Northern New York, 1500; Northwest, 11,100; Philadelphia, 4784 90..... \$19,160 87

LEGACIES.

Mrs. Mary Morton, dec'd, 378 11; Interest from John Baxter Bequest, 365; Chas. Wright, dec'd, 76; Prepayment from Rev. Jos. Vance, Erie, Pa., 100; Rev. G. S. Corwin, dec'd, 158 41; Prepayment by Thos. Williams, Vernon, N. Y., 2000; Aristarchus Champion, dec'd, 181 36; Alex. Murray, dec'd, 125..... 3,338 88

MISCELLANEOUS.

Bandegan-I-Khoda, 25; Congregational Ch. and Soc., E. Bloomfield, N. Y., 36 60; A friend, Montclair, N. J., 50; Wm. M. Findley, Altoona, Pa., for work in China 50; E. & C. Clendenin, Hogeestown, Pa., 10; West Lafayette Pres. Ch., W. Lafayette, O., 1 57; Ard S. Blackford, Martin's Ferry, O., 5; Elsie Lyons, Baker'sville, O., 40 cts.; W. H., 15; M. Stewart, Titusville, Pa., 860; Mrs. Jas. B. North, Tallula, Ill., 1; Rev. H. A. Smith, Columbiana, Ala., 16 50; Geo. Wigan,

Germantown, Phila., 25; I. P. Jones, Terra Alta, W. Va., 25; John Power, Monongahela City, 1 25; Miss Margaret Hamilton, Philadelphia, 10; Mrs. Jane L. Park, Thompsonville, Pa., 10; Rev. D. C. Reed, New Castle, Pa., 250; Pastor's family jug, 3 72; Rev. and Mrs. B. Labaree, 10; Y. P. S. C. E., Wenona, Ill., 5; Rev. Robert F. McClean, to constitute Miss Lillie M. McClean honorary member, 30; W. S. S., 20; A friend, Oxford, O., 2 36; A friend, 10; Rev. E. P. Robinson, Orchard Park, N. Y., 5; S. D., Philadelphia, for Mexico Mission, 100; Meetings held in Williamsport, Pa., 13 65; Busy Builders, Lima, O., 6 04; T. Williston, Ashland, N. Y., for work in Mexico, 5; T. Williston, Ashland, N. Y., 4; Mr. and Mrs. J. Milton Colton, Jenkintown, Pa., 75; Colby Miss. Band, for Siam, 10; Miss Band, Oconto, Wis., 15; Rev. S. J. M. Eaton, D.D., 24; Presbyterian Gathering, Fox Chase, Pa., 58 33; Mrs. J. M. Masterton, 217 W. 104th St., 5; Miss Mary Boorman, 50; Miss E. J. Wilson, Metal P. O., Pa., 5; H. Rhen, Knoxville, Tenn., for Persia, 10; New Year's offering from a lady, 5 50; Mrs. Goff's class, Morrisville, Ill., 6 21; Ambrose Wyckoff, Morrisville, Ill., 56 cts.; Hugh Herdman, Morrisville, Ill., 1 57; Mary Potts, Morrisville, Ill., 26 cts.; Mr. and Mrs. Wm. Meyer, Edina, Mo., 5; I. McQueen, Schenectady, N. Y., 3; Christmas offerings from four children, Pennsylvania Furnace, Pa., 40 cts.; Cash, 500; Young Ladies' Miss'y Soc., Emmanuel Church, Drake, Mo., 10 45; G. H., 10; W. J. Hazlett, North Hope, Pa., 10; W. H. T., 10; Young People's Miss'y Soc., Clay Centre, Kan., 13 60; Sp. miss'y fund, Union Theo. Sem'y, for support of J. E. Hoakins, Syria, 120; A member of Rock Stream Church, Rock Stream, N. Y., 1; A friend in Canada, 150; Cumminsville Miss'y S. S., 4 35; Wm. Adriaance, Poughkeepsie, N. Y., 10; R. L. Clark, New Park, Pa., 6; E. De Witt, Elyria, O., 10; Contents of mite box, 4 50; S. A. Davidson, Newville, Pa., 5; Congregational Ch., Olivet, Mich., 75 cts.; Brook Sayre, Summit, N. J., 5; A. E., 100; P., 13 75; G. J. Norcross, Monmouth, Ill., 5; D. C. Salisbury, Oregon, Wis., 1; J. E. Nourse, Washington, D. C., 1; X. X. Crum, Cleveland, O., 50; A German family, Bland, Mo., 15; A., 5; Mrs. R. T. Armstrong, Miles City, Mont., 5; Presbytery of New Brunswick, for the Alexander High School, 300; Lydia, 100; Edger-ton Fielding Orchard, Tacombah, Wash. Ter., 5; Rev. S. C. Kerr and wife, Winchester, O., 5; Isaac R. Swezey, Huntington, L. I., 13; Mrs. Sarah E. Gordon, Leechburg, Pa., 25; United Pres. and Cong'l churches, Milford, Mich., 125; E. C. Pritchett, Utica, N. Y., 10; A friend of foreign missions, Sunbury Ch., Pa., 25; G. L., 600; Cash, 16 cts.; C. M. Talntor, New York city, 50; Congregational Ch., Delavan, Wis., 40; A lady, Geneva, N. Y., 3; A. W. Clelland, Albuquerque, N. Mex., for Africa, 100; J. C. Dorsey, Dresden, O., 13 80; Rev. E. S. G. Prime, 50; From a right hand, 10; A., Plainwell, Mich., 5; Wm. A. Keeler, Jamestown, N. Y., 50; Miss B. L. Masterton, New York city, 4; F. Hughes, Passaic, N. J., for work in South America, 10; Caleb S. Green, Trenton, N. J., 500; Chas. Arbuthnot, Pittsburgh, Pa., 1000; From mission family, Salamanca, N. Y., 5; Y. P. S. C. E., Flint, Mich., 70; D. P. T., 18 42; Rev. W. L. Tarbet and wife, Springfield Presb'y, 4 50; New Year's gift, 52 50; John Matthew, Anderson, Ind., 12 50; Miss Calphurnia A. Harmon, 10; C. Penna., 22; S. L. Potter, Thornton, Ind., 27; W. E. H., 10; Tithing, Northumberland Presb'y, 37 50; Rev. L. W. Chapman, West Bay City, Mich., 2; John Drake, Brockport, N. Y., 5; Soochow Ch., through Rev. J. N. Hayea, 7 68; Rev. W. H. Robinson, Chili, 10..... 6,301 85

Total amount received in January, 1889..... \$85,928 85
Total amount received from May 1, 1888..... 291,636 76

S. S., for Sabbath-school; X, for Christmas offering; B. B., for birthday boxes.

GILBERT K. HARBOUN, Treasurer,
53 Fifth Ave., cor. Twelfth St., New York, N. Y.

RECEIPTS FOR FREEDMEN, JANUARY, 1889.

ATLANTIC.—*Atlantic*—Grace, 1 51; Salem, 2; St. Paul, 2 35; Wallingford Academy, 92 91. *Fairfield*—Calvary, 1 50; Carmel, 2; Cheraw, 1 50; Good Will, 53; Hermon, 2 20; Little River, 1; Nazareth, 1; Tabor, 3; Congruity, 2; Melina, 1 50; Trinity, 1 50. *Knox*—Columbus 2d, 4 24; Ebenezer, 3 50. *McClelland*—Mattoon, 3. 179 71

BALTIMORE.—*Baltimore*—Ellicott City, 3 52; Zion, 3 14. *New Castle*—Lower Brandywine, 6 50; New Castle 1st, 20, sab-sch, 10 45. *Washington City*—Albright, 1 90; Mt. Hermon, 10 cts.; Oak Grove, 50 cts.; Washington 1st, 12 82; Washington New York Ave., 1 75; Washington Westminster, 10. 70 68

CATAWBA.—*Catawba*—Mt. Lisbon, 1 50; New Hope, 1; Bethlehem, 2 50; Poplar Tent, 1; Hamilton, 1 65. *Cape Fear*—Ebenezer, 3; St. Paul, 1 50. *Southern Virginia*—Mt. Zion, 1 75; Big Oak, 3 25; Russell Grove, 5. *Yadkin*—Coal Spring, 1; Rockingham, 1; Chapel Hill, 1 25; Wilson, 1 20; Bornei Chapel, 42 cts.; Mocksville 2d, 10; Mebane, 5; Nazareth, 1; Danville, 11. 54 02

COLORADO.—*Boulder*—Valmont, 12 cts. *Pueblo*—Monte Vista, 8. 8 12

COLUMBIA.—*Oregon*—Pleasant Grove, 5; Portland 1st, 1; Portland 4th Mission, 12 20. *Puget Sound*—Tacoma, 51, sab-sch, 7 89. 177 09

DAKOTA.—*Dakota*—Pine Ridge Agency, 1 46. *Southern Dakota*—Lennox 1st Ger., 3. 4 46

ILLINOIS.—*Alton*—Carrollton, 3 50; Chester, 2; Hillsboro, 10; Sparta, 7 75. *Bloomington*—Bement, 7 20; Clinton, 15; Lexington, 6; Wellington, 3; St. Paul, 1 50. *Chicago*—Chicago 3d sab-sch, 14 09; Chicago 4th St., 36 42; Chicago Fullerton Ave., 30 01; Chicago Scotch, 23; Kaska, 2; Maywood, 5 25; Will 1st sab-sch, 3. *Freeport*—Freeport 2d, 19 15; Lena, 9; Oregon, 7. *Mattoon*—Hebron, 9; Pans, 1 05; Prairie Bird, 2 08; Tower Hill, 3 58. *Peoria*—Elmira, 7 80; Knoxville, 19 20; Lewistown, 47; Peoria 2d, 69 15; Prospect, 17 25. *Rock River*—Aledo sab-sch, 1 75; Millersburg, 4; Princeton, 18 15; Rock Island Broadway, 18 10. *Schuyler*—Herman, 5; Monmouth, 63 25; Plymouth, 2 53. *Springfield*—Decatur sab-sch, 46 59; Mason City, 6 90; Piegah, 1 87; Springfield 1st, 44 57; Unity, 50 cts. 606 12

INDIANA.—*Crawfordsville*—Delphi, 21 98; Rock Creek, 2; Rockfield, 2; Rockville, 18 24. *Fort Wayne*—Fort Wayne 1st, 62 43. *Indianapolis*—Acton, 1; Hopewell sab-sch, Miss. Soc., 16 20; Indianapolis 2d, 45 83; Indianapolis 12th, 4 25; Southport, 1 65, sab-sch, 4. *Logansport*—Crown Point, 4, sab-sch, 8. *Muncie*—Anderson, 4 65; Hartford, 4; Hopewell, 4; Wabash, 1 25; Xenia, 2. *New Albany*—New Albany 1st, 16 75. *Vincennes*—Graysville, 2; Princeton, 6; Sullivan, 3; Terre Haute Central, 19 05; Terre Haute Moffatt St., 1. *White Water*—Knightsown, 3. 248 13

IOWA.—*Cedar Rapids*—Atkins, 2 30; Wyoming, 5 35. *Council Bluffs*—Clarinda, 35 44; Walnut, 3 05; Woodbine, 10. *Des Moines*—Des Moines Westminster, 4 77; Leon, 4; Newton, 8 20. *Dubuque*—Centretown Ger., 1; Wilson's Grove, 3 88. *Fort Dodge*—Ashton, 2; Boone 1st, 10 75; Pennington, 3 10; Spirit Lake, 2 50. *Jowa*—Bonaparte, 2 15; Burlington 1st, 4 49; Fairfield, 5; Keokuk Westminster, 15 18; Middletown, 50 cts.; Primrose, 1 98; Sharon, 1 80. *Jowa City*—Eldridge, 2 58; Iowa City, 34 50; Ladora, 2 40; Marengo, 3 86; Muscatine 1st, 7; Summit, 3 50. *Waterloo*—Ackley, 11; Grundy Centre sab-sch, 10. 201 48

KANSAS.—*Emporia*—Burlington, 6; El Paso, 1; Eureka, 4; Waverly, 9 48; Winfield, 11. *Highland*—Hiawatha, 9. *Larned*—Burton, 6 20; Sterling, 7 05. *Neosho*—Humboldt, 4 44. *Solomon*—Salina, 25. *Topeka*—Auburn, 6 80; Okaloosa, 10; Topeka 1st, 119 26; Wakarusa, 3. 222 23

KENTUCKY.—*Ebenezer*—Dayton, 5 20; Flemingsburg, 4 75. *Louisville*—Hopkinsville, 10; Louisville Knox, 6. 25 95

MICHIGAN.—*Detroit*—Plymouth 1st, 16 07. *Kalamazoo*—Cassopolis, 4; Kendall, 15; Schoolcraft, 6; Sturgis, 5 50. *Monroe*—Coldwater, 10; Tecumseh, 60. *Saginaw*—Bay City 1st, 137 18; Flushing, 4; Lapeer 1st, 21 77; Saginaw 1st, 1000; Westminster, 25 42. 1304 94

MINNESOTA.—*Mankato*—Wells, 25; Westminster, 61 29. *St. Paul*—Merriam Park, 13 02; Minneapolis Andrew, 141 25; Minneapolis Franklin Ave., 5; Minneapolis Westminster sab-sch, 66 72; Rice's Point sab-sch, 10; St. Croix Falls, 6; St. Paul Central, 144 55, sab-sch, 45; St. Paul Dayton Ave., by Mrs. J. H. Arthur, 45; St. Paul Goodrich Ave., 1 65. *Winona*—Le Roy sab-sch, Christmas offering, 5; Owatonna, 2 15. 571 63

MISSOURI.—*Palmyra*—Edina, 3 50; Louisiana, 1 25. *Platte*—Albany, 3. *St. Louis*—Cuba, 2; St. Louis 2d, 125. 134 75

NEBRASKA.—*Hastings*—Culbertson, 2 50. *Nebraska City*—Hopewell, 5; Lincoln, 78 44; Salem, 6 85. *Omaha*—Fremont 1st, 21 92; Omaha Knox, 5 27. 119 98

NEW JERSEY.—*Elizabeth*—Elizabeth 1st, 2; Plainfield Crescent Ave., 115; Woodbridge 1st, 10. *Jersey City*—Jersey City Claremont sab-sch, 50. *Monmouth*—Asbury Park, 12; Bar-

negat, 2; Beverly, 22 18; Manalapan, 4; Mount Holly, 18; Plumstead, 2 50; Providence, 2 60. *Morris and Orange*—Bounton, 20; Centre Grove sab-sch, 5; Chester, 10; East Orange 1st, 9 44; Mendham 2d, 10; Mt. Freedom, 10 35; Orange-Hillside, 20. *Alexandria*—Lyons Farms, 16 27; Newark 2d, 11 20; Newark 3d, 184 30. *New Brunswick*—Dayton, 4 59; Ewing, 11 35; Milford, 14 50; New Brunswick 1st, 125 65; Stockton, 4; Trenton 4th, 45; Trenton Prospect St., 5 33. *Newton*—Belvidere 2d, 20 90; Harmony, 22. *West Jersey*—Bridgeton 1st, 50. 839 46

NEW YORK.—*Adams*—Albany State St., 36 68; Albany West End, 9; Princetown, 12; Saratoga Springs 1st sab-sch, 6 50; Stephentown, 4. *Binghamton*—Cannonsville, 5. *Boston*—Antrim, 11 27; Windau ch. and soc., 11 30. *Brooklyn*—Brooklyn 2d, 111 49; Brooklyn Memorial, 45 75; Brooklyn Trinity, 22. *Buffalo*—Allegany, 2; Buffalo East, 4; Buffalo Lafayette St., 31; Buffalo Westminster, 14 89; Portville, 50; Sherman sab-sch, 8; Silver Creek, 10; Springville, 11. *Cayuga*—Aurora, 17 70; Ithaca 1st, 1, sab-sch, 29 63. *Champlain*—Fort Covington, 5 92. *Chemung*—Burdett, 9 75; Southport, 2. *Genesee*—Attica, 22 78; Batavia, 46; Elba, 5. "Busy Bees," 5. *General*—Oaks Corner, 6; West Fayette, 2. *Hudson*—Florida 1st, 20 76; Hamptonburg, 45; Middletown 2d, 2 50. *Long Island*—Moriches, 2 53. *Nassau*—Jamaica, 17 60; Smithtown, 17. *New York*—New York Adams Memorial, 5; New York Bethany, 24; New York Westminster, 5 70. *Orange*—Worcester, 2. *Rochester*—Ogden 1st, 2 20; Rochester Brick, 150; Rochester Central sab-sch, 104 81; Rochester Memorial, 15; by C. B. Gardner, trustee, 23; Sparta 1st, 16 42. *St. Lawrence*—Ox Bow, 4. *Steuben*—Bath, 40; Corning, 6 39; Hornellsville, 9 55. *Syracuse*—Hannibal Woman's Miss. Soc., 5; Onondaga Valley, 7 75; Syracuse 4th, 28 05. *Troy*—Barnesville, 14 40; Salem sab-sch, 15; Troy Mt. Ida Memorial, 4 45; Troy Westminster, 16 82. *Ulster*—Booneville, 14 50; Oneida Castle, 20 12; Turin sab-sch, 1 67; Vernon, 9 30; Verna Centre, 8. *Westchester*—Gilead, 28; Greenburg, 43 33; Peekskill 1st, 45; Peekskill 2d, 14; Stamford 1st, 52; White Plains, 22 30; Yorktown, 7. 1447 62

NORTH DAKOTA.—*Pembina*—Grafton, 3 00

OHIO.—*Bellefontaine*—Bellefontaine 1st, 3 86; Crestline, 14. *Chillicothe*—South Salem, 40 35. *Cincinnati*—Bethel sab-sch, 2 22; Cincinnati 7th sab-sch, 25; Cincinnati Central, 33 68; Maple Grove, 1; Montgomery, 9 55; Monterey, 3; Springfield, 10; Williamsburg, 1 29; Wyoming, 115. *Cleveland*—Cleveland Beckwith, 21 45; Cleveland Euclid Ave., 41 25; Cleveland Woodland Ave., 75. *Columbus*—Bethel, 1 78; Bremen, 86 cts.; Central College, 9 25; Columbus 1st, 25; Lancaster 1st, 4 61; Lithopolis, 2; Rush Creek, 4 91. *Dayton*—Clifton, 18 08; New Carlisle, 7; Seven Mile, 12 40; Troy, 24 24. *Huron*—Fremont, 38, sab-sch, 13; Norwalk, 30 19; Peru, 4. *Lima*—New Stark, 2; Shane's Crossing, 3. *Mahoning*—Beloit, 4; Poland sab-sch, 20. *Marion*—Chesterville, 7 46; Delaware, 21; Piegah, 1 55; Richmond, 2; York, 2 28. *Marysville*—Delta sab-sch, 4; Toledo 1st, 58 55. *Portsmouth*—Ironton, 10; Portsmouth 1st sab-sch, 2 60. *St. Clairsville*—Bellair 2d, 6, sab-sch, 10; Nottingham, 35 40; Short Creek, 9; Wegee, 3. *Steubenville*—Bethel, 15 35; East Liverpool sab-sch, 10; East Springfield, 4 42; Island Creek, 1 90; Long's Run, 6 94; Madison, 4 20. *Wooster*—Apple Creek, 10; Congress, 6; Creston, 8; Doylestown, 4 22; Frederickburg, 40; Hayesville, 2 75; Holmesville, 2; Loudonville, 2 55; Marshallville, 1; Savannah, 14 80; Shreve, 4 65; Wayne, 4 75; West Salem, 3; Wooster 1st, 32 71, sab-sch, 4 68. *Zanesville*—Dresden, 5 67; Granville sab-sch, 4 60; Homer, 1 60; Martinsburg, 2 50. 961 55

PACIFIC.—*Bentley*—Clear Lake 2d (Lakeport), 5 58. *Los Angeles*—Arlington, 45 35. *Sacramento*—Sacramento Westminster, 16; Vacaville, 6. *Stockton*—Bethel, 2; Grayson, 4. 78 85

PENNSYLVANIA.—*Allegheny*—Allegheny 1st, 111 74, sab-sch, 62 74; Allegheny 1st Ger., 9 60; Allegheny 2d, 5; Allegheny Central, 11 26; Allegheny McClure Ave., 133 84; Allegheny North, 162 47, sab-sch, 100; Bridgewater, 25; Eastworth, 45 80; Freedom, 9; Leetsdale, 78 13; Plains, 3; Rochester, 7; Sewickly, 100 40. *Blairsville*—Bentley sab-sch, 6 50; Greensburg, 85 51; Livermore, 4 35; Murrysville, 5; New Alexandria, 41 94, sab-sch, 9 67; New Salem, 13; Pine Run, 7; Pleasant Grove, 4; Plum Creek, 9. *Butler*—Mt. Nebo, 7 64; Summit, 5. *Carlisle*—Bloomfield, 9 06; Carlisle 2d, 49 33; Shippensburg, 18; Wells Valley, 30 cts. *Chester*—Marple sab-sch, 30; Penningtonville, 6; Cedar Grove sab-sch, 15. *Clarion*—Beach Woods, 11 64; Brookville, 24 37; Leatherwood, 5; Silgo, 4. *Erie*—Fairfield, 4; Greenville 35, sab-sch, 26; Harbor Creek, 4 23, sab-sch, 2; Mercer 2d, 25; Oil City 1st, 27 02; Springfield, 4 23; Titusville, 73. *Huntingdon*—Altoona 1st, 35 18; Beulah, 3; Bradford, 1; Houtzdale, 2 59; Kylertown, 2; Logan's Valley, 10; Lost Creek, 9 01; Penfield, 3 50; Shade Gap, 4 42; Williamsburg, 11, sab-sch, 2; Winterburn, 1 25. *Attingham*—Appleby Manor, 10 25; Currie's Run, 25; Elderton, 9; Homer, 7 38; Indiana, 80; Indiana 1st sab-sch, 55; Leechburg 1st, 25; West Lebanon, 3. *Lackawanna*—Great Bend sab-sch, 9 75;

Massachusetts—*sab-sch.*, 1 06; *Pittston*, 14 48; *sab-sch.*, 17 11; *Scranton* 2d, 182 43; *Scranton Green Ridge Ave.*, 35; *Shick-shinny*, 3; *Towanda*, 28; *Wilkesbarre Westminster*, 10. **Low-high**—*Pottsville* 1st, 20 40; *Reading New sab-sch.*, 9 76. **Northumberland**—*Bloomsburg*, 26 39; *Buffalo*, 11 30; *Great Island*, 33; *Mahoning*, 88 95; *New Berlin*, 7 30. **Philadelphia**—*Philadelphia South*, 17; *Philadelphia Walnut St.*, 250, from M. A. O. Grange, 75; *Philadelphia Westminster*, 23 51. **Philadelphia Central**—*Philadelphia Cohocksink sab-sch.*, 13 65; *Philadelphia Columbia Ave.*, 7 34; *Philadelphia Covenant*, 10; *Philadelphia Memorial*, 60 92; *Philadelphia Olivet*, 52 22; *Philadelphia Temple*, by C. H. Holliday, 5. **Philadelphia North**—*Bristol*, 35; *Germantown 1st*, 367 26; *Germantown Market Sq.*, 49 60; *Macalester Memorial*, 4 36; *Norriton and Providence*, M. H. Stinson, 60. **Pittsburgh**—*Birmingham*, 5 78; *Cannonsburg*, 13 25; *Forest Grove*, 22; *Homestead*, 12; *McKee's Rock*, 6; *Mansfield*, 22 15; *Pittsburgh 3d*, 29 50; *Pittsburgh 4th*, 63 70; *Pittsburgh 7th*, 7; *Pittsburgh Bellfield*, 30 53; *Pittsburgh East Liberty*, 66; *Pittsburgh Shady Side*, 94 37; *Sharon*, 20. **Rodstone**—*Counsellville*, 33 80; *Laurel Hill*, 28 55; *Long Run*, 16; *McKeesport*, 73 60; *Mt. Pleasant*, 19; *New Providence*, 10; *Pleasant Unity*, 5 25; *Round Hill*, 7 46; *Scottdale*, 5 27. **Shenango**—*Clarksburg*, 29 05; *sab-sch.*, 15 54; *Hopewell*, 1; *Leesburg*, 5; *Little Beaver*, 3 77; *New Castle 2d*, 19; *sab-sch.*, 10; *Pulaski sab-sch.*, 13 50; *Westfield*, 114; *sab-sch.*, 14. **Washington**—*Cross Creek sab-sch.*, 5 30; *Frankfort*, 10; *Upper Buffalo*, 47 40; *Upper Ten Mile*, 18; *Washington 1st*, 37 44. **Wellaboro**—*Wellaboro*, 7 73. **Westminster**—*Mt. Joy*, 30; *Slateville*, 10 80. **West Virginia**—*Long Reach*, 1. 4168 24
TENNESSEE—*Kingston*—*Chattanooga Pleasant Union*, 2. 19 00
Union—*Calvary*, 3; *New Market*, 5; *Shiloh*, 7; *St. Luke's*, 2. 19 00
TEXAS—*Austin*—*Brownwood*, 30 cts.; *Sipe Springs*, 66 cts. 86
UTAH—*Wood River*—*Malad*, 3 00
WISCONSIN—*La Crosse*—*North La Crosse*, 4. *Lake Superior*—*Florence*, 12 08; *Sault Ste. Marie*, 3. *Madison*—*Cambria*, 3 55; *Rosedale*, 2 06. *Milwaukee*—*Delafield*, 2 17; *Manitowoc*, 2 45; *sab-sch.*, 3; *Milwaukee Calvary*, 51 54; *Ottawa*, 20 cts.; *Pike Grove*, 7 17. *Winnebago*—*Oxford*, 3. 99 21

MISCELLANEOUS.

Z., 10; *United Pres. and Cong. sab-sch.*, 5; *Woman's Ex. Com.*, 2075 91; *Rev. E. W. Williams*, Abbeville, S. C., 2 21; *Rev. and Mrs. Wm. Meyer*, Edina, Mo., 5; *Rev. D. L. Dickey*, Glenfield, Pa., 10; *Mrs. J. C. Donahower Soc.*, St. Peter, Minn., 15 40; *Ministering Children's League*, Washington, N. J., 15 50; *Cyrus Shick*, Reading, Pa., 45; *A. R. Ohio*, 10; *Thos. Nesbit*, Utica, Pa., 7 85; *W. H. T. S. Orange*, N. J., 10; *Miss Lizzie Cummins*, Bellaire 2d, Bellaire, O., 25; *Rev. S. Murdoch*, Oaks Corners, N. Y., 5; *A friend in Canada*, per John A. Black, Phila., Pa., 75; *Interest U. S. 4 per cent. bonds*, 183; *Rev. Wm. J. McKee*, Ningpo, China, 5; *Miss L. C. Geddes*, Williamsport, Pa., 3; *Mrs. R. T. Armstrong*, Miles City, Mon., 5; *Lydia*, 100; *A friend of freedmen*, Pluckamin, N. J., 10; *A member of Pres. of New Brunswick*, 200; *Mrs. Jane A. Hodges*, Rochester Pres., N. Y., 40; *Thirty-sixth dividend Cooper Ins. Co.*, Dayton, O., 250; *Rev. J. L. Wilson*, Eustia, Fla., 2; *Home mission of Fairfield and Franklin counties*, Columbus Pres., 2 64; *J. W. M.*, 200; *W. J. Henderson*, Annandale, N. J., 5; *Rev. Elias Riggs*, Constantinople, Turkey, 20; *A member of New Vernon ch.*, Morris and Orange Pres., 45; *Rev. H. C. Dill*, Ironia, 5; *Point Compr. La.*, 75; *Choctaw Nation*, 261; *Cotton Plant*, 3; *Mrs. S. S. Tiddele*, colored class, Clearfield, Pa., 5 09; *Miss M. Alice Cary*, Moorhead, Minn., 25; *Miss R. G. Stinson*, Lower Providence ch., Phila., North Pres., 20; *Rev. W. L. Tarbet and wife*, Springfield, Ill., 1 94; *C. Pa.*, 8; *S. L. Potter*, Thornstown, Ind., 5; *W. E. H.*, 5. 3,801 54

Total receipts in January, 1889..... \$15,272 02
Previously reported..... 55,899 27

Total receipts to date..... \$71,171 29

JAMES ALLISON, Treasurer.
Pittsburgh, Pa.

Box 1024.

RECEIPTS FOR HOME MISSIONS, MAY 1, 1888, TO FEBRUARY 1, 1889.

ATLANTIC—*East Florida*—*Jacksonville* 1st, 20; *Satsuma*, 7 24; *Starks*, 5; *St. Andrew's Bay*, 5; *Returned by a missionary*, 150; *Salary returned*, 25; *Through Rev. A. W. Sproull*, 62 08. *Knox*—*Bleeboro*, 1. *McClintock*—*Mattoon*, 1. *South Florida*—*Eustia*, 24 30; *Kleinmoe*, 5; *Tarpon Springs*, 5; *Through Rev. A. W. Sproull*, 29 14. 339 78
BALTIMORE—*Baltimore*—*Annapolis*, 2; *Ashland sab-sch.*, 20; *Baltimore 1st*, 1037 50; *2d*, *Lexay of John T. Kelso*, 300; *Boundary Ave. (H. D. Harvey*, 150; *sab-sch.*, *Miss Soc.*, 50; *201 25*; *Broadway sab-sch.*, 2 26; *4 25*; *Brown Memorial*, 504 71; *Grace*, 10; *Westminster*, 5; *Churchville*, 33 48; *Cunberland*, 50; *Deer Creek Harmony*, 2; *Emmitsburg sab-sch.*, 20 91; *83 91*; *Frederick City*, 13 25; *Paradise*, 12; *Piney Creek*, 16; *Taneytown*, 35 02. *New Castle*—*Bridgeville*, 2; *Christiana*, 8 50; *Dover*, 72; *Federalburg*, 4 50; *Felton*, 5 40; *Milford*, 40; *Newark*, 87; *New Castle sab-sch.*, 9 13; *128 09*; *Pencader*, 13; *Pitt's Creek* (sab-sch.), 8 05; *25 44*; *Port Deposit*, 11 15; *Port Penn*, 9 08; *Rock*, 20; *St. George's*, 2; *West Nottingham (sab-sch.)*, 19 66; *56 66*; *Wilmington Central (sab-sch.)*, 11 54; *201 24*; *Rodney St.*, 58 43; *Rev. T. S. Dewing*, 3 33. *Washington City*—*Alexandria*, 10; *Hermion*, 7 50; *Lewinsville (sab-sch.)*, 8; *15*; *Vienna (sab-sch.)*, 5 50; *15*; *Washington 1st*, 220 96; *4th*, 72 66; *Assembly (sab-sch.)*, *Miss Soc.*, 50; *137*; *New York Ave.*, 82 65; *North (Youths' Miss Soc.)*, 1 17; *20 13*; *Unity*, 5 53; *Western (H. and F. Miss Soc.)*, 28 74; *118 89*; *Westminster*, 105. 3648 46
COLORADO—*Arizona*—*Florence*, 17 10; *Sacaton*, 20; *Tombstone*, 10; *Rev. J. W. Whittemore*, "tithe," 10. *Boulder*—*Cheyenne*, 56 90; *Fossil Creek and Stout*, 5; *Greely*, 5; *La Porte*, 2 30; *Longmont Central*, 27; *Otis*, 6; *Valmont*, 6 60. *Denver*—*Black Hawk*, 10; *Brighton sab-sch.*, 5 25; *Denver Highlands*, 65 50; *23d Ave.*, 76 07; *Idaho Springs*, 12; *Littleton*, 3. *Guanaco*—*Glenwood Springs*, 5; *Leadville*, 11 75; *Tabernacle*, 3. *Pueblo*—*Canon City sab-sch.*, 8; *Colorado Springs*, 100; *Durango*, 16 50; *Elmore*, 6 73; *Engle*, 7 70; *Huerfano Canon*, 4; *La Veta*, 3; *Mesa*, 128; *Pueblo*, 121 55; *Silver Cliff*, 3; *Walsenburg*, 11. *Santa Fe*—*Capulin*, 1; *Jemes*, 6; *Laguna*, 10; *Las Vegas Spanish*, 4; *Raton* 1st, 5; *Santa Fe*, 41 70. 845 66
COLUMBIA—*East Oregon*—*Baker City*, 12; *Centerville*, 7 50; *Cleveland (sab-sch.)*, 1; 6; *Grass Valley*, 6; *Joseph*, 10; *Kiliklat 1st (L. H. M. S.)*, 12 50; *2d (sab-sch.)*, 1; 6; *La Grande*, 5 90; *Lostine*, 3; *Shiloh*, 7 10; *Summerville*, 3; *Union*, 6 50. *Idaho*—*Bend*, 6; *Brents*, 4; *Kamiah*, 8; *Moscow*, 6; *Prescott*, 19; *Rockford*, 3; *Spangle*, 5; *Waitsburg*, 27 60; *Walla Walla*, 5. *Oregon*—*Albany*, 81; *Albina*, 10; *Bethany Ger.*, 20; *Bethlehem*, 8; *Corvallis*, 20; *Crawfords-*

ville, 4; *East Portland Mizpah*, 25; *Marion*, 4; *Oak Ridge*, 5; *Octorara*, 3; *Pleasant Grove*, 10; *Portland 4th*, *Children's day*, 11 82; *St. John's sab-sch.*, 8; *Sellwood*, 9; *Spring Valley*, 15 06; *Rev. A. M. Reynolds*, 1. *Puget Sound*—*Carbonado*, 6; *Chehalis*, 12 35; *Cosmopolis*, 5; *Dungeness*, 5; *Ellensburg*, 25; *Fourth Plain*, 1; *Freepport*, 5; *Hogquam*, 5; *La Cange St. John's*, 9 50; *Mt. Pisgah (sab-sch.)*, 2 26; *12 25*; *Nooksack*, 7 80; *North Yakima*, 7 60; *Olympia*, 4 70; *Port Townsend Bay*, 11; *Puyallup Indian*, 20; *San Juan*, 6; *Seattle 1st (W. M. S.)*, 9 25; *sab-sch.*, 3 18; *12 43*; *Sumner (sab-sch.)*, 4 40; *14 40*; *Tacoma 1st (sab-sch.)*, 16 20; *79 29*; *Union Ridge*, 7; *Vancouver*, 4; *Vashon*, 3. *Southern Oregon*—*Ashland*, 19; *Eagle Point*, 5 15; *Grant's Pass*, 6 10; *Linkville*, 7; *Medford*, 4 50. 686 70

ILLINOIS—*Alton*—*Brighton*, 4; *Carrollton*, 21; *Chester*, 5; *East St. Louis*, 5; *Greenville*, 11 65; *Hillsboro sab-sch.*, 6 65; *Jerseyville (Y. P. Soc. of Christian Workers)*, 5 25; *45 25*; *Lebanon*, 6 85; *Litchfield sab-sch.*, 5; *Moro*, 6 30; *Plainview*, 4 15; *Raymond*, 3 15; *Salem Ger.*, 11; *Shipman*, 3 55; *Sparta*, 39 45; *Upper Alton*, 4 70; *Woodburn Ger.*, 12. *Bloomington*—*Bement*, 20; *Buckley*, 2 41; *Cerro Gordo*, 2; *Chatsworth*, 12; *Clinton*, 83; *Cooksburg (sab-sch.)*, 12; *17*; *Danville*, 50; *Elm Grove*, 3; *El Paso*, 11 86; *Gilman sab-sch.*, 7 30; *Mackinaw*, 7 35; *Minonk*, 5; *Tolono*, 30. *Chgo*—*Ava*, 7 20; *Cairo*, 15 50; *Caledonia*, 1; *Cobden (sab-sch.)*, 2 50; *16 41*; *Enfield*, 15 63; *Galum*, 4 75; *Goleconda*, 10; *Harrisburg sab-sch.*, 7 45; *20 73*; *Murphysboro*, 8 20; *Vergennes*, 2 75; *Wabash*, 4 20. *Chicago*—*Austin*, 14 78; *Bloom*, 28; *Brookline*, 7 09; *Chicago 1st*, 750; *2d*, 1000; *3d*, 68; *4th*, 4152 11; *8th*, 15 60; *Covenant*, 108 60; *River Park*, 1; *Scotch*, 26 50; *Du Page*, 15 54; *Elwood (W. M. S.)*, 10; *17 50*; *Englewood*, 70; *Evanston*, 182 58; *Glenwood*, 4 89; *Homewood*, 4 75; *Hyde Park 1st*, 291 06; *Joliet 1st (sab-sch.)*, 4 50; *24 50*; *Kenwood Evangelical*, 228; *Lake Forest 1st*, 1005 77; *Lakeview*, 32 60; *Libertyville*, 10 75; *Manteno*, 51 50; *Normal Park*, 14 53; *Oak Park (sab-sch.)*, 10; *118*; *Peotone*, 59 62; *River Forest (sab-sch.)*, 4 44; *15 44*; *Waukegan*, 10 50; *Will*, 29; *Wilmington*, 18; *Woodlawn Park*, 80 06. *Freeport*—*Belvidere (sab-sch.)*, 30 50; *68 50*; *Cedarville*, 10; *Foreston Grove*, 44; *Freeport 1st*, 74 32; *Galena Ger. (Miss Clay Van Eyke)*, 5; *36*; *South*, 80 18; *Hanover*, 7; *Marengo (sab-sch.)*, 25 21; *92 89*; *Middle Creek (sab-sch.)*, 23 35; *94 35*; *Oregon*, 7 17; *Prairie Drill Ger.*, 5; *Rockford Westminster (sab-sch.)*, 2 86; *28 32*; *Rock Run*, 6; *Scales Mound Ger.*, 6 40; *Willow Creek sab-sch.*, 10 20; *Zion Ger.*, 10. *Mattoon*—*Ashmore*, 11; *Assumption*, 11 25; *Casey*, 3 25; *Dalton*, 72 cts.; *Efingham sab-sch.*, 6 25; *Greenup*, 5 20; *Kansas*, 16; *Morrisonville*, 2 30; *Pana*, 6 32; *Paris*, 10; *Pleasant Prairie*, 17 45; *Prairie Bird*, 10 30; *Robinson*, 7; *Tower*

Hill, 6 10; Tuscola, 16 65; West Okaw (Children's Day, 4 01), 14 43. *Ottawa*—Au Sable Grove, 14; Aurora, 17 80; Earlville sab-sch., 5; Grand Ridge, 7; Paw Paw, 9; Rochelle, 56 40; Union Grove, 10; Waterman, 25. *Peoria*—Altona, 1; Astoria, 1 10; Canton, 16; Galesburg, 109 55; John Knox, 4; Knoxville, 62 13; Lewistown (sab-sch., 48 48), 94 48; Low Point, 22; Peoria 2d sab-sch., 25; Bethel, 5; Princeville (sab-sch., 42 24), 78 85; Prospect, 27; Yates City, 20 02. *Rock River*—Aldo (sab-sch., 25 50), 42 50; Calvary, 7 27; Centre, 23 70; Fulton, 10; Garden Plain, 13; Geneseo, 30; Morrison (sab-sch., 16 18), 111 88; Munson, 3 51; Newton, 12; Norwood (L. M. S., 10, sab-sch., 4 50), 43 30; Peniel (sab-sch., 10), 17; Pleasant Ridge W. M. S., 4; Princeton (sab-sch., 10), 89 17; Spring Valley, 2 42; Woodhull, 14 25. *Schuyler*—Augusta (sab-sch., 6, 21; Burton Memorial, 15; Camp Point, 20; Carthage sab-sch., 2 48; Ebenezer, 17; Good Hope, 5; Kirkwood, 10; Mt. Sterling, 68 63; Perry, 10; Plymouth, 2; Rushville (sab-sch., 33 69), 94 88; Salem Ger., 25; Walnut Grove and Shiloh, 6 70; Wylie, 8. *Springfield*—Decatur sab-sch., 43 38; Farmington, 31; Greenview, 8; Irish Grove, 5; Jacksonville State St. (Prentice Fund, 75), 166; Westminster (sab-sch., 12 41), 90 45; Lincoln sab-sch., 5; Macon, a member, 1; Manchester, 7 50; Mason City, 7 61; Murraysville, 7 50; North Sangamon, 20; Petersburg, 23 40; Piqua, 49 35; Springfield 1st, 28 04; Sweet Water, 2; Unity, 17 09; Rev. W. L. Tarbet and wife, 34 18. 11,693 26

INDIANA.—*Crawfordsville*—Crawfordsville Centre, Rev. J. F. Tuttle, D.D., 15; Dayton, 48 11; Ladoga, 12 50; Newtown, 5; Rockville, 30 70; Romney, 18 90. *Fort Wayne*—Elhanan, 3; Elkhart, 19; Fort Wayne 1st, 160; 2d, 7 20; Hopewell, 6; Kendallville, 9 42; Oeslin, 18 35; Salem Centre, 4 77; Warsaw, 27; Waterloo, 7. *Indianapolis*—Edinburgh, 10; Hopewell, 96; Indianapolis 12th, 4; Memorial, 14 38; Southport, 8 65. *Logansport*—Bourbon, 2 70; Crown Point sab-sch., 10; La Porte, 178 21; Meadow Lake, 3; Tassinong, 5 50; Union (sab-sch., 7), 9 90; West Union, 5. *Muncie*—Centre Grove, 3; Elwood, 2; Jonesboro', 2; La Gro, 5; Liberty, 6; Michie, 17; Peru, 24 51; Shiloh, 3; Tipton, 6; Wabash, 60. *New Albany*—Anderson, 50 cts.; Charlestown sab-sch., 5; Grantsburg, 50 cts.; Hanover, 16 12; Jeffersonville (sab-sch., 13 69), 30 49; Leavenworth, 3; Madison 2d, 24 50; Mauckport, 1; Milltown, 1; Ottisco, 4 50; Sharon Hill, 4; Smyrna, 3; Valley City, 2; Vernon, 4; Walnut Ridge, 10. *Vincennes*—Bruceville, 4 25; Carlisle, 1 50; Claiborne, 5; Evansville Walnut St., 60 50; Graysville, 2; Olive Hill, 1 05; Poland, 7 35; Princeton, 17; Salem, 3 10; Spencer, 4; Sullivan, 4; Terre Haute Central, 45 40; Moffatt St., 3; Upper Indiana, 7 35; Vincennes (sab-sch., 10), 11 60; West Salem, 1 80; Rev. J. P. Fox, 85 cts. *White Water*—Clarksburg, 2; Connorsville Ger., 10; Ebenezer, 4; Harmony, 10 50; Homer, 1 40; Kings-ton, 25; Liberty, 10; Richmond, 63; Shelbyville Ger., 10; Sparta, 5. 12,29 71

INDIAN TERRITORY.—*Cherokee Nation*—Durant, 1 50; Lehigh, 2 10. *Choctaw*—Atoka sab-sch., 5; Mt. Zion, 2 50; Mountain Fork, 10; Philadelphia, 10 70; San Bols (sab-sch., 1 50), 3 50; Wheelock, 2. *Muscogee*—Bed Fork (sab-sch., 18 50), 20; Wewoka sab-sch., 10. 79 40

IOWA.—*Order Rapids*—Blairtown (sab-sch., Christmas off., 5), 19 37; Cedar Rapids 1st, 223 74; Clarence, 5; Clinton (sab-sch., 25), 105 40; Delmar, 3; Lyons, 10; Mechanicsville, 5 11; Monticello, 2 20; Mt. Vernon, 35; Richland Centre, 9 40; Vinton, 32; Wyoming, 32 10. *Council Bluffs*—Brooks, 1 60; Clarinda, 70; Corning, 90; Council Bluffs (sab-sch., 82 65), 210 29; Essex, 4; Griswold, 10; Guthrie Centre, 14; Hamburg, 16 50; Imogene, 3 55; Logan, 3; Missouri Valley, 15; Nodaway, 1; Randolph, 7 71; Shenandoah (sab-sch., 19), 41; Villisca, 6 50; Yorktown, 8. *Des Moines*—Allerton, 7 50; Chariton (sab-sch., 5), 9 95; English 1st, 2 63; Grand River, 3; Indianola sab-sch., 4; Leighton, 8 75; Lucas, 8 15; Moulton, 15; Plymouth, 6; Russell, 7 30; St. Charles, 1 30; South Des Moines, 10; Unionville, 14 10; Winterset sab-sch., 31 60. *Dubuque*—Bethel, 15; Centretown Ger., 4; Dubuque 1st, 28; 2d (sab-sch., 40), 140; Ger., 12; Farley, 6 05; Hazleton, 3; Hopkinton, 23 08; Independence 1st, 35 56; Lansing Ger., 4; McGregor Ger., 5; Oelwein, 3 75; Pine Creek, 9 06; Prairie, 15 30; Bowley, 5 50; Sherrill's Mound Ger., 4; Waukon Ger., 50. *Fort Dodge*—Alta, 4; Arcadia, 2 50; Ash-ton, 5; Bancroft, 5; Bethel, 2 50; Boone, 22; Burt, 5; Cal-lope, 20 50; Churdan, 5 40; Coon Rapids, 3 43; Dana, 34 16; Dedham, 2; Denison, 6 00; Emmanuel Ger., 2; Emmett co. 1st, 1 40; Scotch, 1 50; Eastherville, 1; Fonds (sab-sch., 1), 10; Glidden, 5 50; Grand Junction, 2 10; Ida, 8; Lake Sac City, 10; Le Mars, 11 84; Manila, 2 60; Pennington, 10; See City, 10; Sioux City 2d, 8 57; Storm Lake, 5; Sunny-side, 6; Vail, 8; Westminster, Woodbury co., 5; David Dut-ton, 2. *Josco*—Birmingham, 7 25; Burlington 1st, 61 92; Fairfield (sab-sch., 24), 50 95; Keokuk Westminster (sab-sch., 6 07), 52 68; Kosuth 1st, 16 12; Libertyville, 3; Medi-apolis, 13 20; Middletown, 12 50; Morning Sun, 32 70; Mt. Pleasant 1st, 34; Ger., 20; Mt. St. Peter's Evangelical, 8; Union, 18 25; West Point, 10. *Josco City*—Atalissa, 2; Brooklyn, 28 75; Columbus Central, 2 83; Crawfordville, 4 50; Deep

River, 5; Fairview (sab-sch., 6 50), 9 40; Iowa City, 57; Ke-ota, 8; Ladoga, 3; Montezuma, 10; Mt. Union, 5; Muscatine 1st, 30; Ger., 5; Scott sab-sch., 5 31; Sigourney, 2 50; Tipton (sab-sch., 5 20), 20; Washington, 12 50; West Branch, 4 70; Williamsburg, 6; Rev. Rollin S. Adams, 5. *Waterloo*—Cedar Valley, 5; Clarksville, 10; Conrad, 6 75; Dysart, 20; East Friesland Ger., 25; Eldora, 7; Grundy Centre (sab-sch., 1 45), 33; Holland Ger., 23; Janesville, 10; Kamrar, 7 70; Marshalltown (sab-sch., 2 69; W. B., 5), 30; Morrison, 14 60; Point Pleasant, 12; State Centre sab-sch., 4 20; Steamboat Rock (a friend, 5), 12; Waterloo, 15; West Friesland, 5. 2780 59

KANSAS.—*Emporia*—Argonia sab-sch., 3; Belle Plaine, 7; Big Creek (sab-sch., 2 60), 5 65; Brainerd, 8 75; Burlingame, 16 50; Burlington (sab-sch., 5 66), 9 68; Cedar Point and Clements sab-sch., 2; Council Grove, 13; Dexter, 2 25; El Paso, 4; Emporia Arundel Ave., 10; Westminster, 3 36; Florence, 2 50; Lyndon, 14; Marion (sab-sch., 15), 33 12; Maxson, 8 50; Mayfield sab-sch., 5 18; Melvern, 3; Mulvane (sab-sch., 4 35), 14 17; New Salem, 16; Newton, 25; Oage City, 3; Oxford, 9; Peabody, 14 25; Peotone, 11; Putwin, 5; Sedan sab-sch., 1; Silver Creek sab-sch., 1 71; Slate Valley (sab-sch., 1 61), 23 61; Walnut Valley, 8 25; Walton sab-sch., 3; Wauweta, 2; White City sab-sch., 6 80; Wichita Oak St., 4 50; Wilsie, 4; Rev. S. Ward, 6; Rev. R. Arthur, 10; Returned by a missionary, 57. *Highland*—Atchison, 25; Avoca, 3 25; Axtel, 12 93; Baileyville, 2 25; Blue Rapids (sab-sch., 8 65; a member, 2), 10 65; Clifton, 27; Edgingham sab-sch., 3; Hiawatha (sab-sch., 13 26), 50 25; Horton sab-sch., 6; Irving, from the children, 6 25; Lancaster, 10; Marysville sab-sch., 6; Troy, 10; Washington, 12 68; Willis, 1 65; Rev. W. E. Bryce, 2. *Larned*—Anthony, 10; Ashland sab-sch., 5; Beaver (sab-sch., 1), 5; Burrton, 8 54; Claflin, 30 cts.; Coldwater (sab-sch., 4), 8; Coolidge, 10; Crisfield, 2; Dodge City sab-sch., 7; Freeport, 2; Geneseo, 55 cts.; Greensburg, 2; Hutchinson, 60; Kingston, 2; Leesburg, 4 25; McPherson (children, 6), 43 50; Medicine Lodge, 5; Michie, 5 50; Spearville sab-sch., 1 80; Sterling (sab-sch., 5), 18; Ulysses, 3; Wendell, 3; Woodsdale, 2. *Neosho*—Blue Mound, 14 50; Central City, 3; Chanute, 12 65; Chetopa, 3; Coffeyville, 5; Erie, 3; Fort Scott 1st, 24 52; Garnett, 11; Geneva, 5; Miami 1st, 2 55; Mineral Point, 1; Oswego, 19; Ottawa, 44 50; Parsons, 42 01; Pittsburgh, 7 50; Princeton, 5; Richmond, 3; Walnut, 3; Weir City, 5; Yates Centre, 3. *Oskaloosa*—Beaver Valley, 1 25; Bethel, 66 cts.; Downs, 3; Hays City, 29; Hoxie, 5; Long Island, 3; Oberlin, 23 50; Olivet, 50 cts.; Plainwell, 3; Rose Valley, 2; Selden, 1; Shiloh, 2; Smith Centre, 5; Wakeeney, 7. *Solomon*—Abilene sab-sch., 16 33; Belleville, 5; Cawker City, 5 14; Cheever, 4 72; Concordia (sab-sch., 17), 43; Delphos, 9; Dillon, 3 30; Fort Harker, 2; Fountain, 3; Glasco, 3; Hope, 4 25; Kanapolis, 2; Lincoln (Mrs. A. M. Doolittle, 30), 33 10; Maukato, 34 77; Minneapolis, 7 42; Mt. Pleasant, 4; Poheta, 4; Salina, 58 50; Salville, 3; Scotch Plains, 2 51; Vesper, 2 50. *Topeka*—Adrian, 1 85; Armourdale, 2 60; Auburn, 4; Bala, 8; Bethel, 7; Clinton sab-sch., 11 22; Edgerton (sab-sch., 7 22), 10 22; Junction City, 35 72; Leavenworth 1st, 250; Manhattan (sab-sch., 4; Y. P. S. C. E., 2; Girls' Miss. Bd., 2), 43; Mulberry Creek Ger., 4 20; North Topeka (R. Ross, 5), 15; Oskaloosa, 15; Riley Centre Ger. sab-sch., 5; Scandia, 2; Roseville, 4 50; Sharon, 4 95; Silver Lake and Ridge, 3; Topeka 1st, 245 63; Vineland (sab-sch., 4 30), 19 51; Wakarusa, 2; Willow Springs, 3; Keene station, 3 20. 2031 99

KENTUCKY.—*Ebenezer*—Burlington, 3 16; Dayton, 5; Ebenezer sab-sch., 50 cts.; Falmouth, 6 20; Frankfort, 43 29; Greenup, 10; Murphysville, 3 85; Paris, 27; Sharpsburg, 5 25; Williamstown, 5 20. *Louisville*—Bradensburg, 2; Caney Fork, 4; Cloverport, 9; Craig Chapel, 2; Hodgenville, 4; Louisville 4th, 26; Louisville College St., 69 07; Olivet, 10; Shelbyville 1st, 29 04. *Transylvania*—Burkesville, 12; Richmond, 4. 279 57

MICHIGAN.—*Detroit*—Ann Arbor, 25; Detroit 1st, 94 45; Calvary, 5; Hamtramck, 10 45; Union, 250; Westminster, 135 32; East Nankin, 10; Holly, 10; Marine City, 5; Milan, 10; Milford, 15; Plainfield, 4; Plymouth 1st (sab-sch., 13 80), 45 29; 2d, 5 65; Pontiac (sab-sch., 5 33), 67 83; Saline, 2 30; Springfield, 4; Stony Creek, 18 42; Unionville, 4; White Lake (sab-sch., 8 95), 16 95; Ypsilanti, 102 39. *Grand Rapids*—Grand Haven, 29 58; Grand Rapids 1st, 26; Westminster, 29 52. *Kalamazoo*—Buchanan, 12; Constantine, 1 35; Kalamazoo Holland, 25; Kendall, 10; Plainwell (sab-sch., 5 75), 10 75; Richland, 1; Schoolcraft, 14 22; Sturgis, 5; Three Rivers, 8 25; Rev. J. A. Ranney, 10. *Lansing*—Albion, 27; Battle Creek (sab-sch., 10), 24; Concord, 9 60; Delhi, 2 20; Homer, 30; Lansing 1st, 1 97; Marshall, 48 25; Mason, 25; Oneida, 7 33; Parma, 2 70; Stockbridge (sab-sch., 1 50), 5 50. *Monroe*—Adrian, 3; Blissfield, 6; Coldwater, 59 50; Deerfield, 2; Erie, 7; Jonesville, 14 38; Monroe, 33 33; Peters-burg, 4; Raisin, 4; Reading, 3; Tecumseh, 105. *Pontiac*—Cadillac (sab-sch., 18 50), 41 50; Crooked Lake, 2 70; East Jordan, 8; Elk Rapids, 2; Elmira, 7 50; Harbor Springs, 40; Mackinac City, 4 50; Petoskey, 14 10. *Saginaw*—Alcona, 2 35; Allia, 3 50; Argentine, 7 90; Bay City, 34 08; Bethel, 2; Brookfield, 2; Cass City, 7; Columbia, 3; Emerson, 11 06;

Flint, 27 73; Grayling, 5; Harrisville, 14; Ithaca, 3 91; Lafayette 2d, 3 56; Linden, 5 10; Maple Ridge, 4 50; Midland City (sab-sch., 7 50), 17 45; Morrice, 12; Mundy, 17; Omer, 5; Sand Beach, 5; Sterling, 5; Tawas (pastor, 10), 21 07; Taymouth, 15; Vassar, 8; Rev. J. H. Phelps and wife, 5.

1891 03

MINNESOTA.—*Duluth*—Duluth 1st, 35; McNair Memorial, 4; St. James, 25 50; Thompson, 2. *Mankato*—Bالاتون, 17; Currie, 5 60; Delhi (sab-sch., 2), 6; Kasota, 12; Le Seuer (sab-sch., 17 72), 43 03; Mankato, 58 94; Pipestone, 7; Redwood Falls, 20; Slayton, 1; Wells, 10; Worthington Westminster, 64 21; Windom, 5 02. *Red River*—Bethel, 2; Crookston (sab-sch., 2 55), 15 19; Elbow Lake, 1; Euclid, 4 30; Hallock, 5 50; Keystone, 61 cts.; Knox, 2; Lawrence, 5; Northota, 1 10; Red Lake Falls, 6; Ridge, 95 cts.; Western, 4. *St. Paul*—Buffalo, 15 11; Farmington sab-sch., 10 10; Howard, 3; Macalester, 26; Minneapolis Franklin Ave., 15; Highland Park, 30 63; Westminster (Chas. Bovairds sab-sch., 4; sab-sch., 67 54), 719 85; Oak Grove, 5; North St. Paul, 10; Rockford, 9; Spring Grove, 5; St. Paul Bethlehem Ger. (sab-sch., 5), 0 68; Central, 708 45; Dayton Ave., 105 33; East, 10; Goodrich Ave. (sab-sch., 4 61), 104 61; House of Hope (sab-sch., 27 65), 371 80; Stillwater, 21 37; Winsted, 2. *Winona*—Albert Lea (College Miss. Soc., 20), 117 31; Austin, 3 82; Frank Hill Ger., 5; Fremont (sab-sch., 4), 19; Hokah, 3 55; Kasson, 16 35; La Crescent, 10 50; Lake City W. M. S., 10; Lanesboro, 2; Le Roy, 12 87; Oakland, 2 73; Preston, 10; Ripley, 2 05; Rochester sab-sch., 4 25; Winona 1st (sab-sch., 35), 67; Woodbury, 2 30.

2847 00

MISSOURI.—*Kansas City*—Appleton City, 7 25; Clinton, 5 10; El Dorado, 4; Jefferson City (W. M. S., 10; Christmas off., 15), 63; Kansas City 2d, 511 38; 3d, 10; 4th sab-sch., 5; Welsh, 6; Montrose, 7 30; Raymore, 33; Salem, 3; Sedalia Broadway, 14; Sharon, 4 50; Shell City, 6 50; Warrensburg, 21 75. *Osark*—Ash Grove, 7 30; Buffalo, 6 91; Carthage, 19 81; Eureka Springs, 15; Home, 2; Joplin, 10; Lehigh, 2; Mt. Vernon, 7 20; Preston, 5; Salem, 3; Shiloh Miss. Bd., 5; Springfield 2d, 6 25; Trinity, 2; Waldensian, 8; West Plains, 14 56. *Palmira*—Bethel, 2; Brookfield, 40; Canton, 3; Glasgow, 2; La Grange, 4; Louisiana, 3 65; Salisbury, 4 30. *Piatte*—Bethel, 14 60; Cameron, 10; Carrollton (sab-sch., 2), 9 30; Gallatin, 2 25; Graham, 2; Jameson, 7 55; King City, 16 50; New Point L. M. S., 9 75; Oak Grove, 4; Oregon, 8 90; Parkville, 8 28; St. Joseph Westminster, 85; Union, 1 50. *St. Louis*—Bethel Ger. (sab-sch., 10), 57; Bristol, 1 40; Burbois, 1 80; Cuba (J. L. Denton, 5), 16; Elk Prairie, 5; Emmanuel Ger. (Y. L. M. Bd., 3), 6; Kirkwood (sab-sch., 101 05), 126 10; Laketon, 2 25; Marble Hill, 3; Moelle, 2 65; Pleasant Hill, 4; Poplar Bluffs, 5 75; Rock Hill, 15; Salem Ger., 15; St. Louis Cote Brillante, 45; Glasgow Ave., 35 50; McCausland Ave., 13; Centennial Mission, 7; Webster Grove (sab-sch., 7 50), 71 50; White Water, 2; Zoar, 10; Rev. J. F. Watkins, 5.

1597 58

NEBRASKA.—*Hastings*—Aurora, 5 59; Axtell, 5 70; Blue Hill, 12 03; Dewees, 2 04; Culbertson, 7 03; Hanover Ger., 10; Hastings Ger., 3; Holdrege, 17 15; Kenesaw, 5 19; Nelson, 9 61; Ong, 4 04; Orleans, 3; Ragan, 2 80; Ruskin, 75 cts.; Union, 3; Verona, 4; Wilsonville, 5; Rev. J. Branch, 8. *Kearney*—Broken Bow, 4 55; Buffalo Grove Ger., 10 75; Burr Oak, 5; Fullerton, 9 98; Gandy, 4 46; Gothenburg, 3 35; Greeley Centre, 2 17; Kearney, 4 50; Lacota, 5 37; Lillian, 2; Merna, 12 18; Plum Creek, 15; St. Edwards, 10; Salem Ger., 3 16; Scotia, 6 50; Wood River, 7 50. *Nebraska City*—Alexandria, 7; Barneston, 4 76; Benedict, 3 08; Blue Springs, 3 27; Burchard, 2; Eureka, 3 50; Falls City, 5; Goshen, 3 75; Helena, 2 50; Hickman Ger., 10; Hopewell (sab-sch., 3), 8; Hubbell, 15 06; Humboldt, 11 06; Liberty, 1 36; Lincoln, 65 20; Meridian Ger., 8 50; Monroe, 3 60; Omaha, 1 70; Pawnee, 25; Plattsmouth Ger., 4; Prairie Centre, 1; Raymond, 3 11; Seward, 14 75; Staplehurst, 2 55; Table Rock, 10; Tamora, 5; Tecumseh sab-sch. (Birthday Box Collection, 7), 10; Toblas, 65 cts.; "Cash," 10. *Niobrara*—Alliance, 2 33; Atkinson, 15; Black Bird, 2; Cleveland, 1 58; Coleridge, 3; Daily Branch, 2 50; Dorsey, 4 31; Emerson, 12; Hartington, 7 10; Lambert, 8; Norden, 5; Oakdale, 6; O'Neill, 10 61; Ponca, 22 80; St. James, 20; Scottville, 2; Stuart, 2 85; Valentine, 3 68; Wakefield, 1 20; Wayne, 9 40; West Union, 2; Returned by a missionary, 41 40. *Omaha*—Bancroft, 5; Belle Centre, 3 55; Black Bird Hills, 6; Columbus, 10; Fremont, 16 61; Lost Creek, 20 25; Lyons, 8 02; Marietta, 5 25; Omaha 1st, 226 43; 2d, 9 23; Ambler Place, 3; Ger., 10; Southwest, 12 50; West Hamilton St., 50 cts.; Knox, 10; Osceola, 18 38; Shelby, 5; Wahoo (sab-sch., 1 85), 32 85; Waterloo, 5; Webster, 4 42.

1063 66

NEW JERSEY.—*Elizabeth*—Banking Ridge, 101 38; Clinton (Ladies' Miss'y Sewing Soc., 20), 132 74; Cranford (sab-sch., 41 42), 67 13; Dunellen sab-sch., 72 59; Elizabeth 1st (sab-sch., 188 71), 507 95; Marshall St., 29 50; Laurington, 85; Metuchen, Mission Garden Ass'n, 21 62; Perth Amboy, 22; Plainfield 1st, 34 61; Crescent Ave., 910; Pluckamin, 17 41; Rahway German, 2; Roselle (sab-sch., 87 70), 127 01; Springfield, 74 50; Sylvan sab-sch., 7; Woodbridge, 15. *Jersey City*—Arlington Sab-sch. Miss'y Soc., 15; Englewood Calvary Mission sab-sch., 25; Hackensack (sab-sch., 7), 17; Jersey City

1st, 30; 2d, 35 23; Claremont sab-sch., Christmas offering, 32; Passaic sab-sch., 11 99; Rutherford Park, 128 65. *Morristown*—Barnegat, 5; Beverly, 14 44; Bordentown, 10 24; Burlington, 112 75; Craubury 2d sab-sch., 25; Cream Ridge, 5 55; Farmingdale, 242 50; Hightstown (sab-sch., 18 75), 100; Jacksonville, 4; Lakewood, 56 40; Manalapan, 8 05; Manasquan, 25 90; Mount Holly, 30 93; Oceanic, 21; Plumstead, 4; Providence, 4; Tennent, 5 44; Whiting and Shamong, 4 75. *Morris and Orange*—Chatham, 146 71; Chester, 105; East Orange 1st (M. C. C., 18 56), 791 27; Fairmount, 10; Flanders, 26; Madison, 372 62; Mendam 1st, 58 28; 2d, 25; Morris Plains, 50; Morristown 1st (Children's Miss'y Soc., 150), 312 76; South St. (Sab-sch. Miss'y Soc., 95 83), 1064 11; Mt. Freedom, 18 30; Mt. Olive, 9 58; Myersville German, 5; New Providence, 18; Orange 1st (sab-sch., 100), 140; Bethel, 30 21; Central, 400; South Orange, 43 25; St. Cloud, 76 97; Succasunna, 25 25; Summit, 422 72. *Newark*—Bloomfield 1st (a lady, 25), 276 80; Westminster, 200; Caldwell (M. C. C., 20), 100 11; Lyon's Farms, 58 31; Montclair, 464 32; Newark 1st (M. C. C., 18 79), 155 34; 1st German, 20 20; 2d, 108 59; 3d, The Willing Workers, 100; Calvary, 39 14; Central, 329 70; Memorial, 27 25; Roseville (Alaska Band, 75), 230 52; South Park (M. C. C., 41 88, sab-sch., 103 44), 458 32; Wickliffe, 90; Montclair Trinity, 150. *New Brunswick*—Anwyl 2d, Mt. Airy sab-sch., 5 55; Bound Brook, 42; Dayton, 89 23; Dutch Neck, 35; Ewing, 10; Frenchtown, 35 90; Kirkpatrick Memorial, 24; Lambertville, 114; Millford, 18 23; New Brunswick 1st, 176 86; Pennington (Harbourtown sab-sch., 7 55), 51 94; Princeton 1st (Thanksgiving off., 15), 148 69; 2d (sab-sch., 15), 35; Stockton, 14; Trenton 1st, 1575 59; 2d, 69 31; 4th, 180; Prospect St., 432 41; "No Name," 300; "F. J. S.," 125. *Newton*—Andover (sab-sch., 3 27), 8 78; Asbury, 40; Belvidere 1st (sab-sch., 30), 180; 2d, 42 25; Blairtown (sab-sch., 10 63), 186 91; Bloomsbury, 23 62; Danville, 20; Greenwich, 20; Hackettstown, 50; Newton, 150; Oxford 1st, 25; Phillipsburg Westminster, 15 56; Stillwater sab-sch., 3; Yellow Frame, 20. *West Jersey*—Blackwood sab-sch., Miss. Brace's class, 63; Bridgeton 1st, 150; 2d (sab-sch., 63 25), 137 88; West sab-sch., 50; Camden 2d, 18; Cedarville 1st, 17 43; 2d, 2; Cold Spring, 22; Deerfield sab-sch., 11 32; Hammonton sab-sch., 27; Salem (sab-sch., 87 50), 137 50; Woodbury, 49 73.

NEW YORK.—*Albany*—Albany 3d, 42 08; State St., 568 30; West End, 20; Amsterdam 2d (M. C. C. 9 71), 71 50; Ballston Spa, 16 67; Batchellerville, 10; Bethlehem, 3 42; Carlisle, 20; Charlton, 31 25; Gloversville, 127; Hamilton Union, 25; Jefferson, 5; Kingsboro, 14 74; Mariaville, 7; Mayfield (Rev. F. W. Ruhl, 5, sab-sch., 2 83), 9 28; Northampton, 4 55; Northville, 3; Pine Grove, 2 50; Princetown, 11 86; Saratoga Springs 1st sab-sch., 39; Schoenectady 1st, 135 75; East Ave., 14 88; Stephentown, 23 10; West Galway, 4 42; West Milton, 4 50; West Troy, 10 17; Rev. E. G. Wicka, 10. *Binghamton*—Apalachin, 5 50; Bainbridge (sab-sch., 7 59), 32 59; Binghamton 1st, 168 28; Cannonsville, 15 60; Cortland, 130 64; Coventry, 14 63; Marathon, 5; Masonville, 7 87; McGrawville, 18 46; Nichols, 3; Preble, 5; Waverly, 85; Windsor, 21 30; Binghamton churches union service, 5. *Boston*—Antrim, 37; Boston Scotch, 20; East Boston, 60; Holyoke, 18 50; Londonderry, 3 25; New Bedford Ladies' Aid Soc., 6; Newburyport 1st, 120; Portland, 4; Quincy, 35 50; Roxbury, 21; South Boston, 22; Windham, 38 15; Woonsocket sab-sch., 7; Worcester sab-sch., 2. *Brooklyn*—Brooklyn 1st, 530 62; 2d (sab-sch. Miss'y Ass'n, 57), 397 11; Classon Ave., 300; Duryea, 100; Lafayette Ave. (sab-sch., 200), 2549 58; Memorial, 588 12; Mt. Olivet (sab-sch., 25), 41 45; Noble St., 18 97; Rose St., 140 90; Throop Ave. (Young Men's Mission Band, 14, Mission Sab-sch. Miss'y Ass'n, 50), 226; Trinity (sab-sch., 34 32), 135 32; Westminster, 396; East Williamsburg German, 15; Edgewater 1st (M. C. C., 27 36), 106 50; West New Brighton Calvary, 22. *Buffalo*—Allgany, 5; Buffalo 1st, Henry Watson, 25; Brockbridge St., 13 25; Central, 108 88; Covenant, 5; East, 10; Lafayette St., 150 79; North, 387 47; Westminster, 371 09; Colden, 4; Conewango, 10; Dunkirk (sab-sch., 25), 34 09; East Hamburg, 8 75; Lancaster, 20; Silver Creek, 10; Westfield, 68 33. *Cayuga*—Auburn 1st, 421 44; Central, 100; Westminster, 4; Aurora, 68 45; Cayuga (sab-sch., 7 50), 20 10; Fair Haven, 4 50; Genoa 1st (sab-sch., 31 60), 72 78; Ithaca (sab-sch., 71 64), 1116 93; Owasco, 11 50; Sennett, 10 58. *Champlain*—Au Sable Forks and Black Brook, 15 54; Beekmantown, 7; Belmont, 22; Burke, 15; Champlain, 6 45; Chazy, 12 09; Fort Covington, 5 50; Malone, "A Member," 521; Peru, 14; Plattsburgh, 68 06; Port Henry, 61. *Chester*—Big Falls, 24; Burdett, 24 81; Elmira 1st, 161 25; Franklin St., 4 55; Lake St., 22 13; Horse Heads sab-sch., 20; Mecklenburgh, 6; Monterey, 5; Pine Grove, 1 25; Sugar Hill, 5; Watkins, 101 54. *Columbia*—Anram Lead Mines, 3 65; Ashland, 5; Catskill, 145 61; Durham 1st, 14 50; East Windham, 3; Greenville sab-sch., 12; Hunter, 31 06; Valatie, 105; Windham, 36. *Columbia*—Attica, 75 95; Batavia, 187 75; Bergen sab-sch., 11; Byron sab-sch., 5 52; Castile, 32 80; Elba, 8; Leroy sab-sch., 67 68; North Bergen (sab-sch., 5 06), 10 08; Warsaw (sab-sch., 93 78), 246 78; Wyoming, 23. *Columbia*—Canandaigua, 44 80; Canoga (sab-sch., 2 40), 7 40; Geneva 1st, 191 85; Oaks Corner (Rev. S. Murdoch, 5), 22; Penn Yan, 40; Phelps, 36 53; Romulus

(sab-sch., 25), 52 74; Seneca Falls, 233. *Hudson*—Chester, 85 28; Circleville sab-sch., 6; Good Will, 52 80; Greenbush, 15; Hamptonburgh, 54; Haverstraw 1st sab-sch., 11 20; Central, 50; Jeffersonville German, 5; Liberty, 10; Livingston Manor, 7; Middletown 1st, 2 15; 2d, 97 89; Montgomery, 91; Monticello, 9; Otisville, 6; Palisades, 22; Ramapo, 33; Ridgebury, 10 15; Rockland 2d, 3; Scotchtown, 60; Stony Point, 32 79; Unionville, 2 42; Washingtonville 1st, 50; 2d, 12; West Town, 18; White Lake, 5. *Long Island*—Amagansett sab-sch., 5 58; Bellport, 35; Bridgehampton, 102 31; Brookfield, 5; East Hampton, 20 64; Franklinville, 16; Mattituck, 6; Moriches, 61 42; Port Jefferson (sab-sch., 38 92), 70 42; Selden, 3 02; Setauket, 60 89; South Haven, 15; Southampton, 140; Southold, 51; Speonk, 5; West Hampton, 60. *Lynons*—East Palmyra, 14 90; Fairville, 7; Junius, 3; Marion, 34; Newark, 53 42; Ontario, 6; Rose, 16; Sodas, 9 58; Wolcott 1st, 28 57. *Nassau*—Bellmore, 3; Christian Hook, 10; Hempstead, 163 78; Huntington 1st (Isaac R. Swezey, 12), 112; 2d, 25; Islip (sab-sch., 4 10), 58 10; Jamaica, 52 52; Newtown, 4 29; Northport, 20; Roslyn, 11; St. Paul's, 5; Whitestone, 3. *Westchester*, 14. *New York*—New York 1st (sab-sch., 42 26), 2924 91; 2d German sab-sch., 5; 4th Av., 293 58; 5th Av., 23 545 13; 13th St., 244; 14th St., 126 38; Adams Memorial, 8 59; Bethany, 54; Bohemian, 10; Brick, 1146 43; Harlem, 166 80; Knox, 23 25; Madison Square, 2828 85; Mt. Washington, 300; Park, 14 04; Riverdale, 20; Rutgers Riverside, 100 66; Scotch, 985; Spring St., 37; University Place (sab-sch., 98 50), 403 50; West, 2097 44; Westminster, 43; West 51st St., 18 17; Madison Av., 484 01; West Farms, 7. *Niagara*—Albion (Int. on Hart Fund, 120), 163 13; Carlton, 2 25; Knowlsville, 12; Lewiston, 8; Lockport 1st, Sab-sch. Miss'y Soc., 200; Lyndonville (sab-sch., 10), 18; Mapleton, 18; Medina, 20; Niagara Falls, 39 54; Wilson (sab-sch., 10), 17. *North River*—Amenia, 23 25; South (Wassaic Branch, 6 60), 61 22; Cornwall, 13 68; Freedom Plains, 28; Highland Falls sab-sch., 10; Little Britain, 15; Lloyd, 6 50; Marlborough, 62 02; Millerton, 20; Newburgh 1st (Miss Jessie B. McCartee, 1), 63 24; Pleasant Valley, 16 50; Poughkeepsie, 148 13; Rondout (sab-sch., 49 94), 170 07; Smithfield (H. B. Conkling, 16), 30; Wappingers Creek sab-sch., 5; Westminster, 4 52. *Ontario*—Cherry Valley, 66; Delhi 1st, 12; Gilbertsville, 47; Guilford Centre (sab-sch., 4), 15 15; Hamden, 5 29; Middlefield Centre, 5 08; Richfield Springs, 24 18; Springfield, 3; Stamford, 27; Unadilla, 9; Westford, 7. *Rochester*—Caledonia, 41 05; Danville, 20 93; Gates, 30; Genesee 1st (sab-sch., 10), 21; Genesee Village, 400; Lima (sab-sch., 10), 34; Livonia, 22 40; Moscow, 8; Ogden (sab-sch., 24), 60 30; Rochester 1st, 125; Brick (Y. P. S. C. E., 40), 748 36; 3d, 233 96; Central (sab-sch. class No. 24, 33), 754 88; North, 45; Westminster, 69; Sparta 1st (Thanksgiving offg., 4 73), 33 73; 2d, 18 80; Victor, 18; Webster, 15. *St. Lawrence*—Brasher Falls, 10; Cape Vincent, 9; Carthage, 16; Chaumont sab-sch., 4 94; De Kalb Junction, 6; Gouverneur, 157 66; Hammond, 58 33; 7 33; Le Ray, 2; Louisville, 8 35; Oswegatchie 2d, 22 80; Ox Bow (sab-sch. dime offg., 60 85), 24 50; Plattsie, 2; Potsdam, 150 35; Sackett's Harbor, 10 55; Theresa, 10; Watertown 1st (sab-sch., 15 52), 349 59; Stone St. (sab-sch., 16 92; Sab-sch. Miss'y Ass'n, 14 72), 76 64. *Steuben*—Addison, 76 09; Almond, 6; Bath, 225; Arkport, 8 31; Canisteo, 38 50; Corning, 49 79; Elk Creek, 2 50; Hornby, 3; Hornellsville, 60; Howard, 7; Jasper, 10 10; Pultney, 9. *Syracuse*—Amboy sab-sch., 10; Cazenovia (sab-sch., 30), 238 49; Fayetteville, 25 27; Liverpool, 3 48; Oswego 1st, 9 52; Skaneateles (sab-sch., 30), 137 04; Syracuse Memorial, 30; Park Central (E. J. B., 50), 285. *Troy*—Aryle, 8; Bay Road, 1 85; Brunswick, 17 66; Caldwell, 13; Cambridge, 12; Chester, 5 75; Cohoes, 61 60; East Lake George, 1 85; Glens Falls, 95; Hebron, 11 25; Johnsonville sab-sch., 7; Lansingburg 1st, 160; Olivet, 31 83; North Granville, 15; Saratoga, 3; Memorial, 27 55; Oakwood Av., 12 50; Park, 34 62; 2d St., 969 14; Woodside (sab-sch., Children's Day offg., 104 50, sab-sch., 52 25), 429 33; Waterford, 621 10; French Mountain Mission, 3 80. *Utica*—Augusta, 5; Camden, 16; Clayville, 2 80; Clinton, 150 94; Grant, 3; Holland Patent, 12 39; Kirkland (a thank offg.), 5; Lyons Falls sab-sch., 8; North Gate, 7; Ohio, 1; Oneida (sab-sch., 60 92), 207 67; Oneida Castle, 51 64; Rome, 92 36; Saugquoit, 14 21; Turin sab-sch., 1 88; Utica 1st, 118 22; Bethany, 69 50; Memorial, 28; Vernon Centre (sab-sch., 11 62), 14 62; Westerville, 20; Whitesboro', 16; Wolcott Memorial, 23; Mount Vernon (sab-sch., 8 03), 23 03; Northwood, 3. *Westchester*—Bridgeport 1st, 250; Croton Falls, 5; Gilead sab-sch., 15; Greenburgh, 331 30; Hartford, 33; Huguenot Memorial, 10; Irvington, 546 38; Mahopac Falls, 25; Mt. Kisco, 29 80; New Rochelle sab-sch. Miss'y Soc., 50; Peekskill 1st (sab-sch., 30), 128 67; 2d, 54 70; Poundridge (sab-sch., 23 02), 51 32; Rye, 174 16; Sing Sing, 106 61; South Salem (sab-sch., 91 60), 135 91; Thompsonville, 35; Mt. Vernon 1st (sab-sch., 108 21), 141 15; Yonkers 1st (R. E. Prime, 50), 287 89; Westminster, 25; Yorktown, 18; Somers, 6. 67 775 19

NORTH DAKOTA—Bismarck—Coal Harbor, 4 25; Dickinson, 5; Glencoe Albert Barnes, 3; Sterling, 3 66; Washburn, 3 82. *Fargo*—Ayr, 3 50; Blanchard, 3; Durbin, 2 50; Elm

River, 20 50; Fargo, 15 91; Hunter, 6 50; Lisbon, 7; Mapleton, 4; Pickert, 2 50; Sault, 3 50; Sargent, 2 05. *Parabola*—Ardoch, 10; Bathgate (sab-sch. Christmas offg., 5 30), 12 80; Elkmont, 7 63; Forest River, 4 76; Gilby, 10; Grafton, 10; Greenwood, 2 21; Hyde Park, 6; Inkster, 8 30; Knox, 12 07; Langdon, 6 05; Mekinok, 25; Park River, 12; Pembina, 6; Walhalla, 4; Westminster, 29; Rev. W. T. Parsons, 10. 267 01

OHIO—*Athens*—Amesville (sab-sch., 10), 23; Berea, 4; Cross Roads, 5; Deerfield, 3; McConnellsville sab-sch., 5; Middleport, 10; New England, 13; New Plymouth, 10 15; Warren, 5; Rev. E. W. Fisher, 3 75. *Bellefontaine*—Bellefontaine, 111 24; Belle Centre, 16 50; Bucyrus, 51 46; Crestline, 3 09; De Graff, 4; Forest, 5 50; Huntsville, 6 50; Patterson, 10; Sandusky, 5; Spring Hills (sab-sch., 5 08), 17 49; Urbana, 10; West Liberty (sab-sch., 4 45), 14 09. *Chillicothe*—Frankfort sab-sch., 5; Greenland sab-sch., 5; Hamden, 6 72; Hillsborough, 70 75; Mt. Pleasant, 13; North Fork, 21; Piquah, 45; Salem, 118 17; Waverly, 20; Presbyterial, 174 44. *Cincinnati*—Avondale, 95 25; Bethel sab-sch., 6 46; Bond Hill, 2; Cincinnati 7th, 5; Central, 125 85; Cumminsville, 11 98; Mt. Auburn, 144; Walnut Hills, 790 96; Westminster, 109; Clifton sab-sch., 14 40; College Hill, 6 21; Hartwell, 7; Lebanon, 25; Loveland, 18 39; Madisonville, 3 52; Mt. Carmel sab-sch., 6 75; New Richmond (sab-sch., 9), 12 10; Pleasant Ridge sab-sch., 11; Pleasant Run (sab-sch., 5 64), 7 64; Sharonville, 4 21; Springdale, 44; Wyoming, 360. *Cleveland*—Akron, 5; Brecksville, 15; Cleveland 1st, 1638 53; 2d, 635; Beckwith, 51 15; Case Av., 40; Euclid Av., 565 66; Miles Park sab-sch., 24 11; Wilson Av., 14 25; Woodland Av., 200; East Cleveland (T. M. Page, 200), 225; Guilford (sab-sch., 10), 53 59; Orwell, 12. *Columbus*—Bethel, 2; Bremen, 1 50; Central College, 23 40; Columbus Broad St., 79 16; Greenfield (sab-sch., 5), 7; Grove City, 4 58; Groveport, 2 50; Lancaster, 7 55; Lower Liberty, 6; Midway, 1 76; Mifflin, 10; Mt. Sterling, 6; Reynoldsburg, 9 42; Rush Creek, 5 50; Westerville (Y. L., 40), 50. *Dayton*—Blue Ball, 6; Collinsville, 2; Dayton 4th, 39; Memorial, 12; Greenville, 33 55; Middletown, 68 41; New Carlisle, 8; Oxford, 28 05; Somerville, 4 62; South Charleston, 22 29; Springfield 1st, 61; 2d, 154 93; Troy, 67 43. *Huron*—Elmore, 6 25; Fostoria, 30; Fremont, 60; Graytown, 5; Huron (W. M. S., 16 77), 19 27; Melmore, 8 17; Milan, 14 15; Norwalk, 69 24; Rev. P. C. Baldwin, 375; Republic, 2. *Lima*—Ada, 46 65; Kalida, 9; Lima, 17; Main St. (Busy Builders, 4 01), 9 01; New Stark, 7; Ottawa, 6; Wapakoneta, 15; West Union, 4 70. *Mahoning*—Alliance Westminster, 5; Champion, 5; Ellsworth (sab-sch., 10), 99 20; Hanover, 5; Kinsman, 33; Leontia, 12; New Lisbon (sab-sch., 23 68), 30 18; North Jackson (sab-sch., 8), 21; Youngstown 1st, 366 14. *Marion*—Berlin, 3 75; Iberia, 8; Kingston sab-sch., 9; Liberty, 12; Marysville, 20 76; Mt. Gilead, 19 31; Piquah, 3 02; Richwood (sab-sch., 2), 8 47; West Berlin, 1 75; York, 8 12; "Pastor," 6. *Maumee*—Bowling Green, 25 27; Delta (Rahor Mission, 1 00), 6 06; Eagle Creek, 4 64; Montpelier, 3 37; Napoleon, 10; Toledo 1st, 125 01; 1st German Sab-sch. Miss. Band, 10; Tontogony W. M. S., 12 63; Weston, 6. *Portsmouth*—Buckeye, 2; Decatur, 6 15; Eckmanville (sab-sch., 10), 21 20; Hanging Rock, 7 86; Jackson, 20; Portsmouth 2d sab-sch., 12 52; Red Oak, 21; Russellville, 20; Wellston, 15. *St. Clairsville*—Antrim, 3 68; Hannock, 5; Barnesville, 18; Peulah, 3; Buchanan, 3; Buffalo, 50 31; Cadiz, 50 54; Caldwell, 5; Concord (sab-sch., 42), 54; Crab Apple, 17 20; Kirkwood, 17 62; Lore City, 4; Martin's Ferry, 15; Morristown, 6 85; Mount Pleasant, 19 30; New Athens, 18 08; New Castle, 4; Nottingham, 95 19; Pleasant Valley, 2 35; Portland, 2; Powhatan, 14; Senecaville, 10; Short Creek, 16; St. Clairsville, 37; Washington, 14; West Brooklyn, 3; Westchester, 1; Wheeling Valley, 10; Woodfield, 3. *Steubenville*—Annapolis, 11; Beech Spring, 30; Bethel, 30 58; Bethesda sab-sch., 43; Buchanan Chapel, 7; Corinth (sab-sch., 43), 61; East Liverpool (sab-sch., 34 65), 128 15; East Springfield, 7; Feed Spring, 6; Hopedale (sab-sch., 2), 10; Irondale, 6 38; Island Creek, 4; Long's Run, 16 50; Madison, 5; Minerva, 4; Monroeville, 2 16; N. B. G. 75; New Hagerstown (a member, 125), 136 13; New Harrisburg, 9; Pleasant Hill, 1 05; Steubenville 1st sab-sch., 19 60; Still Fork, 8 60; Two Ridges, 14; Wellsville (sab-sch., 43), 207; Yellow Creek, 27 50. *Wooster*—Apple Creek sab-sch., 19; Ashland, 50 86; Bellefonte (sab-sch., 1), 9; Fredericksburg, 75; Holmesville, 3; Hopewell, 6 50; Nashville (sab-sch., 6 50), 24 15; Ontario, 5 25; Savannah (sab-sch., 11), 24 08; Shreve, 4 50; West Salem, 3; Wooster Westminster, 103 68. *Zanesville*—Cohocton, 70; Dresden, 6 70; Granville (sab-sch., 7 50), 59; Newark Salem, 3; New Concord, 14; Norwich, 21; Otsego, 3; Roseville, 1 21. 3007 53

PACIFIC—*Benicia*—Arcata, 12; Big Valley, 2 50; Bolinas, 4; Calistoga, 7; Duncan's Mills, 4; Fort Bragg, 7 80; Fulton, 7; Mendocino, 36; Napa, 216 70; Point Arena, 10; Pope Valley, 3; San Rafael (sab-sch., 66 10), 176 95; Shiloh, 2 50; Tamales, 7 40; Ukiah, 17 50; Willits, 8; Through Rev. J. B. Rideout, 10; Rev. J. W. Nelson, 4. *Los Angeles*—Alhambra, 6 50; Burbank, 4; Carpenteria Union sab-sch., 4 15; Colton sab-sch., 20 03; Elsinore, 13; Ensenada, 10; Glendale, 7 30; Hueneme, 35; Lamanda Park, 3 50; Los Angeles Bethany,

16; Boyle Heights, 26; Ontario, 5 05; Ojal, 12; Orange, 22; Redondo Beach, 95 cts.; Rivera, 4; San Diego, 13 75; San Geronimo, 10; San Pedro, 13; Through Rev. F. D. Seward, 5 45; Santa Ana (W. H. M. S., 25); 72; Tustin, 35 70; Wilmington, 4; Long Beach, 6; Rev. K. D. Seward, 32 85; Rev. W. A. Waddell, 1. *Sacramento*—Anderson, 2; Carson City, 30; Gridley, 10; Ione City, 14 35; Redding, 5; Stillwater, 6 66; Tehama, 11 50; Willows, 2 50; Through Rev. E. P. Baker, 48 80. *San Francisco*—Concord, 1 25; Oakland Centennial, 13; 1st, 189 81; 2d, 27; Chinese, 8 75; San Francisco 1st (J. S. Thompson, 1000), 1100; Calvary, 190 30; Chinese, 11 10; Walnut Creek, 12; Klinkerville, 1 20. *San Jose*—Cambria, 10; Gilroy, 11 85; Hollister, 9; Menlo Park, 22 15; Monterey, 5; Pleasanton, 7; Pleasant Valley, 5 25; Templeton, 10; Watsonville, 7. *Stockton*—Bethel, 5; Fowler, 10; Oakdale, 10.

2618 55

PENNSYLVANIA.—*Allegheny*—Allegheny 1st (sab-ech, 54 33), 190 27; 1st German, 2; Central, male collection, 82 86; North, 325 36; Providence, 159 53; School St., 60; Bridgewater, 38; Concord, 9 15; Cross Roads, 9 45; Evans City, 5; Freedom, 7; Glasgow, 5 50; Glenfield, 7 62; Hilanda, 20; Leetsdale, 91 52; Pine Creek 1st, 8; 2d, 3 84; Plains, 4; Pleasant Hill, 4; West Bellevue (Boys' Band of Master Builders, 45), 58 50; Returned by a missionary, 50. *Buttrickville*—Beulah (sab-ech, 35), 66 25; Blairsville, 162; Braddock, 47; Cross Roads, 6 55; Fairfield, 70 16; Greensburg, 61 31; Irwin, 35 16; Johnstown (sab-ech, 17 52), 62 11; New Salem, 38; Parnassus, 130; Pine Run, 16; Plum Creek, 21; Pike Run (sab-ech, 35 70), 114 74; Salem, 24 24; Turtle Creek, 3 55; Unity, 44. *Butler*—Allegheny, 4; Amity, 5; Buffalo, 32; Butler, 162; Centerville, 9 50; Harrisburg, 15; Jefferson Centre, 2 70; Karns City, 2; Middlesex (sab-ech, 7 10), 17 10; Mount Nebo, 5 50; Muddy Creek, 9 41; New Hope, 8; New Salem, 9; North Liberty, 12 87; North Washington (sab-ech, 13 64), 28 64; Pleasant Valley, 3; Portersville, 12; Prospect, 4 43; Scrub Grass (sab-ech, 20 26), 74 03; Sunbury (A friend of home missions, 25), 47; Unionville, 2 59. *Carlisle*—Big Spring, 101 62; Bloomfield, 27 95; Burnt Cabins, 4; Carlisle 1st, 68 72; Chambersburg Falling Spring, 200; Dickinson, 5; Fayetteville, 2; Green Castle, 34 50; Harrisburg Pine St., 439 71; 7th St., 3 88; Lower Marsh Creek, 27; Lower Path Valley, 16; McConnellsburg, 4 25; Mechanicsburg, 21 50; Mercersburg, 53 98; Middle Spring, 30; Monaghan, 13 31; Newport, 10; Paxton, 25; Petersburg, 4 40; Robert Kennedy Mem'l, 9; Shermansdale, 4 61; Shippensburg (A lady, 25, sab-ech, 25), 100; Silver Spring (sab-ech, 10; Waynesboro', 27 50; Wells Valley, 4 30. *Chester*—Ashmun, 30; Bryn Mawr, 134 26; Chester 1st, 83 33; Coatesville, 42 41; Darby Borough (sab-ech, 15 50), 42 50; Dilworthtown, 4; Doe Run, 5; Downingtown Central, 17 65; East Whiteland, 11; Fagg's Manor, 29; Fairview, 25 54; Forks of Brandywine, 115; Glen Riddle, 3; Great Valley, 9 75; Honeybrook (sab-ech, 10 14), 156 79; Lansdowne, 18 66; Marple, 16; Oxford 1st, 203 71; Penningtonville (sab-ech, 5; Busy Gleaners, 5), 10; Toughkenamon (sab-ech, 2), 10; Unionville (sab-ech, 2), 10; Wayne (sab-ech, 50), 65; West Grove, 6 25. *Clarton*—Beech Woods, 46 54; Clarion, 22 50; Leatherwood, 12 50; Mount Pleasant, 1; New Rehoboth (sab-ech, 3 39), 15; Oil City 2d (W. S. Motheral, 5), 9; Shiloh, 2 55; Sligo, 5; Troy, 3. *Erie*—Bradford, 30 74; Cambridge, 10; Conneautville, 4 44; Cool Spring, 16 44; Corry, 10; East Greene, 5; Erie 1st, 86 89; Chestnut St., 20; Park, 250; Fairfield, 11; Fairview, 9; Fredonia, 20 99; Garland, 15 25; Greenville (sab-ech, 41), 101; Hadley, 2; Harbor Creek (sab-ech, 2), 6 17; Harmonsburg, 5; Irvineton, 10 66; Kerr's Hill (sab-ech, 71 cts.), 7 36; Meadville 1st, 11; 2d, sab-ech, 10; Mercer 1st, bequest of Mrs. Hannah Fleming, 40; 2d (Mrs. David Acker, 50), 90; Mount Pleasant, 2 75; Oil City 1st, 37 30; Pitsfield, 8 77; Pleasantville, 20; Springfield, 2 78; Tideoute, 41; Titusville, 408 97; Union sab-ech, 9 41; Utica, 7; Warren, 216 55; Wattsburg, 1 95; Westminster, 5 25. *Huntingdon*—Alexandria, 110; Altoona 2d sab-ech, 12 93; Bedford, 31; Bethel, 1; Beulah, 20 50; Bradford, 2; Clearfield (sab-ech, 10), 53 83; Curwensville, 44 55; Du Bois sab-ech, 12, 42 75; Evertt, 12; Hollidaysburg (sab-ech, 12 91), 132 89; Houtzdale, 42 92; Huntingdon, 150; Kyrletown (Miss. Band, 3), 5; Lewistown sab-ech, (Infant sch., 5), 80; Little Valley, 12 25; Logan's Valley, 16; Lower Spruce Creek, 31; Lower Tuscarora, 40; McVeytown sab-ech, 10 53; Milroy, 16; Peru, 9 40; Petersburg (sab-ech, 1 82), 12 36; Saxton, 3; Shade Gap, 4 72; Shellsburg, 10; Sinking Creek, 5; Sinking Valley, 12; Spruce Creek, 235 18; Tyrone, 108 01; Williamsburg (sab-ech, 6), 26; Winterburn, 4; Woodland, 2; Yellow Creek, 1 16. *Kittanning*—Appleby Manor, 11 30; Atwood, 5; Bethel, 10; Bethesda, 4 28; Boiling Spring, 6; Centre, 215; Cherry Tree, 9; Clinton, 11 30; East Union, 2; Elder's Ridge, 46; Elderton, 12; Freeport, 23 50; Glade's Run, 40; Houser, 6 12; Jacksonville, 12; Kittanning 1st, 132 24; 2d, 15; Marion, 10; Parker City 1st, 15; Salsburg (thank off'g, 2 50), 71 02; Slate Lick, 56; Smicksburg, 3; Brader's Grove sab-ech, 12; Tunnelton, 8 75; West Glade Run (sab-ech, 2 26), 34 28; West Lebanon, 47 20; Worthington, 22. *Lackawanna*—Archbald, 10; Athens, 40; Bennett, 4; Bernice, 3 01; Bowman's Creek, 5; Carbondale, 207 29; Great

Bend, 11 50; Harmony Miss. Band, 30; Honesdale, 364 18; Kingston (sab-ech, 50), 96; Langcylffe sab-ech, 81; Lehman, 4; Monroeton, 22; Montrose, 100; New Milford, 9 20; Pittston (sab-ech, 29 30), 43 72; Home, 2 36; Rushville, 9; Scranton 1st, 371; 2d, 312 09; Green Ridge Av., 134; Stevensville, 6; Troy (sab-ech, 20), 58; Tunkhannock, 46 16; Wilkesbarre 1st (Grand St. sab-ech, 29 77), 439 49; Memorial sab-ech, 123 66; Wyalusing 2d, 10; Moore's Hill, 6 05; "Lilies of the Field," Scranton, Pa., 15. *Lehigh*—Allentown (sab-ech, 20), 58 31; Allen Township, 10; Audenried (sab-ech, 31 72), 56 82; Bethlehem sab-ech, 12 69; Catasauqua Bridge St., 15 39; Easton 1st, 420; Brainerd, 676 70; Hazleton, 47 82; Mahanoy City, 8; Portmad (sab-ech, 6), 10; Pottsville 1st (sab-ech, 29 41), 85 11; Slatington, 20; South Bethlehem, 2; Upper Mount Bethel (sab-ech, 8), 12; White Haven, 22. *Northumberland*—Bald Eagle and Nittany, 29 30; Moonsburg, 60; Elysburg, 8 31; Emporium, 10; Great Island, 110 50; Hartleton, 18; Holland Run, 2 86; Jersey Shore, 61; Lewisburg sab-ech, 60; Lycoming, 60; Centre (sab-ech, 15), 23 61; Mahoning, 105 25; Mifflinburg, 11 61; Milton, 90 86; Mt. Carmel, 20 92; Muncy, 5; Pennsdale, 5; Shamokin, 9 13; Shiloh, 15; Warrior Run, 2 40; Watsonstown, 33; Williamsport 1st, 100; 2d, 216 97; "Tithing," 50. *Philadelphia*—Philadelphia 1st, 100; 2d, 521 05; 3d, 61; 9th, 82; 10th, 1270; 1st African, 5; Atonement, 4; Calvary, 843 46; Chambers, 20 32; Clinton St. Immanuel, 36 87; Southwark 1st, 3; Southwestern, 3 57; Tabernacle (Mrs. W. H. Lowrie, 25, sab-ech, 40 53), 378 78; Walnut St. (sab-ech, 158 72), 658 72; Westminster, 36 01; Woodland, 1111 09. *Philadelphia Central*—Philadelphia Alexander, 101 84; Beacon (Mrs. F. L. Robbins, 50), 65; Bethlehem, 28; Berean, 20; Carmel German, 3; Cocksakuk (sab-ech, 85 21), 350 71; Covenant, 26; Gaston (sab-ech, class No. 9, 4; 28 29), 70 62; Green Hill ("D," 40), 93 37; Hebron Memorial, 6 52; Kennington 1st, 203 29; Mantua 2d, 19; Olivet, 50 75; Oxford, 249 45; Princeton sab-ech, 69 73; Spring Garden, 16 28; Tiooga, 28 72; West Arch St. W. M. S., 66; Returned by a missionary, 125. *Philadelphia North*—Ablington, 155; Ann Carmichael, 15; Bridesburg (sab-ech, 34), 54; Bristol, 38; Chestnut Hill, 265; Consoboken, 10; Falls of Schuylkill, 102; Frankford, 103 51; Germantown 1st, 1477 95; 2d, 500; Market Square, 141 58; Hermon, 26; Jenkintown, 17; Leverington (sab-ech, 5 23), 32 23; Manayunk, 90; Morrisville, 13; Mount Airy sab-ech, 22 78; Nesaminy Westminster, Fairview sab-ech, 2 82; Newtown, 86 38; Norritown 1st, 132; Central (sab-ech, 30), 136 75; Norriton and Providence (Miss A. Stinson, 30), 55; Port Kennedy, 5; Pottstown, 28 23; Roxborough, 10; Thompson Mem'l (New Hope Chapel, 10 50, A member, 25), 75 50; Torresdale, 3 80; Germantown, union services, 95 99. *Pittsburgh*—Birmingham, 24 65; Cannonsburg, 28; Centre, 30 65; Chartiers, 15 10; Crafton, 10; Fairview, 5 72; Forest Grove, 15; Hazleton, 1; Hebron, 20; Homestead, 13; McDonald, 28 35; McKee's Rock (sab-ech, 15), 28 30; Mansfield, 62 13; Miller's Run, 30 31; Mingo, 13; Monongahela City sab-ech, 35; Montours, 19; Mt. Pleasant, 6; Mt. Washington, 7 65; Oakdale, 53 92; Pittsburgh 1st (S. R. S., "a thank off'g," 5), 1272 54; 2d, 183 66; 3d, 1834 49; 4th, 83 64; 6th, 73; Bellefield, 234 20; East Liberty, 626; Lawrenceville, 49 72; Shady Side, 445 30; Racoon, 78; Sharon, 36 28; Valley, 7 95; West Elizabeth (sab-ech, 10), 24; Wilkinsburg, 163 18; Long Island (Heart and Hand Miss. Band, 18), 43. *Redstone*—Brownsville, 20; Dunlap's Creek, 16 65; Fair Chance sab-ech, 3 50; Laurel Hill (sab-ech, 25), 67 24; Little Redstone, 7; Long Run, 23 50; McKeesport, 191 34; Mount Pleasant, 22; Rehoboth, 28 60; Scottdale (sab-ech, 5), 11 60; Sewickley, 8; Tent, 5 40; Uniontown, 86 85; West Newton, 127 06. *Schenango*—Clarksville, 34 58; Hermon, 9 25; Hopewell (Young Ladies' Band, 10), 45 05; Leesburg (sab-ech, 13 40), 29 40; Little Beaver, 3 09; Mahoning (sab-ech, 15, thank off'g from a member, 8), 23; Nesaminy sab-ech, 100; New Brighton (sab-ech, 50), 161 35; New Castle 2d, 35 94; Pulaski sab-ech, 13 50; Rich Hill, 46 50; Sharon, 21; Sharpsville (Little Reapers' Miss. Band, 25), 32 25; Slippery Rock, 10; Unity (sab-ech, 50), 90; Westfield (sab-ech, 25), 155; Rev. D. C. Reed, New Castle, Pa., 125. *Washington*—Burgettstown (sab-ech, 9 09, J. E. Patterson, 5), 31 72; Cove (sab-ech, 4 30), 28 88; Cross Creek, 54 82; East Buffalo (sab-ech, 6), 136; Forks of Wheeling, 100; Frankfort sab-ech, 9 15; Hookstown, 5 50; Lower Ten Mile, 11 62; Mill Creek, 24; Mt. Olivet, 9 80; Mt. Prospect (sab-ech, 10), 65 80; New Cumberland, 54; Pigeon Creek, 26 90; Three Springs, 6; Upper Buffalo (sab-ech, 22 58), 125 58; Upper Ten Mile, 35; Washington 1st (sab-ech, 32 50), 233 06; Waynesburg, 11 14; West Alexander, 135; Wheeling 1st, 261. *Wellsboro*—Allegheny, 3; Elkland and Osceola, 90; Kane, 5; Lawrenceville, 17; Wellsboro, 95 81. *Westminster*—Bellevue, 15 37; Cedar Grove, 15; Centre (sab-ech, 6 14), 18 10; Chanceford (sab-ech, 25 50), 65 50; Chestnut Level, 10 24; Columbia, 13 61; Hopewell, 15 26; Leacock, 36 67; Little Britain, 7 50; Marietta, 61; Middle Octorara, 10 70; Mt. Nebo, 3 18; New Harmony, 5 06; Slate Ridge (sab-ech, 3), 9; Slateville, 6 15; Union, 45; York 1st (sab-ech, 48 01), 229 34; Calvary, 46 25; Lebanon 4th St., 100; York Westminster, 5. *West Virginia*—Bethel, 5; Calvary, 4 52; Centerville, 2; Hughes River, 9 20; Lebanon, 3; Long Reach, 3;

Point Pleasant, 5; Terra Alta, 14; Winfield, 9 50; "Left Hand," 5. 33,429 20

SOUTH DAKOTA.—*Aberdeen*—Andover, 2; Big Stone, 8 65; Holland 1st, 5 40; Immanuel, 5; La Foon, 5; La Grace, 1 50; Leola, 5; Mina, 2; Mound City, 1; Pembroke, 3; Rondell, 2 82; Uniontown, 3; Warner, 1 20; Wilnot, 5 20. *Central Dakota*—Artesian, 13 72; Beulah, 4 55; Blunt, 6 16; Brookings, 7 36; Flandreau 2d, 5; Forestburg, Children's Day, 1 22; Hitchcock, 3; Howell, 1 34; Madison, 20; Manchester, 21; Miller, 10; Okoboji, 8; Rose Hill, 30; St. Lawrence, 10; Volga, 5 25; Wessington, 8; White, 5. *Dakota*—Ascension, 5; Brown Earth, 1 50; Buffalo Lakes, 3 50; Mountain Head, 2. *Southern Dakota*—Bohemian 1st, 10; Bridgewater (sab-sch., 4 55, L. M. S., 24; Canistota, 9; Canton, 7 75; Dell Rapids, 6 50; Emory 1st Ger., 5 75; Germantown, 10; Harmony (W. H. M. S., 2); 7; Kimball, 7 50; Lennox 1st Ger., 25; Mitchell, 2. 381 67

TENNESSEE.—*Holston*—Chuckey Vale, 2; College Hill, 2; Reem's Creek, 2; Salem (sab-sch., 13; 33. *Kingston*—Chattanooga Park Place, 8; Dayton, 4; Grassy Cove, 4 06; Huntsville, 10; New River, 2; Piney Falls, 2; South Pittsburgh, 4 90. *Union*—Baker's Creek, 3 70; Caledonia, 3 20; Clover Hill, 4 85; Cloyd's Creek, 2; Eusebia, 5 34; Madisonville, 10; Mt. Zion, 5; New Market, 10; New Prospect, 5; New Providence, 12 17; Rockford, 2; Shandonale, 10 81; Tabor, 2 24; Washington, 10; Westminster, 3 53. 163 80

TEXAS.—*Austin*—Austin 1st, 94 20; Brownwood, 1 80; Eagle Pass, 26; Fort Davis, 9; Menardville, 2; Paint Rock, 4; Pearshall, 3 20; San Angelo, 20; Sipe Springs, 8 35; Taylor (sab-sch., 6), 26 60. *North Texas*—Galveston, 6; Jacksboro, 9 70; Leonard, 9 75; Valley Creek, 6 35. *Trinity*—Baird, 5; Bosque, 1; Breckenridge, 3 95; Dallas, 2 70; Ger., 10; Glen Rose, 1; Granbury, 1; Lone Cottonwood, 1; Millsap, 50 cts.; Stephenville, 1; Terrell, 7 20; Thorp's Springs, 1. 259 30

UTAH.—*Montana*—Bozeman, 26 50; Deer Lodge, 23; Great Falls, 10; Grantsdale, 5; Hamilton, 7; Helena, 42 95; Miles City, 14; Missoula, 31; Spring Hill, 3; Stevensville, 4 15; Victor, 2 65; Rev. A. K. Baird, 24 40; Through Rev. A. K. Baird, 76 16. *Utah*—American Fork, 23; Box Elder, 2 75; Corinne, 2; Hyrum, 18 40; Millville, 70 cts.; Richmond, 1; Salt Lake City 1st, 92; Smithfield Central, 2 80; Springville, 6; Salina sab-sch. (Crosby Chapel, Children's Day, 3 25), 8 25. *Wood River*—Bellevue, 2 50; Caldwell, 10; Franklin Centennial, 1 20; Hailey, 2 50; Malad, 15; Through Rev. R. P. Boyd, 36. 491 91

WISCONSIN.—*Chippewa*—Bayfield, 6 72; Dorchester, 2; Eau Claire, 20; Hudson (sab-sch., 25), 43 75; Hurley, 5. *La Crosse*—Mauston Ger., 5; Neillville, 7; North Bend, 15. *Lake Superior*—Bessemer, 6 62; Florence, 12; Marinette, 100; Marquette, 50; Menominee, 26; Negaunee, 25 02; St. Ignace (sab-sch., 3), 21. *Madison*—Baraboo, 16 16; Beloit 1st, 84; Ger. (sab-sch., 3 33), 7 30; Brodhead, 6 25; Dodgeville, 1 55; Highland, 6 50; Janesville, 25; Kilbourne City, 5 25; Lancaster, 6 80; Liberty, 1 65; Lowville, 8 29; Madison 1st, 77 91; Platteville Ger., 7; Prairie du Sac, 38 75; Pulaski Ger., 7; Reedsburg, 9 82. *Milwaukee*—Alto Holland, 4; Cedar Grove (W. M. S., 5), 17; Delafield, 2; Juneau, 10; Milwaukee Grace, 28 65; Holland (sab-sch., 25 65), 35 85; Immanuel, 209 69; Oostburg, 20; Ottawa, 5 12; Pike Grove, 14 35; Racine, 66 99; Richfield, 3; Stone Bank, 2; Waukesha (sab-sch., 27 72), 44 13; West Granville, 3; Wheatland Ger., 4 82; Rev. Alvah Lilly, 5. *Winnebago*—Appleton Memorial, 32; Auburndale, 5; Green Bay French, 1 36; Hope, 2 33; Marshfield, 8 65; Neenah (sab-sch., 21 70), 154 84; Oshkosh, 37; Robinsonville, 3 85; Rural (sab-sch., 5), 31 75; Sherry, 8 50; St. Sauveur, 1 05; Stevens Point Sab-sch. Miss. Band, 21 99; Stockbridge Indian, 10; Westfield, 6; West Merrill, 25. 1412 76

Woman's Executive Committee of Home Missions..... 126,500 00

Total received from churches from May 1, 1888, to February 1, 1889.....\$229,412 76

LEGACIES.

Mrs. Lucy H. Kimball, dec'd, late of Pennsboro', Pa., 485 05; Mrs. Mary F. Fellows, dec'd, late of Dubuque, Ia., 200; Elenor Smith, dec'd, late of Watsontown, Pa., 237 50; James Hogg, dec'd, late of Philadelphia, 2000; Alpha Thomas, dec'd, late of Utica, N. Y., 483 70; James McQueen, dec'd, late of Crawford co., Pa., 335; Mary S. Dunton, dec'd, late of Philadelphia, Pa., 237 50; Benjamin P. Robinson, dec'd, late of Monroe co., N. Y., 953 75; Mary Augusta Demarest, dec'd, late of Passaic, N. J., 1600; Augusta Waldo, dec'd, late of Seneca Falls, N. Y., 180; J. D. Wilson, dec'd, 984 19; Mrs. Janette S. Cochran, dec'd, late of New York, 381 97; Sarah Patterson, dec'd, late of Philadelphia, Pa., 434 25; W. D. Johnson, dec'd, late of Clinton, O., 1100; Josiah Smith, dec'd, late of Auburn, N. Y., 110 22; Jacob Schlager, dec'd, late of Binghamton, N. Y., 850; Elizabeth Gibson, dec'd, late of Michigan, 500; J. F. Bergen, dec'd, late of Virginia,

Ill., 1000; Margaret D. King, dec'd, late of Pittsburgh, Pa., 95; Elmer P. Newell, dec'd, late of Monroe township, Pa., 400; Hon. Wm. A. Wheeler, dec'd, late of Malone, N. Y., 25,000; Wm. McElroy, dec'd, late of Albany, N. Y., 500; Maria Schofield, dec'd, late of Lancaster, Pa., 188 50; Mrs. Chloe Wilcox, dec'd, late of Rochester, N. Y., 4700; Virginia W. Bedell, dec'd, late of Bridgeport, O., 25; John S. Newberry, dec'd, late of Detroit, Mich., 5000; Merwin S. Hawley, dec'd, late of Buffalo, N. Y., 2000; D. B. Bartholomew, dec'd, late of Lancaster co., Pa., 1113; John Witherow, dec'd, late of Frederick co., Md., 485 75; Eleazer T. Slater, dec'd, late of Ridgeway, N. Y., 33,778 91; Jane C. Moore, dec'd, 300; Chambers Baird, dec'd, late of Ripley, O., 100; Ann McLanahan, dec'd, late of New York, 500; Mrs. Margaret M. Crowell, dec'd, late of Green Castle, Pa., 188 75; Salmon King, dec'd, late of Pa., 100; Charlotte B. Oakley, dec'd, late of Huntington, N. Y., 200; Wm. Shear, dec'd, late of N. Y., 4697 93; John Johnson, dec'd, late of Cannonsburg, Pa., 190; Jos. Eady, dec'd, late of Ithaca, N. Y., 100; Dr. Alex. Murray, dec'd, late of Canandaigua, N. Y., 125; Jane C. Kennedy, dec'd, 60; Andrew McPherson, dec'd, late of Huron co., O., 100..... 92,010 97

MISCELLANEOUS.

C., Pa., 126; Mrs. Rebecca A. Marr, Charleston, Ind., 5; Friends, 200; Miss Jennie McElhannon, Cannonsville, N. Y., 1; A lady, Joliet, Ill., 1; J. C. Crawford, Pittsfield, Ill., 4; B. O. R., 6; Soc. of Missionary Inquiry, Auburn Theo. Sem., 87 20; J. H. Conant, Chester, Ill., 20; Mary Vance, Rome, Ga., 10; Rev. Wm. Reed, Trenton, Mo., 5; Fred. J. Slade, Trenton, N. J., 125; M. O. P., New Jersey, 60; Soc. of Inquiry of Western Theo. Sem., 68 15; Miss Beattie L. Masterton, N. Y., 1; Walter McQueen, Schenectady, N. Y., 100; Holbrook St. ch., Danville, Va., 1; Grundy county sab-sch., near Parkersburg, Ia., 3 60; A. B. McGowan, 12th U. S. Infantry, Fort Sully, Dak., 5; Soc. of Inquiry of Princeton Theo. Sem., 76 50; Sp. con. to home missions, 1; Newark, N. J., 100; Cash, 12; H. D. M., 100; E. Sterling Fly, Buffalo, N. Y., 100; Oliver Phillips, New Waterford, O., 4; Miss Clarissa Hills, Portland, Me., 60; Rev. R. M. Loughbridge and wife, Wealaka, Ind. Ter., 10; Returned by a miss'y, 75; J. D. Lynde, Haddonfield, N. J., 100; C. A. S., Orange, N. J., 500; D. H. Brush, Carbondale, Ill., 10; J. West Troy, N. Y., 10; Rev. Stephen Torrey, Honesdale, Pa., 2000; H. J. McCune, Troy, N. Y., 14 15; John Taylor Johnston, N. Y., 500; Mrs. Myron Phelps, Lewistown, Ill., 50; W. C. Koons, Newville, Pa., 25; Calvin Collier Bishop, Verona, N. Y., 1; R. L. Roberts and wife, Sparta, Wis., 5; R. J. S., 8; A friend, 50; Tithings, 32 60; Miss Lucy A. Mitchell, San Francisco, Cal., 100; Mrs. H. E. Parsons, Ashtabula, O., 50; A. M. T., East Orange, N. J., 5; Rev. D. G. Collins, Laos mission, 15; Rev. R. Taylor, Beverly, N. J., 50; Larger Cross Road sab-sch., N. J., 9; Rev. J. E. Nourse, Washington, D. C., 1; F. M. Marston, Maryville, Tenn., 2 50; Mrs. C. A. Taylor, Ogden, Ill., 10; Rev. D. L. Dickey, Glenfield, Pa., 15; Miss E. S. Cole, Bangkok, Siam, 10; J. J. Hardenbrook, Columbus Grove, O., 30; Friends, 300; I. S., 10,200; T. J. S., 125; W. R. J., 900; J. B. M., 80; Mrs. Maggie F. Kerr, Centre Hill, Pa., 8; W. I., 50; Mary E. Wadhams, Santa Clara, Cal., 5; From a friend, 25; H. L. J., 100; Mrs. Theo. Old, Griffin Mills, N. Y., 1; East Bloomfield ch., N. Y., 27 40; Mrs. C. H. Smith, Redding, Conn., 12; Miss E. F. Pattison, Holmesburg, Pa., 2; Mr. Stranger, 1 67; Rev. W. H. Robinson, Quillota, Chili, 20; J. Alex. Fulton, Dover, Del., 25; S. C. P., 5; Mrs. Susan E. Gordon, Leechburg, Pa., 25; T. S., 25; Miss Susie Hill, Mahopac Falls, N. Y., 1; Mt. Prospect Union sab-sch., N. J., 25; Tipton, Ia., from one who has passed away, 210; Arthur La Force Fish, Hempstead, N. Y., 96 40; Brooks Sayre, Summit, N. J., 10; Rev. W. H. Reid, Muscogee, Ind. Ter., 5; Wm. Schramm, Kearney, Neb., 7 50; Mrs. W. S. Opdyke, Plainfield, N. J., 25; Mrs. S. E. Stevenson, Cornopolis, Pa., 1; T. W., 3; Rev. Albert C. Reed, Manchester, Vt., 75; Miss Anna Waln, Germantown, Pa., 300; Mrs. Nancy F. Blayney, West Alexander, Pa., 5; D. R. H., 13 33; Daniel McAdoo, Sciota, Ia., 5; Mrs. H., 250; A friend, 20; J. B. Davidson, Newville,

Pa. 18; Jas. B. Neal, M.D., Tong-Chow-foo, China, 25; Mrs. H. D. Mills, Tunkhannock, Pa., 25; Mrs. Mary G. Porter, Bridgeton, N. J., 30; A. C., Lime Springs, Ia., 1; Miss Elia E. Mowbray, Montgomery, N. Y., 1000; M. C. O., 20; Rev. J. S. Lord, Laingsburg, Mich., 1; A friend, 80; Dr. and Mrs. Dimond, Brighton, Ill., 5; John S. Carswell, Baltimore, Md., 50; Mr. A. S. Hentig, Columbus, O., 50; E. G. F., 5; Miss Jane L. Cathart, York, Pa., 30; Mrs. Chas. Pierce, North Aurora, Ill., 3 85; Independent Pres. ch., Polo, Ill., 29 01; Fond du Lac, Wis., "Mrs." 2; Cash, 5; Rev. E. D. Morris, D.D., 25; Rev. F. D. Seward, Cal., 28 90; Friend, 2; E. M. S., 5; J. G. T., Bogota, 10; Eaton, 1; Rev. R. L. Clark, New Park, Pa., 5; Mrs. Sarah Gill, Reading, O., 2; Rev. W. W. Atterbury, D.D., N. Y., 50; A friend, 900; Henry Peters, North Platte, Neb., 1; G. C. E., 500; Mrs. Mary R. Gilhepie, Gallatin, Mo., 10; Wm. Howard, 100; C. M., 10; M. G. M., 12; Jas. Snyder, Morrison, Ill., 235 10; Mrs. Mary C. Thaw, Pittsburgh, Pa., 400; Rev. Walter Mitchell and wife, thank off., 15 15; J. E. S., 25; F. W. Van Wagenen, East Orange, N. J., 25; Mrs. Isabel C. Small, York, Pa., 250; A. F. Wilson, Grimes, Ia., 15; Mrs. Jane F. Willard, Auburn, N. Y., 50; John Way, Jr., Sewickley, Pa., 100; A. E., 70; Rev. H. Kendall, D.D., 200; Miss Anna S. Ell, Allegheny, Pa., 30; Casper Lott, Holt, Mich., 7; Mrs. Emeline Barker, Homer, Mich., 50; Wm. M. Findley, M.D., Altoona, Pa., 10; Mrs. Rev. J. J. Buck, Glasco, N. Y., 10; Dr. W. N. Blakeman, N. Y., 100; Mrs. Elizabeth B. Walsh, Stamford, Conn., 25; A friend, W. Fairfield, Pa., 50; Rev. Wm. Irvin, D.D., N. Y., 50; Rev. R. R. Proudft, Highland, N. J., 20; M. A. Hines, Adrian, Mich., 5; Oakville Sewing Circle, Ill., 5; J. R. Smith, Pleasant Valley, 2; A friend to missions, 1000; Miss Cornelia L. Lloyd, Rogersville, Tenn., 5; Rev. R. Craighead, D.D., Meadville, Pa., 100; Rev. H. N. Bissell, Armada, Mich., 5; John S. Lytle, 1000; One of the aunts, 5; J. C. Hepburn, M.D., Yokohama, Japan, 100; Rev. W. H. Reid, Caddo, Ind. Ter., 12; Montana, 20; A widow's mite, 5; Baker Smith & Co., 12 50; Mrs. Jane L. Park, Thompsonville, Pa., 10; Mrs. Jane B. Wirth, Tallula, Ill., 1; George Wiggan, Germantown, Pa., 25; John F. Jones,

Terra Alta, W. Va., 25; Miss Margaret Hamilton, Philadelphia, Pa., 10; John T. Williston, Ashland, N. Y., 2; For continued health, 40; Geo. A. Strong, N. Y., 100; A friend, 10; Rev. S. J. M. Eaton, D.D., Franklin, Pa., 20; Jared Knapp, Woodstock, Ill., 10; Miss Mary Bowman, N. Y., 50; From the brethren in the Territorial Penitentiary at Deer Lodge, Mon., 15 75; W. H. S., 10; Cash, 1000; Rev. E. C. Pritchett, Utica, N. Y., 10; A friend, 5; W. H. F., 10; Rev. Jan Stickel, Conrad Grove, Ia., 2; Soc. of Missionary Inquiry, Auburn Theo. Sem., 48 16; Wm. Adrance, Foughkeepsie, N. Y., 10; A friend in Canada, 100; Rev. G. S. Corwin, late of Cape May Point, N. J., 158 40; Rev. Wm. J. McKee, Ningpo, China, 10; P., 10; D. C. Salisbury, Oregon, Wla., 2; Rev. R. T. Armstrong, Miles City, Mon., 5; Lydia, 100; Miss Grace Lee, Baltimore, Md., 5; S. J. M., 100; C. M. Taintor, N. Y., 50; New Year's gift, 70; John Matthew, Anderson, Ind., 12 50; Miss Calpharina A. Harmon, 10; W. E. H., 15; Rev. Elias Riggs, D.D., Constantinople, Turkey, 20; Rev. E. J. Prime, D.D., N. Y., 50; From a right hand, 10; Mrs. Martha H. Clark, Sharon, Wla., 3; A. W. Cleland, Jr., Albuquerque, N. Mex., 100; S. J. M., 100; From friends, 500; Rev. and Mrs. B. Labare, 10; G. H. 5; Congl. ch. Olivet, Mich., 75 cts.; Rev. J. L. Wilson, Eustis, Fla., 4; Mrs. Hoyt, 1; Rev. F. D. Seward, 23 10; Rev. C. C. McCarty, 5; Lucy A. Whitney, Northfield, Mass., 25; Rev. L. W. Chapman, West Bay City, Mich., 3; Rev. D. L. Dickey, Glenfield, Pa., 10; Thos. Nesbit, Utica, Pa., 20; Int. on Permanent Fund, 5847 52; Int. on Pasterson estate, 130 70; John C. Green Fund, 2532 50; Bowes legacy, 100; Lyon Trust, 750; Baxter bequest, 365; Sam. Utter, 24; Platte trust, 25; Chas. Wright legacy, 19..... 37,411 90

Total received for Home Missions from May 1, 1888, to February 1, 1889.....\$418,838 63

Total received for Home Missions from April 1, 1888.....450,785 69

Received for same ten months last year.....501,613 00

O. D. EATON, Treasurer,
53 Fifth Ave., New York.

Box L, Station D.

RECEIPTS FOR SUSTENTATION, MAY 1, 1888, TO FEBRUARY 1, 1889.

ATLANTIC.—South Florida—Bartow, 1 00
BALTIMORE.—Baltimore—Baltimore Boundary Ave., 46 65; Broadway, 5; Grove, 6 54. New Castle—Elkton, 15; Pitt's Creek, 4; Rock, 3; Wilmington Central, 23 82; Rodney St., 6 82. Washington City—Alexandria, 6 75; Washington 1st, 17 94; Assembly, 6; New York Ave., 50 cts.; Westminster, 10. 151 96
COLORADO.—Boulder—Valmont, 22 cts. Pueblo—Mesa, 47; Pueblo, 1 65; Silver Cliff, 2. Santa Fe—Jemes, 1; Laguna, 3. 54 87
COLUMBIA.—Oregon—Albina, 2; Pleasant Grove, 2; Yaquina, 3. Puget Sound—Ellensburg, 5; La Camas St. John's, 1; Vancouver, 1. 14 00
ILLINOIS.—Alton—Carrollton, 70 cts.; Sparta, 5 75. Bloomington—Cerro Gordo, 2; Gibson City, 6 60; Hoopston, 1; Normal, 1; Wellington, 4. Cairo—Fairfield, 4. Chicago—Chicago 2d, 75; 4th, 210; 6th, 5; Holland, 2; Hyde Park, 10. Freeport—Galena Ger., 1; Winnebago, 11. Maunoon—Pana, 21 cts. Ottawa—Plato 1st, 3. Peoria—Astoria, 60 cts.; Oneida, 4; Prospect, 12 50; Yates City, 4 80. Rock River—Aleto (sab-sch., 85 cts.), 1 35; Millersburg, 4; Norwood, 5; Princeton, 14 41. Schuyler—Hersman, 1; Monmouth, 17 50; Prairie City, 4. Springfield—North Sangamon, 2; Pisgah, 8 27; Unity, 2 70; Rev. W. L. Tarbet and wife, 5 72. 430 11
INDIANA.—Fort Wayne—Fort Wayne 1st, 15 92; 2d, 2 15; 3d, 2 90. Indianapolis—Bethany, 8; Southport, 1 40. Logansport—Goodland, 3. New Albany—New Albany 3d, 3. White Water—Harmony, 35 cts. 36 72
INDIAN TERRITORY.—Muscooge—Wewoka, 1 00
IOWA.—Cedar Rapids—Cedar Rapids 1st, 248 03; Clarence, 2 50; Lyons, 6; Wyoming, 2 07. Dubuque—Centre Township, 1; Independence 1st, 12 24; Lansing 1st, 4. Iowa—Burlington 1st, 1 40; Fairfield, 8 34; Keokuk Westminster, 9 66; Kossuth 1st, 3; Mediapolis, 44 cts.; Middletown, 20 cts.; Mt. Pleasant 1st, 1 50; New London, 20 cts. Iowa City—Crawfordsville, 15 cts.; Muscatine Ger., 2; Washington, 41 cts.; Williamsburg, 6 50. Waterloo—East Friesland Ger., 1. 310 64
KANSAS.—Emporia—Burlington, 2; Newton, 25. Highland—Troy, 1. Larned—Anthony, 2; Kinsley, 1 20. Neosho—Cherokee, 1 96; Erie, 5; Monmouth, 3 40; Walnut, 2; Yates Centre, 3 15. Solomon—Belleville, 6; Concordia, 13; Dillon, 50 cts.; Minneapolis, 7 42; Wilson, 4. Topeka—Leavenworth 1st, 34; Oskaloosa, 5; Topeka 1st, 10. 126 63

KENTUCKY.—Ebeneser—Dayton, 2 50; Frankfort, 16; Greenup, 2. Louisville—Louisville Central, 16 75. 37 25
MICHIGAN.—Detroit—Detroit 1st, 89 13; Fort St., 36 24; Westminster, 4 51. Grand Rapids—Grand Rapids Westminster, 22 12. Kalamazoo—Richland, 6 58. Lansing—Concord, 32 cts.; Marshall, 6; Parma, 9 cts. Monroe—Coldwater, 2; Tecumseh, 30. Petoskey—Harbor Springs, 4. Saginaw—Bay City, 10 09. 211 08
MINNESOTA.—Mankato—Currie, 12 cts.; Le Sener, 6 30; St. Peter's Union, 6; Westminster, 8 85. St. Paul—Minneapolis Andrew, 25; Westminster sab-sch., 14 80; St. Paul Goodrich Ave. sab-sch., 3 62; House of Hope, 80 43; Stillwater, 5 98. Winona—Fremont, 4. 155 10
MISSOURI.—Kansas City—Clinton, 7; Sedalia, 3. Osark—Eureka Springs, 3. Palmyra—Macon, 1. Platte—Parkville, 4 10. St. Louis—St. Louis Glasgow Ave., 2 50; McCausland Ave., 1. 21 60
NEBRASKA.—Hastings—Blue Hill, 1 50; Edgar, 1; Nelson, 82 cts. Kearney—Kearney, 15 cts. Nebraska City—Lincoln, 33 32; Tecumseh, 2. Niohara—Oakdale, 1; Ponca, 76 cts. Omaha—Omaha Castellar St., 1; Schuyler, 4 25. 45 30
NEW JERSEY.—Jersey City—Tenafly, 9. Monmouth—South Amboy, 1. Morris and Orange—Madison, 1 97. Newark—Newark Calvary, 1 24. New Brunswick—Amwell 2d, 7. 20 21
NORTH DAKOTA.—Pembina—Bathgate, 25
OHIO.—Bellefontaine—Bucyrus, 1 33; Spring Hills, 41 cts.; Urbana, 15; West Liberty, 34 cts. Chillicothe—Chillicothe 3d, 3. Cincinnati—Cincinnati 1st, 14; 7th, 48 10. Cleveland—Cleveland 1st, 19 98; Case Ave., 4; Euclid Ave., 18 89; Woodland Ave., 20. Columbus—Bremen, 1; Rush Creek, 4. Dayton—Collinsville, 2; Hamilton, 1; New Jersey, 4; Springfield 2d, 29 50; Troy, 13 73. Huron—Melmore, 5. Lima—Shane's Crossing, 8 50. Mahoning—Hanover, 8. Marion—Iberia, 1. Portsmouth—Jackson, 2. St. Clairsville—Bealsville, 2; Cadiz, 13 08; Coal Brook, 2 31; Concord, 8; Crab Apple, 8 73; Nottingham, 16; Powhatan, 1 58; West Brooklyn, 1; Westchester, 2. Steubenville—Two Ridges, 4. Wooster—Belleville, 2. Zanesville—Mt. Vernon, 40. 320 48
PACIFIC.—Benicia—Healdsburg, 7; Mendocino, 21. Los Angeles—Anaheim 1st, 1; Los Angeles Bethany, 7. 36 00
PENNSYLVANIA.—Allegheny—Allegheny North, 100. Blairsville—Irwin, 5 75; New Alexandria (sab-sch., 7 02), 44 87. Butler—Allegheny, 1; Butler, 5; Jefferson Centre, 9

cta. *Ortelle*—Paxton, 10; Wells Valley, 6 cta. *Chester*—Doe Run, 2; West Chester 1st (sab-sch., 23 11), 49 03. *Clinton*—Oil City 2d, 2 44. *Erie*—Cool Spring, 3 88; Erie 1st, 73 77; Hadley, 9 07; Titusville, 37 40. *Huntington*—Houtsdale, 1 43; Upper Tuscarora, 7 62. *Lackawanna*—Langelyffe, 10; Scranton Green Ridge Ave., 28. *Lehigh*—Hazleton, 31 02. *Norumberland*—Bloomsburg, 15 20; Great Island, 30; Shiloh, 3; Williamsport 2d, 10 04. *Philadelphia*—Philadelphia 1st, 37; 1st African, 2 50. *Philadelphia Central*—Philadelphia Columbia Ave., 4 31; Mantua 2d, 3; Temple, 23; West Arch St., 45 66. *Philadelphia North*—Ann Carmichael, 1; Germantown Market Sq., 49 81; Huntingdon Valley, 3; Norristown Central, 12 98. *Pittsburgh*—Cannonsburg, 15 65; Pittsburgh Lawrenceville, 16; Shady Side, 100 85. *Schenango*—New Brighton, 17 52; Pulaaki, 2. *Washington*—Cross Creek, 10. *Wellboro*—Elkland and Osceola, 3; Wellboro', 2 44. 8 4 50. *SOUTH DAKOTA*—*Southern Dakota*—Bridgewater, 1; Canastota, 2; Lennox 1st Ger., 2. 5 00. *TENNESSEE*—*Holston*—Mt. Bethel, 3. *Union*—Hebron, 2; Knoxville 4th, 10; New Providence, 4 05. 19 05. *TEXAS*—*Austin*—Austin 1st, 20 25; Brownwood, 6 cta.; Sipe Springs, 11 cta. 20 42. *UTAH*—*Utah*—Emmanuel, 50

WISCONSIN—*La Crosse*—La Crosse 1st sab-sch., 5 22. *Lake Superior*—Newberry, 2; St. Ignace, 6. *Madison*—Baraboo, 4 76; Needsburg, 5 cta. *Milwaukee*—Ottawa, 10 cta. *Winnebago*—Merrill, 2; Oshkosh, 11; Stevens Point, 26 81. 57 94

Total received from churches..... \$2384 67

LEGACY.

Legacy of Mrs. Lucy H. Kimball, dec'd, late of Pennsboro', W. Va..... 242 52

MISCELLANEOUS.

Society of Inquiry of Princeton Theological Seminary, 2 55; W. H., 5; T. S., 15; Rev. Walter Mitchell and wife, thank-offering, 10; Rosa Stannus, Chicago, Ill., 5; Mrs. F. C. Souther, Philadelphia, Pa., 10..... 47 55

Total received for Sustentation from May 1, 1888, to February 1, 1889..... \$3174 74
Total received from April 1, 1888..... \$3821 29

O. D. EATON, Treasurer,
Box L, Station D. 58 Fifth Avenue, New York.

RECEIPTS FOR NEW YORK SYNODICAL AID FUND, FROM MAY 1, 1888, TO FEBRUARY 1, 1889.

Albany—Albany 3d, 10 69; 6th, 10; State Street, 150; Amsterdam 2d, 43; Broadalbin, 6; Carlisle, 5; Charlton, 15; Galway, 6; Jefferson, 1; Johnstown, 75; Kingsboro', 21; Mayfield Central, 66 cta.; New Scotland, 24 36; Saratoga Springs 1st sab-sch., 1 30; Schenectady 1st, 35 59; East Av., 22; West Galway, 4 58; West Milton, 10; West Troy, 3 05. *Binghamton*—Binghamton 1st, 42 07; Cannonsville, 10 50; Cortlandt, 62 66; Masonville, 8 70; McGrawville, 9 41; Nichols, 6; Owego, 16 30; Waverly, 31 30; Windsor, 5 85. *Boston*—Boston Scotch, 10; Lonsdale, 1; Newburyport 1st, 18 67; Quincy, 4 84; South Boston, 10. *Brooklyn*—Brooklyn Bethany, 7; Clason Av., 210; 1sturya, 19 50; Greene Av., 2 88; Mt. Olivet, 4; Peace Ger., 8; South St., 77 77; Throop Av., 117; Edgewater 1st, 28 70; W. New Brighton Calvary, 21 30. *Buffalo*—Akron, 1; Buffalo Central, 15 6; Lafayette St., 52; Westminster, 8 57; Conewango, 5; Lancaster, 15; Olean, 10; Panama, 5; Silver Creek, 20; Westfield, 35 27. *Cayuga*—Auburn 2d, 25 56; Aurora, 25 11; Genoa 1st, 5 50; Ithaca (sab-sch., 31 48), 139 02; Meridian, 16; Port Byron, 15. *Champlain*—Au Sable Forks and Black Brook, 8 50; Beekmantown, 5 60; Chazy, 7 05; Port Henry, 11. *Chemung*—Big Flat, 18; Burdett, 5 46; Elmira 1st, 5; Monterey, 4 50; Southport, 3; Sugar Hill, 7 50. *Columbia*—Durham 1st, 7; Hudson, 50. *Genesee*—Bethany Centre, 7; Warsaw, 20. *Genesee*—Branchport, 2 05; Canandaigua sab-sch., 14 03; Canoga, 6; Geneva 1st, 40 67; Manchester, 21 66; Penn Yan, 25; Phelps, 24 73; Romulus, 20 61; Seneca, 60; Seneca Castle, 10; Seneca Falls, 22. *Hudson*—Goodwill (sab-sch., 10), 11 76; Greenbush, 7; Hamptonburg, 16; Middletown 1st, 1 80; 2d, 42 68; Monticello, 1; Otisville, 5 50; Ramapo, 31 53; Scotchtown, 20; Washingtonville 1st, 15; 2d, 40 cta.; West Town, 2; White Lake, 5 66. *Long Island*—Bellport, 10; Bridgehampton, 60; Easthampton, 10; Mattituck, 3 25; Middle Island, 10; Moriches, 35; Port Jefferson, 5; Setauket, 25; South Haven, 2; Southold, 25. *Lyons*—Junius, 10; Newark, 4; Ontario, 7; Wolcott 1st, 6 36. *Nassau*—Glen Cove, 11 75; Jamaica, 49 16; Smithtown, 12 29. *New York*—New York 4th, 92 53; Mount Washington (sab-sch., 10), 52; Park, 30 74; University Place,

100; West Farms, 4. *Niagara*—Lockport 1st, 15 63; Niagara Falls, 10; Somerset, 2 10. *North River*—Amenia South, 15; Bethlehem, 17 25; Cornwall, 8 73; Little Britain, 3; Marlborough, 11 88; Millerton, 9; Poughkeepsie, 24; Pine Plains, 5; Westminster of Salt Point, 11. *Oneida*—Delhi 1st, 40; Guilford Centre, 7; Guilford and Norwich, 2; Hobart, 11; Unadilla, 7; Westfield, 2 30; Worcester, 8. *Rochester*—Brookport, 21 64; Dansville, 5; Genesee Village, 63 82; Mount Morris, 8; Ogden, 1 21; Rochester Brick, 20; Central, 47 50; St. Peter's, 35; Memorial, 25 27; Tuscarora, 10 65. *Saratoga*—Brasher Falls, 5; Cape Vincent, 8; Carthage, 15; Hammond, 10; Heuvelton, 5; Le Ray, 3; Ox Bow, 22; Pleasant, 6; Potsdam, 40; Roselle, 7; Sackett's Harbor, 10; Theresa, 7; Watertown 1st, 60 75. *Schenes*—Almond, 3; Arkport, 25 cta.; Bath, 30; Campbell, 20; Corning, 1 66; Hornellsville, 36 65; Jasper, 7 90; Woodhull, 2 40. *Syracuse*—Amboy, 8; Cleveland, 2 80; Constantia, 4 20; Fayetteville, 14 10; Skaneateles, 6 10; Syracuse 4th, 23 30; Park Central, 25 64. *Troy*—Argyle, 6; Brunswick, 15 40; Cambridge, 30; Green Island, 10; Hoosac Falls, 36 55; Lansingburgh Oliver, 14; Schaghticoke, 10; Troy 2d (sab-sch., 21 41), 119 65; Liberty St., 5; Westminster, 19 04; Woodside, 60; Waterford, 66 53. *Utica*—Holland Patent, 18; Kirkland, 12; Knoxboro', 10; New York Mills, 23; North Gage, 8; Oneida, 70; Oneida Castle Cochran Mem., 22 55; Oriskany, 6; Redfield, 3; Rome, 93 75; Sauquoit, 15; Utica 1st, 115; Memorial, 40; Westminster, 115; Vernon, 10; Vernon Centre, 15; Verona, 20; Watervliet, 15. *Westchester*—Bridgeport 1st, 39 92; Gilead, 7; Greenburg, 40; Katonah, 10; Mahopac Falls, 54 55; Peekskill 2d, 16; Rye, 73 30; South East Centre, 6 60; Thompsonville, 15; Throgg's Neck, 7 46; Yonkers 1st, 45 18.

Total received for New York Synodical Aid Fund from May 1, 1888, to February 1, 1889..... \$4871 21
Total received from April 1, 1888..... 5537 53

O. D. EATON, Treasurer,
Box L, Station D. 53 Fifth Ave., New York.

RECEIPTS FOR MINISTERIAL RELIEF, JANUARY, 1889.

ATLANTIC—*South Florida*—Orange Bend, 7 20; Sorrento (incl. 10, "thank-offering from invalid"), 12. 19 20. *BALTIMORE*—*Baltimore*—Baltimore Boundary Ave., 55; Bel Air, 10; Cumberland, 25; Elliott City, 11 61; The Grove, 6 64. *New Castle*—Forest 1st, 30 66; West Nottingham, 28 01; Wilmington Central, 184 38. *Washington City*—Washington 1st, 22 82; Washington Covenant, 20; Washington New York Ave., 35 20; Washington Westminster, 55. 484 30. *COLORADO*—*Boulder*—Valmont, 23 cta. *Pueblo*—Las Animas 1st, 6 66; Monte Vista, add'l, 2. 8 89. *COLUMBIA*—*East Oregon*—Summerville, 2. *Oregon*—Albina 1st, 20; Portland St. John's, 5. *Puget Sound*—Sumner, 12 35; Tacoma sab-sch., 5. 42 35. *DAKOTA*—*Southern Dakota*—Parker, 9 00. *ILLINOIS*—*Alton*—Carrollton, 6 30; Greenfield, 2 50; Hillsboro', 22; Sparta 1st, 10 15. *Bloomington*—Lexington, 5. *Chicago*—Chicago 2d, 410; Chicago 4th, 100; Chicago Reunion, 5. *Freeport*—Marengo, 15 66; Woodstock, 8. *Nation*—Pana, 1 90; Vandalia, 6. *Ottawa*—Aurora 1st, add'l, 1. *Peoria*—Lewistown 1st, 46; Low Point, 5; Peoria 2d sab-sch., 25; Prospect, 14. *Rock River*—Aledo sab-sch., 3 15; Alexis, 24. *Schuyler*—Chili, 4 25; Perry, 12. *Springfield*—North Sangamon, 4; Pisgah, 63 cta.; Unity, 30 cta. 731 84

INDIANA—*Crawfordsville*—Lafayette 2d, 51 20. *Fort Wayne*—Goshen 1st, Miss H., 2. *Indianapolis*—Acton, 4; Indianapolis 1st, 89 23. *Logansport*—Goodland, 7; South Bend 1st, L. M. S., 10. *Muncie*—Peru 1st, 9 94; Wabash, 2 25. *New Albany*—Jeffersonville 1st, 13 69; Livonia, 1 20. *Vincennes*—Vincennes, 5. *White Water*—Shelbyville 1st, 36 26. 231 77. *INDIAN TERRITORY*—*Muskogee*—Tulsa, 3 10. *Choctaw*—Bennington, 1 75. 4 85.

IOWA—*Cedar Rapids*—Lyons, 5; Vinton 1st, 19; Wyoming 1st, 9 63. *Council Bluffs*—Afton 1st, 10; Council Bluffs, 30 04; Platte Centre, 5. *Des Moines*—Des Moines Central, 13 31. *Dubuque*—Centretown Ger., 2; Dubuque 2d, 50; Manchester, 3 30; Waukon Ger., 25. *Fort Dodge*—Emmanuel Ger., 2. *Iowa*—Burlington 1st, 8 06; Keokuk Westminster, 13 90; Middletown, 90 cta.; Mt. Pleasant 1st, 1. *Iowa City*—Eldridge, 2 70; Fairview, 2 54; Mt. Union, 4; Princeton, 10; Summit, 5. 223 36.

KANSAS—*Emporia*—Argonia, 2; Council Grove, 13; El Paso, 2; Mayfield, 4; Silver Creek, 2; Slate Valley, 2. *Larned*—Sterling 1st, 21 05. *Topeka*—Vineland 1st, 6 50. 52 55. *KENTUCKY*—*Louisville*—Louisville 4th, 7 00. *MICHIGAN*—*Detroit*—Milford United Pres. and Cong'l, 5; Plainfield, 4 60; Plymouth 2d, 5; Unadilla, 4. *Grand Rapids*

—Mackinaw City, 5. *Kalamazoo*—Kendall, 5. *Lansing*—Stockbridge, 4 50. *Saginaw*—Bay City 1st, 6 72; Lafayette 2d, 2 50.

MINNESOTA.—*Marquette*—Kasota, 9. *St. Paul*—Howard, 6 50; Minneapolis Andrew, 50; Minneapolis Westminster sab-sch., 55 23; St. Paul Dayton Ave., 60; St. Paul Goodrich Ave. sab-sch., 4 44. *Winona*—Winona 1st, add'l, 5. 190 19

MISSOURI.—*Pulasky*—Brookfield, 7; Sullivan 1st, 4. *St. Louis*—Cuba, 2; St. Louis Washington and Compton Aves., add'l, 20. 33 00

NEBRASKA.—*Hastings*—Marquette, 4. *Nebraska*—Madison, 2. *Omaha*—Waterloo, 5. 12 00

NEW JERSEY.—*Elizabeth*—Elizabeth 1st, 254 05; Lower Valley L. M. S., 10; Woodbridge 1st, 18. *Jersey City*—Paterson East Side, 29. *Monmouth*—Farmingdale, 20; Tom's River, 6 28. *Morris and Orange*—Chester, 35; Madison, 11; Orange Bethel, 9 43. *New Brunswick*—Dayton, 8 25; Trenton Prospect St., 43 49. *Newton*—Belvidere 2d, 10; Harmony, 10; Stillwater, 12. *West Jersey*—Bridgeton 1st, 100. 576 51

NEW YORK.—*Albany*—Albany State St., 68 06; Albany West End, 10; Saratoga Springs 1st sab-sch., 11 70; Schenectady East Ave., 14 16; Stephentown, 5 66. *Binghamton*—Windsor, 5 75. *Brooklyn*—Brooklyn Memorial, 52 04; Brooklyn Trinity, 25. *Buffalo*—Allegany, 2; Buffalo Lafayette St., 48 85; Buffalo Westminster, 101 81; Springville, 3 35. *Cayuga*—Auburn 2d, 22 53; Aurora, 24 76. *Champlain*—Au

Sable Forks and Black Brook, 8 67. *Columbia*—Catskill, 134 39. *Genesee*—Attica, 37 97; Warsaw (5 sp.), 45. *Hudson*—Circleville, 7 50; Middletown 2d, 4 49; Ridgebury, 50 cts. *Long Island*—East Hampton, 2 44; Middletown, 10; Southold, 10. *Nassau*—Huntington 2d, 18. *New York*—New York 1st, add'l, 100; New York Westminster, 9 50. *North River*—Amenia South Wassaic Branch, 4; Malden, 5 75; Pleasant Valley, 10. *Oswego*—East Springfield, 14; New Berlin, 7 25; Worcester, 2. *Rochester*—Genesee 1st, 5 10; Ogden 1st, 3 95; Rochester 3d, Mrs. S. B., 7. *St. Lawrence*—Ox Bow, 4. *Steuben*—Addison, 51 24; Corning, 11 61; Hornellsville, 17 83. *Syracuse*—Syracuse Park Central, Mrs. E. J. Bradley, sp., 50. *Troy*—Troy 2d sab-sch., 22 39. *Utica*—Cochran Memorial, 25 12; Little Falls, 130; Mt. Vernon, 10; Oneida, 15 64. *Westchester*—Peekskill 1st, 56 25; Thompsonville, 42. 1277 91

OHIO.—*Bellefontaine*—Bellefontaine 1st, 6 06; Belle Centre, 10; Huntville, 5 50; Kenton, 11 58. *Chillicothe*—Wilmington, Miss McMillan, 20. *Cincinnati*—Bethel sab-sch., 2 22; Loveland, 12 03; Monroeville, 5 05; Montgomery, 6 20; Wyoming, 145. *Cleveland*—Cleveland 1st, 800; Cleveland Euclid Ave., 74 25; Cleveland Woodland Ave., 150; Willoughby, 12. *Dayton*—South Charleston, 10. *Mahoning*—Champion, 5; Leontonia, 6; North Jackson, 8. *Marion*—Delaware, 24; Mt. Gilead, 11 45. *Maumee*—De Verna, 1 50; Milton Centre, 4; Watervliet, 2 53. *Portsmouth*—Eckmansville, 7 85; Ironton 1st, 25; Portsmouth 1st, 67 20. *St. Clairsville*—Bellaire 2d (including 10 from Misses Maggie and Lizzie Cummins), 18; Mt. Pleasant, 22 77; Senecaville, 3; St. Clairsville, 22; Wegoo, 6. *Seabrookville*—East Liverpool sab-sch., 10; Hopedale, 3. *Zanesville*—Granville 1st, 23 70; New Concord, 7. 1011 84

PACIFIC.—*Los Angeles*—Hueneme, 5; Riverside Calvary, 9. *Sacramento*—Roseville, 6 50. *San Francisco*—Oakland Chinese, 5 50. *San José*—San José 1st, 116 45. 145 45

PENNSYLVANIA.—*Allegheny*—Allegheny 1st Ger., 1 20; Clairmont, 4 10; Sewickley, 109 90. *Blairsville*—Murrysville, 9; Turtle Creek, 3 58. *Butler*—Centerville, 5 60; Fairview, 4; Martinsburg, 4; New Salem, 3; Pleasant Valley, 2. *Carlisle*—Harrisburg Pine St., add'l, 290 73; Wells Valley, 54 cts. *Chester*—Darby Borough, add'l, 20; East Whiteland, 10; West Chester 1st, 62 48. *Clarion*—Brookwayville, 4 75; Leatherwood, 5. *Erie*—Corry 1st, 8; Erie 1st, 74 53; Northeast 1st, 30; Westminster, 4 50. *Huntingdon*—Altoona 1st, add'l, 2; Beulah, 2 47; Curwensville, 35 09; Houtdale, 4 67; Lewistown sab-sch., 50; Logan's Valley, 9; Williamsburg (2 from sab-sch.), 13. *Kidanning*—Atwood, 8; Homer, 3 62; Leechburg 1st, 16; West Lebanon, 5. *Lackawanna*—Scranton 2d, 142 60; Scranton Green Ridge Ave., 55; Shickshinny, 3; Wilkesbarre 1st, 50; Wyoming, 16. *Lehigh*—Hazleton, 77 50; Manch Chunk, 26 29. *Northumberland*—Lycoming Centre, 9 22. *Philadelphia*—Philadelphia 9th, 61 25; Philadelphia Tabor, 45; Philadelphia West Spruce St., 484 86. *Philadelphia Central*—Philadelphia Covenant, 11. *Philadelphia North*—Arlington, 30; Frankford, 8 32; Norriton and Providence, 40. *Pittsburgh*—Birmingham, 5 68; Homestead, 11; Mount Carmel, 6; Oakdale, 16 20; Pittsburgh 2d, 45 05; Pittsburgh Bellefield, 54 90; Pittsburgh East Liberty, 43; Pittsburgh Lawrenceville, 17 73; Pittsburgh Shady Side, 94 38. *Pennsboro*—Reno, 14 70. *Washington*—Washington 1st, 37 44. *Westboro*—Elkland and Osceola, 20; Westboro, 13 91. *West Virginia*—Long Reach, 2; Sistersville, 2. 2266 79

TEXAS.—*Austin*—Brownwood, 54 cts.; Sipe Springs, 1. 49 15

UTAH.—*Montana*—Helena 1st, 48 91

WISCONSIN.—*Chippewa*—West Superior 1st, 2 50. *Lake Superior*—Marquette, 66 91; Sault Ste. Marie 1st, 15. *Madison*—Baraboo, 8 61; Lodi, 5 65. *Milwaukee*—Ottawa 1st, 87 cts. *Winnebago*—Neenah, 22. 121 04

From the churches..... \$7,622 68

FROM INDIVIDUALS.

E. M. R., N. Y., 10; Wilson Brodie, Neb., 50 cts.; Mrs. M. L. Roberts, N. Y., 100; Per Rev. Paul Van Dyke, N. Y., 5; Check returned, 100; Mrs. Sarah Slade, N. Y., 8; Rev. N. C. Chapman, Mich., per *Presbyterian*, 2; John N. Drake, N. Y., per *Presbyterian*, 1; Additional, N. J., 25; Grace E. Hoag, Kan., 2; Miss Sarah Varnum, per Dr. Ellinwood, 10; Miss M. P. Luark, Or., New Year offering, 5; Mrs. Elizabeth Bergen, Ill., 20; Mrs. John Noblit, Pa., 10; Charles Still & Sons, Pa., 6 25; Mrs. E. J. Edwards, N. Y., 10; Miss M. A. Ott, Pa., 5; Rev. R. M. Sanford, N. Y., 10; A. M. Kilborne, N. J., 500; Rev. John Newton and daughters, Fla., 10; Friend, N. J., 15; C. A. E., Ga., 10; Miss L. A. Mitchell, Cal., 5; Mrs. E. F. Murdock, Minn., 40; A friend, Pa., 2; M. D. W., contents of mite-box, 2 50; Mrs. Lavina Merritt, O., 5; Rev. G. S. Corwin, dec'd, per O. D. Eaton, Treasurer, 158 40; Rev. J. L. Hawkins, Kan., 10; W. H. T., N. J., 10; N. Pa., 50; Miss S. McPherson, Pa., 15; H. C. Coleman, Pa., 10; Rev. W. J. McKee, Ningpo, China, 5; Jas. McKnight, Pa., 10; R. M. Fleming, Pa., 5; S. C. Henderson, Pa., 1; R. Pa., 5; Mrs. Mary Mathes, Ga., 1; P. Ill., 5; Miss Jane C. Latimer, Pa., 5; Miss Jane L. Cathcart, Pa., 30; A. E., Pa., 100; Miss Jane Ten Eyck, N. Y., 5; Friend, N. Y., 200; Mrs. H. L. Dunlap, Pa., 25; Lydia, Ill., 100; Albert Sherwin, Col., 25; A friend, Phila., 100; Minister's widow, N. J., 20; Rev. J. L. Wilson, Fla., 2; Delavan, Wis. (Cong'l ch.), 5; Rev. E. D. G. Prime, D.D., N. Y., 50; Mrs. R. S. Marsh, Mich., 8; Wm. H. Cross, 10; Anon., N. Y., 2; From a friend, 500; Mrs. S. J. Mills, Cal., 5; From one who loves the brethren, Wis., 5; Pittsburgh, Pa., 100; A. A. Mathes, Oregon, 2; Rev. W. L. Tarbet and wife, 65 cts.; C. Pa., 6; W. E. H., 10; Miss E., Pa., 5; Mite-box, Monticello, N. Y., 1. 2,521 30

Interest from Permanent Fund..... 368 75

Interest from Latta Fund (Synod of Ohio)..... 41 67

Interest from Chas. Wright Estate, Canton, Pa..... 78 44

Total for current fund..... \$10,627 84

Total current fund from April 1, 1888..... \$89,182 24

W. W. HERBERTON, Treasurer.

RECEIPTS FOR SABBATH-SCHOOL WORK, JANUARY, 1889.

BALTIMORE.—*Baltimore*—Baltimore Ridgely St. sab-sch., 8; Ellicott City, 22 77. *New Castle*—New Castle 1st, 11 54. *Washington City*—Washington 1st, 7 70; Washington New York Ave., 2; Washington Westminster, 15. 67 01

COLORADO.—*Boulder*—Valmont, 7 cts. *Pueblo*—Durango, 4 55. 4 82

DAKOTA.—*Aberdeen*—Mellette, 2 00

ILLINOIS.—*Alton*—Carrollton, 2 10; Sparta, 6 35. *Bloomington*—Bement sab-sch., 20. *Chicago*—Chicago 8d sab-sch., 14 10; Lake Forest 1st, 87 24. *Mattoon*—Pana, 58 cts.; Paris, 12 70. *Ottawa*—Earlville sab-sch., 3 46; Plato 1st, 4 50. *Poria*—Lewistown, 46 sab-sch., 19 22. *Rock River*—Aledo sab-sch., 1 05; Garden Plain, 5; Newton, 4; Sterling sab-sch., 9 56. *Schuyler*—Hersman, 5. *Springfield*—Jacksonville 2d Portuguese sab-sch., 21; North Sangamon, 4; Plagah, 94 cts.; Springfield 1st, 67 12; Unity, 45 cts. 334 44

INDIANA.—*Crawfordsville*—Lafayette 2d, 21 35. *Indianap-*

olis—Edinburgh, 10 57. *Logansport*—Union, 2. *Muncie*—Wabash, 75 cts. 34 67

INDIAN TERRITORY.—*Cherokee Nation*—Owasha sab-sch., 1 61. *Choctaw*—Atoka sab-sch., 13; Lehigh sab-sch., 5; Wheelock, ch. 1. 20 61

IOWA.—*Cedar Rapids*—Mt. Vernon sab-sch., 14; Wyoming, 8 21. *Des Moines*—Chariton, 6 80. *Dubuque*—Centretown Ger., 1. *Iowa*—Burlington 1st, 2 69; Keokuk Westminster, 4 24; Libertyville sab-sch., 1 26; Middletown, 30 cts. *Iowa City*—Fairview, 3; Muscatine 1st, 7. 43 00

KANSAS.—*Solomon*—Belleville, 5. *Topeka*—Topeka 1st, 74 76. 79 76

MICHIGAN.—*Detroit*—Detroit Central sab-sch., 11 12. *Grand Rapids*—Big Rapids Westminster sab-sch., 15 87. *Kalamazoo*—Edwardsburg sab-sch., 6 74; Kalamazoo North sab-sch., 20; Kendall, 5. *Saginaw*—Bay City, 4 48; Gladwin 1st sab-sch., 2; Saginaw sab-sch., 96 cts. 66 17

MINNESOTA.—St. Paul—Minneapolis Hope sab-ech., 30; Minneapolis Westminster sab-ech., 43 32; Stillwater, 5 96.
MISSOURI.—St. Louis—Cuba, 2 00
NEBRASKA.—Hastings—Hansen sab-ech., 10; Oneco sab-ech., 10. Kearney—Wilson sab-ech., 4.
NEW JERSEY.—Elizabeth—Elizabeth 1st, 2 86. Monmouth—Allentown, 20; Asbury Park sab-ech., 12 50; Farmingdale, 10; Tuckerton sab-ech., 5. Morris and Orange—Christie, 10; Hillside, 80. New Brunswick—Bound Brook, 20; Dayton, 2 75; Princeton 1st sab-ech., 61 86; Union Dale sab-ech., 5. Norton—Bloombury, 8 27; Harmony, 8. West Jersey—Bridgeton 1st, 25; Salem sab-ech., 6.
NEW YORK.—Albany—Albany State St., 22 01; Saratoga Springs 1st sab-ech., 3 90; Stephentown, 4 25; West Troy, 1. Boston—Boston Scotch sab-ech., 5. Brooklyn—Brooklyn Memorial, 10 68; Brooklyn Trinity, 15. Buffalo—Buffalo Lafayette St., 6 19; Buffalo Westminster, 8 94. Cayuga—Aurora, 17 70; sab-ech., 20 42. Chemung—Havana sab-ech., 1 40; Hector sab-ech., 2 53; Horse Heads sab-ech., 3 52; Southport, 3. Genesee—Attica, 18 98. Geneva—Canandaigua, 15; Halls Corners sab-ech., 4 30; Ovid sab-ech., 8. Hudson—Middletown 2d, 1 50; Monroe sab-ech., 26 28; Ridgebury, 15 cts. Nassau—Jamaica, 17 60. New York—New York Adams Memorial, 5, sab-ech., 50; New York Westminster, 8 80. North River—Cornwall sab-ech., 10 87; Newburg Union sab-ech., 100. Otsego—East Springfield, 8; New Berlin, 5 75. Rochester—Genesee Village sab-ech., 25; Ogden, 1 82; Rochester Westminster sab-ech., 6 40; Sparta 2d sab-ech., 4 20. St. Lawrence—De Kalb Junction sab-ech., 2 30; Dexter sab-ech., 4 65; Gouverneur, 30 50; Sackett's Harbor, 3. Steuben—Corning, 3 83; Hornellsville, 9 04. Syracuse—Cazenovia, 16 11; Lenox sab-ech., 10 04; Mexico, 11 50; Syracuse 4th, 14 30. Troy—Lansingburg 1st, 40; North Granville sab-ech., 18 04; Stillwater 1st sab-ech., 7 25; Waterford, 5. Utica—Clayville, 2 12; Mt. Vernon, 10; Oneida, 7 92; Oneida Castle, 17 55.
OHIO.—Bellefontaine—Bellefontaine, 2 02. Cincinnati—New Richmond sab-ech., 5; Wyoming, 40. Cleveland—Cleveland 2d sab-ech., 58; Cleveland Euclid Ave., 24 75; Cleveland Woodland Ave., 20; North Springfield sab-ech., 2 49. Columbus—Columbus Broad St., 33 67. Mahoning—Champion, 2. Marion—Chesterville, 5; Delaware sab-ech., 18. Maumee—Delta sab-ech., 6. Portsmouth—Ironton, 11. St. Clairsville—Concord sab-ech., 10; St. Clairsville, 17; Wheeling Valley, 6. Steubenville—Corinth, 7; Island Creek, 1. Wooster—Lexington, 10; Plymouth sab-ech., 10. Zanesville—New Concord, 6.
PACIFIC.—Bentley—Mendocino, 17; Santa Rosa, 15. 32 00
PENNSYLVANIA.—Allegheny—Allegheny 1st Ger. (sab-ech., 3 43), 4 43; Bethel sab-ech., 18 69; Sewickly, 50 41. Blairsville—Murrysville, 3. Butler—Pleasant Valley, 2; Portersville, 3; Sunbury, 8 40. Carlisle—Harrisburg Market Sq., 27 33; St. Thomas, 4 16; Wells Valley, 18 cts. Chester—Chester 1st, 4; Fairview, 6; Oxford 1st sab-ech., 53 55; Oxford 2d sab-ech., 10. Clarion—Leatherwood, 3. Erie—Erie

1st, 27 50; Warren, 100. Huntingdon—Houtzdale, 1 56; Sinking Valley sab-ech., 10 05. Kittanning—Elder's Bridge, 14; Homer, 4 98; West Lebanon, 2. Lackawanna—Monroe, 22 50. Northumberland—Mooreburg sab-ech., 9 45. Philadelphia—Philadelphia 10th sab-ech., 226 63; Philadelphia Southwestern sab-ech., 18 75. Philadelphia Central—Philadelphia Cohocksick sab-ech., 14 30; Philadelphia Kensington sab-ech., Bible class, 59 19; Philadelphia Kensington 1st sab-ech., 212 50. Philadelphia North—Frankford, 8 32; Mt. Airy, 15; Norriton and Providence, 10; Plumsteadville, 10. Pittsburgh—Birmingham, 4 92; Homestead, 11; Mt. Carmel, 5; Pittsburgh Bellefield, 18 80; Pittsburgh East Liberty, 13; Pittsburgh Shady Side, 37 75. Redstone—Long Run, 17; Mt. Pleasant, 29; Spring Hill Furnace sab-ech., 21. Washington—Washington 1st, 18 72. Wellsboro—Wellsboro', 4 64. 1145 21
TENNESSEE—Union—Eusebia, 2 44
TEXAS—Austin—Brownwood, 18 cts.; Sipe Springs, 31 cts.
UTAH.—Utah—Manti sab-ech., 5 00
WISCONSIN.—Lake Superior—Saint Ste. Marie, 10. Milwaukee—Ottawa, 12 cts.

From the churches, January, 1889..... \$1,593 08
From the Sabbath-schools, January, 1889..... 1,437 56

Total from churches and Sabbath-schools, January, 1889..... \$3,130 94

MISCELLANEOUS.

Interest, J. C. Green Fund, 550; E. B. M., Phelps, N. Y., 50 cts.; Anonymous, 1; Interest from trustees, 49; Little girl's saving bank, 55 cts.; A friend in Canada, 75; Geo. L. Warner, Shelton, Neb., 85 cts.; Isaac Williams, Atlanta, Ga., 2 50; Mt. Rose sab-ech., Mich., 49 cts.; A friend in Mich., 50 cts.; Alexander Rose, Mt. Clemens, Mich., 5; Jasper sab-ech., Mo., 4; E. E. Saunders, Fargo, Dak., 5; James D. Crockett, Mo., 5 35; Terryville Union sab-ech., Dak., 6 50; A friend in Ind. Ter., 75 cts.; Sunrise Union sab-ech., Kan., 2; D. C. Blossom, Ind. Ter., 2; Rev. W. J. McKee, Ningpo, China, 5; T. W. Synnot, Wenonah, N. J., 200; Thomas' Fork sab-ech., Idaho, 3 85; J. L. Wilson, Eustis, Fla., 2; Delavan Cong'l ch., Wis., 3; Cash, 15; Haille F. Embree, Fontenelle, Wyo., 2; Jessie B. McCarter, Newburgh, N. Y., 1; C. Penna., 1; Rev. W. L. Tarbet and wife, Ill., 97 cts.; W. E. H., 6..... 949 31

Total receipts for January, 1889..... \$4,080 25
Amount previously acknowledged..... 55,592 08

Total contributions since April 1, 1888..... \$59,672 25

C. T. McMULLIN, Treasurer,
1334 Chestnut St., Philadelphia, Pa.

The foregoing accounts, carefully and faithfully rendered to the church by the treasurers of the different boards to which her great work is so largely intrusted, deserve the careful and prayerful study of every minister and elder, every man and woman connected with the church whose vast and various work is thus administered.

Do we duly consider and appreciate the anxieties of the men upon whom we lay such burdens? Let us compare the enthusiasms of our Centennial General Assembly, the courageous "Onward" which it shouted to all its agencies, and the unanimous assent and approval with which all our hearts responded, with the practical fulfillment thus far indicated by the state of these treasuries.

Is there one of those boards which we have set free from anxiety? Their trust should indeed be in God, but it is in God dwelling in the hearts of his people. "The silver and the gold are his," but he has intrusted them to our keeping. Is his money in our pockets? Are these boards his agencies, appointed by him through us and our representatives? If we do not so regard and accept them, we should disband them and release their members from a responsibility so cruelly abnormal. If we do so regard them and accept them, let us at once supply them with the necessary means of fulfilling the work which we directed them to do in this first year of our church's second century.

H. A. N.

THE CHURCH AT HOME AND ABROAD.

MAY, 1889.



THE PRESIDENT OF THE UNITED STATES.

When President Harrison had taken the oath of office at his inauguration, he began his address to the nation with these suitable and solemn words:

There is no constitutional or legal requirement that the President shall take the oath of office in the presence of the people; but there is so manifest an appropriateness in the public induction to office of the chief executive officer of the nation that from the beginning of the government the people, to

whose service the official oath consecrates the officer, have been called to witness the solemn ceremonial. The oath taken in the presence of the people becomes a mutual covenant. The officer covenants to serve the whole body of the people by a faithful execution of the laws, so that they may be the unfailing defence and security of those who respect and observe them, and that neither wealth and station nor the power of combinations shall be able to evade their just penalties or to wrest them from a be-

nificent public purpose to serve the ends of cruelty or selfishness. My promise is spoken; yours unspoken, but not the less real and solemn. The people of every state have here their representatives. Surely I do not misinterpret the spirit of the occasion when I assume that the whole body of the people covenant with me and with each other to-day to support and defend the Constitution and the union of the states, to yield willing obedience to all the laws, and each to every other citizen his equal civil and political rights. Entering thus solemnly into covenant with each other, we may reverently invoke and confidently expect the favor and help of Almighty God, that he will give to me wisdom, strength and fidelity, and to our people a spirit of fraternity and a love of righteousness and peace.

A few days earlier, in taking leave of his friends and neighbors at Indianapolis, he had said:

THERE IS A GREAT SENSE OF LONELINESS IN THE DISCHARGE OF HIGH PUBLIC DUTIES. THE MOMENT OF DECISION IS ONE OF ISOLATION. BUT THERE IS ONE WHOSE HELP COMES EVEN INTO THE QUIET CHAMBER OF JUDGMENT, AND TO HIS WISE AND UNFAILING GUIDANCE WILL I LOOK FOR DIRECTION AND SAFETY.

Surely the readers of THE CHURCH AT HOME AND ABROAD will cherish the recollection of these serious words of their countryman, to whom, in his last Sabbath at home, his pastor so fitly said, "Unto you in no small degree it will be given to influence for weal or for woe the interests of sixty millions of people."

As that pastor spoke for all the members of the church in which General Harrison is an officer, so may we speak with equal confidence for all the readers of this magazine, saying to our fellow citizen, now our country's chief magistrate:

We will hold you and yours tenderly in our hearts, and we will remember you at the throne of grace in our prayers, ever be-

seching the God of nations, unto whom our fathers looked and were lightened, to guide you by his counsel, to shield you by his providence, to enrich you with heavenly wisdom, and to make you perfect in every good work to do his will.

"David, the son of Jesse, said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, The spirit of the LORD spake by me, and his word was in my tongue. The God of Israel said, the Rock of Israel spake to me, *He that ruleth over men must be just, ruling in the fear of God*" (2 Sam. 23).

The same great ruler and sweet psalmist said, "I will walk within my house with a perfect heart. I will set no base thing before mine eyes. Mine eyes shall be upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me. He that worketh deceit shall not dwell within my house: he that uttereth lies shall not tarry in my sight" (Psalm 101).

"If any of you lack wisdom, let him ask of God, that giveth to all liberally, and upbraideth not; and it shall be given him" (James 1:5).

"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men . . . *for all that are in authority*" (1 Tim. 2:1, 2).

"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God" (Rom. 13:1).

In this happy and free land, under this "government of the people, by the people, for the people," the elect of the people is *the Lord's anointed*. As such we loyally and reverently hail and pray for him whom the voice of the people and of God has called to the chief magistracy of our American republic.

GOD SAVE THE PRESIDENT!

All who have read, with the attention which it deserves, Dr. Shedd's article on "Education at Oroomiah, Persia," in our March number (p. 231), will be glad to learn that Dr. Shedd is meeting with encouraging success in raising the money urgently needed for the enlargement of that educational work, especially in its industrial phase. He writes us that one lady of St. Louis has given \$500, having given the same sum four years ago for helping the mission to secure needed sanitary provision. He also writes that of the \$3000 needed now he has secured \$2400. Any person who will read that article in our March number again may peradventure be inclined to write to Dr. Shedd and make more particular inquiry whether it is not a good place to invest \$600 or \$300 or \$100. Address Rev. J. H. Shedd, D.D., Marietta, O.

"The Duty of Christian Missions to the Upper Classes of China" is the title of a pamphlet printed by the American Presbyterian Mission Press at Shanghai, of which we have received a copy from its author, Rev. Gilbert Reid, M.A. It is as well printed as it would be likely to be in Philadelphia or New York. A foot-note speaks of it as "a paper read and criticised before the Presbyterian mission of Shantung, November 7, 1887, and before the Missionary Association of Pekin, January 27, 1888." As printed, it claims to have incorporated "all valuable suggestions." These statements indicate that our brethren in China are awake to the problems of their work, and like true Christian thinkers, are helping each other with frank and fraternal discussions of those problems. It is certainly an interesting one with which this pamphlet deals. It would be a false interpretation of our Lord's precious saying, "the poor have the gospel preached to them," to infer that the gospel is not also for the rich and for all

those called *the upper classes*. There are no classes in Christ's church, just because it is equally accessible to all classes.

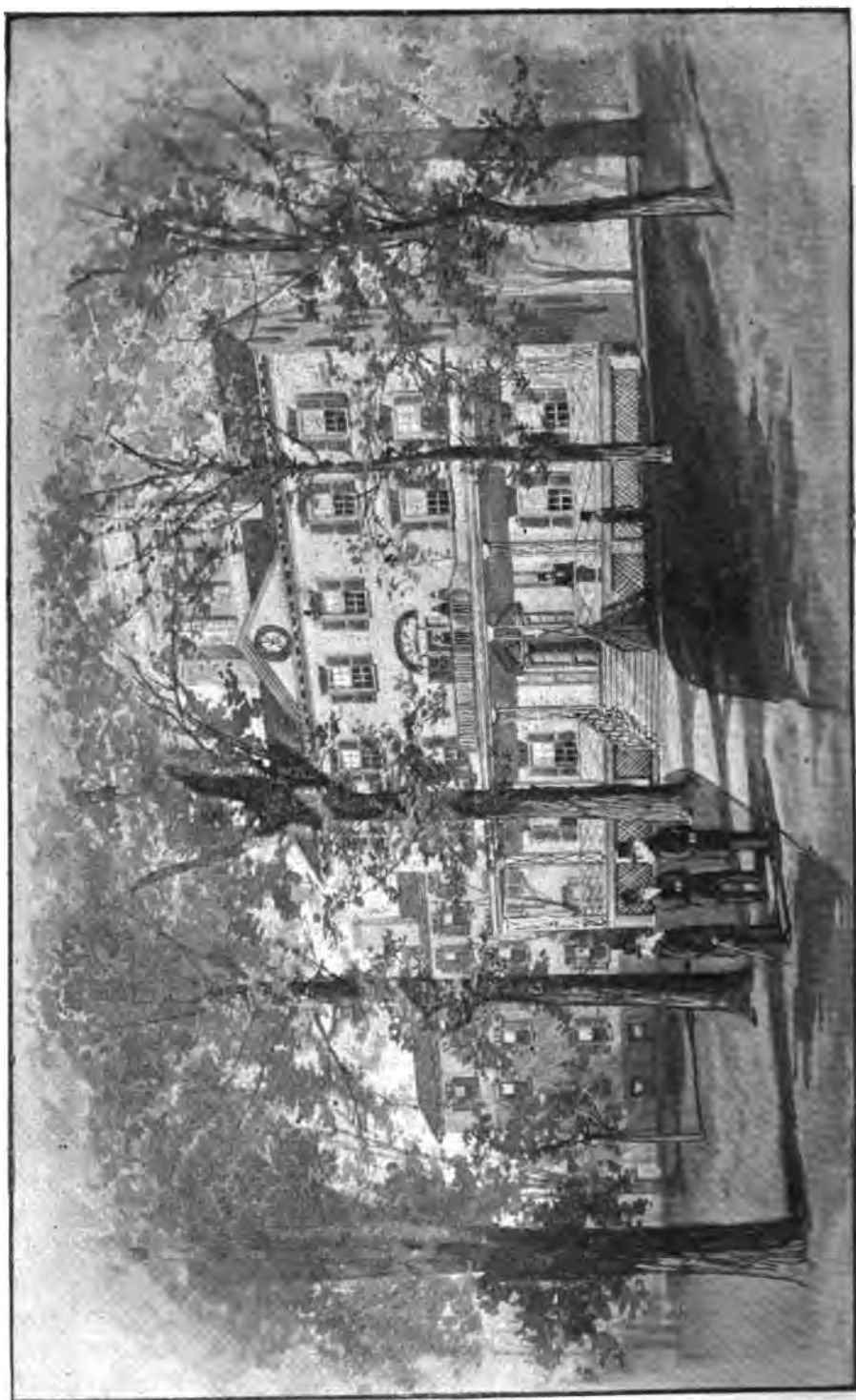
Missionaries and pastors may not degrade Christianity by seeking or seeming to seek for it the favoring patronage of the great and powerful, but we must not forget that those who so esteem themselves, or are so esteemed by others, need the gospel as urgently as the most lowly. How can we make the gospel reach rulers and scholars and men and women whose social position inclines them to dangerous pride? This is a question as well worthy of study and prayer as the more common question of making it reach "the masses." It is the same question in America and in China.

The Home Mission Letters in this number—or rather the extracts from such letters, wisely selected by the secretaries—seem to us to give exceedingly vivid and impressive views of what the work and life of home missionaries really is.

The ministry of ruling elders, of which much has been pleasantly and profitably said by writers in our pages, is admirably illustrated in some of these letters,—*e.g.*, in the letter of Rev. J. H. Stevenson, of Mt. Carmel, Ill.

What could be more encouraging in respect to our church's work for the Indians, now so rapidly preparing to become citizens, than the letter of Rev. M. G. Mann, from Tacoma, Washington Territory?

Does not Rev. Mr. Gillespie's letter show as clearly and forcibly both the difficulty and the hopefulness of the work among the Mormons? And is not the climax of interest and encouragement reached in Mr. McClain's letter from Ogden on "The First Gentile Victory"?



THE MINISTERS' HOUSE AT PERTH AMBOY.

At the great union meeting of Presbyterian churches held in New York city, January 11, 1888, on behalf of the Centennial Fund for the endowment of the Board of Relief, Rev. Howard Crosby, D.D., as reported the following week in the *Observer*, emphasized the fact that "notwithstanding a Presbyterian minister has to spend years in hard study and preparation for his work, his average salary in this country is less than seven hundred dollars." The increased salaries paid in large towns and cities meant increased expenditures, so that there was little chance, said he, "for Presbyterian ministers to lay up a competence for declining health and age." The report in the *Observer* further says:

Dr. Crosby related an instance of finding in a poor filthy lodging-house in Chatham street a broken-down minister, who was compelled to live in such a place because he could get his room for twenty-five cents per day. This minister had, during thirty years, in all weather and most of the time on foot for lack of means to keep other conveyance, gone up and down in the wilds of Nebraska and Dakota doing the Master's work, and had planted over thirty churches. On one of his trips he suffered a sunstroke, and when seventy years old found himself a helpless occupant of a twenty-five cent lodging-house; he who had done so much for our church and our common Lord; he our brother and fellow laborer. Dr. Crosby stated that through the secretary of the Board of Relief, Rev. Dr. Cattell, he had gotten him a comfortable resting-place in the Home at Perth Amboy, where a few months ago he died. The mother of this old minister, aged ninety-three years and a recipient of charity in Vermont, wrote to Dr. Crosby pouring out her earnest thankfulness for his kindness to her "boy."

The "Home at Perth Amboy," in which this aged and destitute servant of the church found "a comfortable resting-place" in his declining years, is shown in the cut upon the opposite page.

It is a noble old mansion by the sea, surrounded by forest trees. It was built in colonial times by the Proprietors of the province as an official residence. The massive walls (nearly three feet thick, constructed

of bricks brought from the old country), the large public rooms, the generous hall (twenty feet wide), the spacious verandas and the noble park of ancient trees in which it is situated, all show the views which the Proprietors had of a home suitable for the servants of a king.

In 1774 it became the residence of Governor William Franklin. It was only the year before this removal of his official residence from Burlington to Perth Amboy that the governor had affixed, somewhat reluctantly, the colonial seal to a charter for "The New Jersey Society for the better support of the Widows and the Education of destitute Orphans of Presbyterian ministers." As the Episcopalians had recently obtained a charter for their society for "the Relief of Widows and Children of Clergymen in the Communion of the Church of England,"* the majority of the governor's council was in favor of granting a similar favor to the Presbyterians. But the governor and his official advisers had grave doubts both "as to the Expediency and Legality of the Measure." The attorney-general, Cortlandt Skinner, insisted upon several changes, among them the following: "In the Second Line, instead of *Presbyterian Clergy* say *Presbyterian Ministers or Teachers*, and so throughout the Charter," but advised the governor to defer granting the charter until he obtained "His Majesty's Direction therefor." This the governor says, in his dispatch to the Earl of Hillsborough, May 11, 1772, he was more willing to do, as upon a recent "Petition for the Incorporation of the Presbyterian Ministers, &c., in New York, His Majesty's ministers were so lately of Opinion that it was not *expedient* upon Principles of *general Policy* to grant the Presbyterians of New York *any other Privileges* than they are *entitled to by the Laws of Toleration*." (The italics are the governor's own.) He admits that the majority of his council approved of granting

* The draft of this charter was made by a committee of Episcopal divines at a meeting held at Perth Amboy, May 12, 1768.

the charter, but adds, "I have reason to believe that had there been a full Meeting the Majority would have been of the same Sentiments as the Attorney General." However, after a delay of nearly three years "His Majesty's Direction" was received and the colonial seal was affixed to the charter December 12, 1773.*

Little did the loyal governor dream, as he sat next year among the comfortable surroundings of his official residence at Perth Amboy, that the Proprietors who had built the noble mansion for the king's servants "had builded better than they knew"; that it would one day become the property of the Presbyterian Church and the peaceful home of its aged ministers—"the King's ambassadors" indeed, but then thought worthy only of such rights as were granted "by the laws of *toleration*"!

Soon after the Revolutionary war, the old mansion passed into private hands, coming shortly after the war of 1812 into the possession of Matthias Bruen, Esq., who occupied it until his death. It then came in possession of his son Alexander M. Bruen, M.D., of New York city, who in 1883 presented it, with about twelve acres of ground, to the Board of Relief for the purpose of providing a home for disabled ministers of the Presbyterian Church, under the care of the Board. An act of the legislature of New Jersey was obtained authorizing the Board to hold this property, and by the laws of the state it is free from taxation. This generous gift was reported to the Assembly of 1883, which, through the report of its Standing Committee upon Ministerial Relief, expressed the "grateful acknowledgments" of the whole church. The building, which had been occupied for a number of years as a summer resort, was fitted up and furnished for occupancy at a cost of a little more than \$12,000, and there was a public formal

"opening" of the House, with appropriate and interesting exercises, October 9, 1883.

It is obvious that a large proportion of those who come under the care of the Board must be assisted where they are. There are large families which ought not to be broken up while the children are still in their minority. It is well that those who have friends and kindred should prefer to remain among them. But some have no home; they have outlived those who knew them in their youth and riper years; they have no children or friends to be held responsible for their care or maintenance, and they could not be made comfortable among strangers. For the extremely aged, the helpless and the homeless such a home as this is most desirable. It is also well to have always ready a place of retreat, thoroughly equipped, to which a minister, breaking down suddenly in his work, can be sent by his presbytery for rest and recuperation, where, free from care and expense, he can attend to the repairing of his wasted strength until he can resume ministerial work.

But it should be added that the House is not intended to serve the purposes of a hospital or an asylum, whose inmates may require constant guardianship and skilled nursing. Such afflicted persons can be better provided for elsewhere; and it is due to the honored servants of the church needing, in their sickness and old age, a quiet, cheerful home, that they shall be as free as possible from gloomy and distressing environments. They need all the sunshine and cheer that can be secured for them. A recent circular of the Board also cautions the presbyteries against recommending, as permanent guests at this Home, persons whose known peculiarities of disposition are such as are likely to interfere with the harmony and Christian fellowship which ought to be the prominent feature in the Ministers' House. This is of course a delicate point; yet the fact must not be overlooked that even a minister, however excellent in his general character or however faithful he may have been in his sacred calling, may have idiosyncrasies of disposition or habit which render it undesirable, when infirmity has come upon

* See Vol. X. of the Colonial Records, published under the direction of the New Jersey Historical Society, where the petition of Dr. Witherspoon and the draft of the proposed charter are given in full, together with the "opinions" of Messrs. Ogden and Skinner and the correspondence of the governor with the Earl of Hillsborough and the Earl of Dartmouth upon the subject.

him, that he should be associated under the same roof with others not of his own immediate household. He would be unhappy himself and would make unhappy those around him, so that the end for which the House was established would be defeated.

The first year the House was opened for the reception of guests, twenty persons—recommended by the presbyteries as needing and deserving the tender care of the church in their declining years—availed themselves of this offer of “a comfortable resting-place.” Three of these were “mothers in Israel,” who came with their aged husbands. They had shared in the long years of parish work. They had perhaps borne the greatest share of self-denial in the manse rendered necessary by the modest stipend of the pastor. Had they not earned, like their husbands, a right in their old age to the comfortable provisions of this home? And there were among the number some widows whose husbands had been too busy in their sacred calling to turn aside to “money-getting”; and the small salary barely sufficed to keep the family year by year. For these beloved ones in their lonely and dependent widowhood the hard-working and poorly-paid pastors could make no adequate provision; and the church gave them a hearty welcome to this home provided for its faithful servants.

Of course, the comfort and happiness of such a household depend largely upon the efficiency of the management; and it is due to the superintendent to quote from some of many similar letters written by the guests of the House. An aged and honored minister who writes, “I have been too thoroughly seasoned with sickness and suffering to give utterance to empty compliments,” adds:

I came here the first day of the opening; and as time moves on, it is with increasing admiration that I witness daily how happily Miss Bower meets the responsibilities, the weighty responsibilities, of her position. These words are easily written, but you would see they had a world of meaning if you could look back, as I can, on the judgment, patience, and an absolute fitness to meet the daily exigencies, as they are and have been met since the first day of the opening of the House.

The Secretary has received from the guests many letters dated not at “The Ministers' House,” but with such headings as “The House Beautiful,” “The Angels' Care.” All these letters overflow with grateful appreciation of the Home. One refers to “the priceless comforts that the Board provides here; in fact, they are beyond human computation.” Another writes:

We all have our infirmities and peculiarities,—growing older every day and year. With all our necessary wants supplied, and free from the distracting cares of self-support, why should we not, one and all, not only be content but happy in this paradise of the church, free from past toils and trials? If the wealthy people of our rich Presbyterian Church only knew the comfort, or rather the happiness, they are conferring on us inmates of this “Home,” they would rejoice to give the needed means for its current supply from month to month, and even for its permanent endowment and enlargement.

It can readily be imagined that in a household composed of so large a number of sick and aged persons the word “paradise,” used by this venerable man, must be understood as a relative term. But these Christian men and women are not unmindful of the Scripture injunction to “bear one another's burdens.” Those who are comparatively strong and well delight to make the sacrifice of their own comfort in kindly ministrations to the sick and helpless. Some “friction” would seem unavoidable, owing to unfortunate peculiarities of disposition which may exist in the best of God's people, and which if anywhere will manifest themselves in such a large family, where frequent daily contact cannot and ought not to be avoided; but it may be safely said that the refined culture characteristic of ministers and their families has at the Ministers' House reduced this friction to a minimum. The opinion of all who have been members of the household is doubtless expressed by one of the veterans, who, after saying, “I have enjoyed the comforts of this pleasant home for more than two years, and I have associated with all the guests who have been here since it was opened,” adds, “Any person who would not be satisfied and thankful here would not be so anywhere.”

Similar letters have come from those who have not yet reached that old age when their only "service is to stand and wait," but who, broken in health, have sought the rest and quiet of the House to recuperate their wasted energies and return to more effective service in the Master's vineyard. One of these writes:

Having spent a number of weeks at the Ministers' House, Perth Amboy, and realized substantial benefit from my stay there, I feel like commending that Home to brethren suffering from nervous prostration, as I was, and needing rest. It is a good place to recuperate the overtaxed brain or body—because it is located in a retired, quiet place, free from noise and bustle. Miss Bower, the superintendent, is a lady of fine sensibilities, of quick discernment, with a warm heart, full of sympathy and love for ministers and their kindred; ever watchful and untiring in her efforts to make the members of her large family comfortable and happy; giving personal attention, oftentimes night and day, to the sick and feeble.

So long as there may be rooms not occupied by permanent guests—those recommended by the presbyteries—the privileges of the House are gladly offered to brethren not wishing indeed to be a charge upon the church, but able and willing to pay a modest sum for their board. Not a few such have already availed themselves of this opportunity to enjoy a few days or weeks of quiet and rest among their brethren at the House. Among those who at their own charges have been temporary guests is the venerable and beloved Dr. Cooper, of St. Louis; and a recent communication from his pen upon the subject will be of special interest in connection with the extracts from letters given above:

A sojourn of several weeks at "the Home," with close observation of the detail in its management and the social life of its refined, cultured inmates, enables the writer to give such information concerning this restful tarrying-place as may give a better conception of this noble beneficence than is generally formed by the ministers and members of the Presbyterian Church.

The place is one of the most salubrious to be found, especially for aged and infirm people who need the tonic properties of the sea breezes, with such protection against sudden changes as

is given in the thick walls of the noble edifice. The ample grounds are richly shaded with stately forest trees, and afford a fine garden, meadow and pasture that contribute to the support of the family. The apartments are easy of access, warmed by steam, with radiators in halls and rooms, lighted by gas and furnished with hot and cold water in abundance. The ventilation and furniture is healthful and comfortable, and under the intelligent and faithful superintendence of Miss Bower, assisted by Mrs. Bower widow of the late Professor Bower of Lincoln University, the house-keeping is excellent. The table fairly represents what ministers' families in comfortable surroundings are accustomed to, and in a style of neatness that comports with refined social life.

The religious exercises correspond with the character of a pious household; and with the excellent library of about three thousand volumes, and the best current religious literature of our church, the time passes rapidly and pleasantly with the aged servants of the church who are tarrying in this vestibule of the spirit-world for the Master's call.

This testimony might be supplemented from many letters written by other brethren whose visits to the House, though all too brief, have been a joy to the aged guests. Dr. W. P. Breed, of blessed memory, sent to the New York *Evangelist* last year a most delightful account of a day he spent among these veterans. He concludes with these words:

... On the whole, then, this Ministers' House at Perth Amboy, in its delightful location, with its completeness of appointments and its judicious and kindly management, is one of the bright spots in the area of our beloved Presbyterian Church.

Dr. S. B. Rossiter, of New York, after giving an account of his visit to what he calls "The happy harbor of God's saints," says:

... In the compass of the whole land you will not find a company of people more agreeable, more intelligent and more comfortable. If when I am old, and in the providence of God lonely perhaps and without support, God should steer my life bark into such a happy harbor, I would be well content and thankful.

And Dr. A. A. E. Taylor, writing to the *Interior* of his visit to the Home, says:

. . . We had the privilege of spending a day or two looking into the faces of several former friends and seeking to add a little to the pleasure of the good people who are gathered here. One evening we held a delightful prayer-meeting in the reception-room; the next evening a number gathered in the same place, where for an hour we sang sweet hymns together and engaged in social converse.

Dr. Taylor found "all these good people dwelling together in peace and quietness, and enjoying this retreat as if it were a home of their own. How great a blessing it is to them they all tell with enthusiasm." He suggests "the plan of founding such homes for our disabled ministers in different parts of the land"; and the following incident may give force to this suggestion:

A minister in his ninetieth year came all the way from the Pacific slope with the intention of spending his remaining days at the House. He found it all that he had anticipated, and frequently wrote of the "restfulness" of the Home. But the patriarch soon grew weary, so far from his friends and the associations he had formed in the missionary fields, where he had wrought until after he was four score. The assistance of kind friends enabled him to re-cross the continent, and to gratify his longing to look once more into the faces of his brethren and associates, and to die amid the scenes so familiar and so dear to his heart. This incident shows the need of a "ministers' house" at least on the Pacific slope, easily accessible to the worn-out veterans who have there toiled in the Master's service; and it is a matter of rejoicing that the brethren in California and Oregon are now agitating the subject of an amply-endowed home for the aged servants of the church, amid the attractive scenery and in the salubrious climate of their marvellous country.

And ought not this Home at Perth Amboy to be amply endowed? The entire expense is defrayed out of the annual receipts of the Board, and these are all needed for remittances to the homes of hundreds of destitute families upon our roll. In our report to the Assembly of 1887, referring to

what had been done in other denominations for the endowment of such a home by those blessed with wealth,* it was asked with reference to the Ministers' House of our own church, What nobler memorial before the Lord could be reared, in the coming centennial year, by any Presbyterian?

And this question was repeated and emphasized by the General Assembly in adopting the report of its Standing Committee upon Ministerial Relief:

Would it not be a blessed deed, approved of God and appreciated and acknowledged by men, if some noble, wealthy, generous Christian disciple, to whom God has given the ability, should endow for all time this beneficent institution; so that it might become a perennial source of blessing to the poor and the afflicted, the sick and aged of God's servants?

But in our report to the Assembly of last year it was said:

The centennial summer is ended, and this appeal has not reached the heart of any Christian disciple to whom God has given the ability to do this great work for his ministers. The "harvest," however, is not yet past, and those who are bearing upon their hearts the tender and sacred work of this Board should pray to the Lord of the harvest that some one to whom he has entrusted great wealth may, in His name and for His sake, be moved to endow this Home where laborers, "weakened in their way," are recuperating for further work in his service, and where others, at their even-tide looking back upon a long life of self-sacrificing toil on the harvest field, are resting peacefully from labor till the Master calls them to the House not made with hands.

WILLIAM C. CATTELL.

* Another home, one for Baptist ministers, has recently been opened near Philadelphia, with an endowment of nearly \$300,000, the bequest of Mr. George Nugent, a member of the Baptist church in Germantown, Pa. It may be well in this connection to quote a paragraph from the report of the Assembly's Standing Committee, at Minneapolis, 1886, with reference to the "John C. Mercer Home," also recently opened near Philadelphia: "It seems fitting to call attention to a misapprehension which has arisen with regard to a recent bequest of a benevolent lady of Philadelphia, of \$100,000 to support disabled ministers. It has been generally supposed to be a contribution to the Board; but it creates a private institution which is in no way related to this Board, and brings no direct advantage to it."

Dr. Cattell, in behalf of the Board of Ministerial Relief, joyfully reports the good effect of the Board's recent appeal, lately printed in our pages and widely reprinted elsewhere. He says:

At the March meeting—the last of the fiscal year—the entire arrearage of nine thousand dollars was reported as paid. And not only this, but we had enough money to pay all the March appropriations, and we shall end the year on the 31st with a comfortable balance to help tide us over the usual treasury drought in the summer months! . . . We feel therefore impelled to join with these “wards of the church” in special and heartfelt thanks to God's people for their generous gifts.

Dr. Poor discusses a serious question for ministers and churches with his customary earnestness and directness on page 478. Following this appeal are stirring and encouraging words from an elder whose name, if we were at liberty to give it, would attract attention; but his vigorous words need no name to enforce them.

The freedmen's cause is well represented in our official correspondence.

Mr. William Rankin, who so long and so vigilantly kept and guarded our church's treasury for foreign missions, has retired from that official position, with the honors and gratitude due to such exemplary service. But he by no means remits his thoughtful care for the work of missions. Rarely have we published a more instructive or interesting article than that from his pen (page 441) entitled “Incidents in the Siam and Laos Missions.” It was sent through the Foreign Mission rooms. Nothing could be more appropriate or helpful to this month's Concert of Prayer. This is not the first product of Mr. Rankin's pen which our readers have enjoyed; we hope that it is far from the last.

Elder C. T. Jamieson, of Urbana, Ohio, kindly sends the following explanation of the method adopted in the Presbyterian Sabbath-school of that place, of which he is superintendent, to educate the members of the school to contribute to all the church boards. We gladly give it to our readers:

The collection on the first Sabbath of each month is specially devoted to one of the boards. We contribute one month each to all the boards but the Board of Publication and Sabbath-school Work, and to this we contribute the Board collection of four months, making the twelve collections for the year.

On the last Sunday of each month I announce the object of the collection to be taken on the following Sabbath, usually giving a brief description of the work of that Board, with a few incidents showing the valuable results of the money contributed to it in the past and its present needs.

I go upon the principle that all contributions should be made intelligently, with a proper motive and willingly. By this plan the members of the school know to what they are giving; they may give their usual amount, more than that, or none at all, according to their convictions, and no unfair advantage is taken. Those who wish to give more to some special Board know that their wish will be sacredly respected.

The result of the plan has been to double our former contributions, while the regular collections have increased also. The contributions are given with a knowledge of the facts, and every penny comes from an interested mind and willing heart. We incite to give, but do not urge.

On April 4, Dr. Kendall wrote:

We do not close our books until the 9th of April. The treasurer says he cannot furnish you safe and reliable figures until after that day. . . . The first day of April we received \$25,000 in cash without any legacies. We grow increasingly hopeful as to the final outcome every day now, but we cannot tell what a day will bring forth.

FOREIGN MISSION NOTES.

BY THE SECRETARIES.

REV. DAVID TRUMBULL, D.D.

On February 1, at Valparaiso, Chili, died one of the true nobility among men. He lacked but a few months of the allotted threescore years and ten, and over all his years had lain the glow of a sunny, large-hearted and truly Christ-like spirit. No man who knew Dr. Trumbull personally, and had had opportunity to test and measure the depth and generosity of his friendship, will speak of him in the mere set phrases of ordinary regret. Wherever he was known he was loved. Though he was endowed with those qualities which would have made him a shining light among his contemporaries at home, he early laid his plans for a more self-denying work, in some respects a lonely and isolated work, on the west coast of South America, because he felt that morally and spiritually that long coast-line was without one beacon of evangelical light. And it may well be said of him that he was for many, many years a *Pharos*, uplifted in the surrounding night of papal superstition and sending forth his light near and afar. Referring to his choice, he wrote in March, 1845:

It seems as if a field was open there, and in some respects as though I am fitted to enter and till it and scatter in the seed, waiting patiently for God to give the increase.

On the voyage out in the ship *Mississippi* he preached regularly on the Sabbath, and accomplished much good for passengers and crew. The indifference of his fellow voyagers to religion, instead of driving him in upon himself in timid silence, only led him to pray the more earnestly that he might have "utterance" and fidelity.

He was not a man to be despised or disliked even by the irreligious. His ever-beaming face, his warm and cordial address, were a passport to all hearts. One of his prayers, as he thought possibly with some

misgivings of his receding home, was, "May God assist me to a pure purpose of being his, and sincerely asking where I can do the most good, and of going freely." As the voyage drew to a close, he recorded the prayer, "Now nearing my field, may I be aided to be faithful, remembering that I am to give account."

He had gone out in response to an appeal presented by the Foreign Evangelical Society in behalf of the west coast of South America. Stepping ashore on Christmas day, 1845, a young man of twenty-six years of age, he at once laid his plans for work. He was not long in winning the confidence and sincere friendship of prominent business men in Valparaiso; and while his heart longed especially for the benighted native population, he at length drew around him men of means and of clear appreciation, with whose aid he founded a church for the foreign population. His first service was held in the house of an English merchant, Mr. Sewell. He found an Anglican consular chaplain already in the city, between whom and himself a warm friendship sprang up. After he had preached for some years on board vessels and in small chapels fitted up on shore, the Union Church was dedicated in 1855, having cost \$16,000. In 1864 the "Hall" was added at a cost of \$13,000. The present church edifice, in which he was long engaged as pastor, was built in 1869. The old church, having been used for a time by a German colony, was afterwards purchased, during the missionary service of Rev. A. M. Merwin, by the mission, and the Chilian Evangelical church now occupies the place.

Dr. Trumbull labored for several years in co-operation with the American and Foreign Christian Union, and in later years with the Presbyterian Board. Though not drawing support from the Board, he was an

honorary and voting member of the mission and a valuable adviser and helper. From an early day he gave much attention to the spread of Christian literature and the advancement of education. He provided for a time copies of the Scriptures for distribution, but in 1861, by the help of Mr. Alexander Balfour and others, he founded the Valparaiso Bible Society, which has put in circulation nearly sixty thousand copies of the Scriptures in Chili, and more than double that number of other religious books. His broad and genial spirit was illustrated by the fact that he united with a Roman Catholic prelate in soliciting subscriptions to publish a New Testament "which the archbishop would approve." Many copies of this issue have been used. Yet, while friendly to all, he did not fail to drive home upon the Roman Catholic church of Chili a constant succession of such telling truths as were calculated to dissipate the darkness that had so long lain upon the land.

Dr. Trumbull had taken a deep interest through all the years of his residence in Valparaiso in everything that concerned the material improvement of Chili. His pen was ever ready to advocate wise public measures and to advance reforms, and his personal influence with men in high authority became at length phenomenal. He always displayed a peculiar tact that rendered his counsels acceptable and safe. More than once was he consulted by those high in authority, and his judgment was honored.

Speaking of his death, *El Mercurio*, a secular paper of Valparaiso, in its issue of February 2 said:

Valparaiso owed him much, and she always felt honored in claiming him, first, as the most worthy and best known of her foreign residents, and, secondly, as a fellow countryman; nay, even more, as a true brother, as he proved by his love to humanity, and especially by the love and interest which he felt in all that pertained to the material and moral advancement of this country.

We can understand the grief that will come to-day to those who more directly received the benefits of his teaching, his intelligence, his vast experience, his counsels and comforts

which he extended to seeking souls. Nevertheless, to us it seems as though his loss affects us all equally, since, as we have already said, the worthy and beloved Dr. Trumbull was a living example of virtue, and since to his exalted spirit it seemed as though all in his sphere were brothers, whatever might be their nationality, their social position or religious beliefs. Such was the man whom we have just lost, and for whom the *Mercurio* ever had the respect, appreciation and esteem which our society, with just reason, vouchsafed him.

I cannot close this brief sketch without laying upon the tomb of David Trumbull my personal tribute of esteem and of real affection. On two occasions while he was visiting the United States I had opportunity to know him even better than I had been enabled to do by years of friendly correspondence. It was something additional to see him, to feel the warm grasp of his hand, and to hear the bright sallies of pleasantry and humor which came forth from his ever-glowing cheerfulness. It lighted his beaming face, even though at that time he knew that he was a victim of a fatal disease. By the skill of a loving son, who was his physician, that disease, *angina pectoris*, was held in check for several years, but it claimed its victim at the last.

Great family afflictions, in the loss of dear children who had attained to manhood and womanhood, had fallen upon our dear brother, but they had not shaken his confidence in God or blinded the vision with which he beheld the glories that are to come.

F. F. ELLINWOOD.

Although the number of accessions to the churches as a whole in Mexico has not been large during the year, Rev. Isaac Boyce finds great encouragement in a work begun five or six years ago in a town called Parsons, where he recently held a series of meetings. The place was filled. He says: "I preached with Mexicans to the right of me, to the left of me, in front of me, behind me and almost under the table at which I stood." Twelve adults were baptized on profession of faith, and three children. Others expressed their desire to be received and will be at a future time. Among those received

was an influential citizen, who though likely to meet with severe opposition, will be almost certain to exert and extend a salutary influence.

Both the girls' boarding-schools in Mexico are undergoing important changes and when reopened will be in condition to afford greatly-increased accommodations, for even better work than in the past. At Saltillo a property has been purchased on advantageous terms, and will be soon refitted for the uses of the school and for other mission purposes. At the same time, the property formerly occupied by this school at Monterey has been sold. Saltillo, lying at a much greater elevation than Monterey, is considered a very healthful place and is well suited to be a centre of higher female education for our missions. Nine of its graduates are already engaged in teaching out-station schools.

In Mexico city the property purchased by the Woman's Boards a few years since is receiving an additional story at a cost of \$5000, recently undertaken by the Woman's Boards. A missionary teacher has been appointed to assist Miss Bartlet in the place of Miss Disosway, resigned, and it is expected that upon reopening, accommodations will be found for twenty-five new boarding pupils. The school is carried on upon the scientific methods of our best normal school education in the United States, and those who graduate therefrom are thoroughly trained for the work of teaching. Nothing at this stage of our Mexican mission could be more important than this.

Mr. Wishard, one of the general secretaries of the International Association of the Young Men's Christian Associations, is making a tour of the foreign mission fields in the interest of Christian effort in behalf of young men. He has recently been co-operating with some of the missionaries in Japan in holding special religious services, which have been greatly blessed. With reference to this Prof. John C. Ballagh, of the Meiji Gakuin (Union College), writes under date of March 1:

We are having a precious season of revival in our college through the instrumentality of Mr. Wishard. There has been an awakening for some time past, and Mr. Wishard's presence among us at our request is very opportune. Last evening at the first call to stand for all who wished to be Christians, about every student in the institution not Christians arose. Our daily duties go on as usual without any change whatever, as we teach that Christianity does not interfere with duties, so we practice before them. Pray for us.

The sudden tidings of the death of Mrs. W. B. Hamilton at Chinanfoo, China, January 13, have caused a severe shock not only at the Mission House, but in a wide circle of friends of the deceased. It seems but as yesterday that Mrs. Hamilton had bidden adieu to a large circle of friends assembled in Washington, Pa., and to the nearer home circle, and gone forth with bright hopes as a missionary of the Board to Chinanfoo. She had been supposed to be in the enjoyment of a fair degree of health; but while on the Pacific her husband noticed with some alarm the appearance of an ominous hectic flush upon her cheek. Soon after her arrival in Chinanfoo she suffered two or three slight hemorrhages, and from that time the progress of her disease, commonly known as quick consumption, was exceedingly rapid.

Although called so soon to lay down her work, the summons was obeyed without complaint. A sweet and peaceful spirit of reconciliation and of unshaken trust was given to her even to the last. She had won the affection of the mission, and in the hearts of multitudes who knew her in her childhood and youth her memory is dear.

The little book published by Rev. John Liggins, entitled "The Great Value and Success of Foreign Missions," is justly meeting with general acceptance. It was a most timely issue. The carping criticisms upon the missionary work by men who really know nothing about it—all of whose ideas lie in a lower range—are untiring and oft-repeated, and with those who know no more of the subject than their authors these criti-

cisms doubtless have a certain influence. It is therefore a real service to the church that Mr. Liggins has performed, in collecting so large an array of testimonies from men of the highest intelligence and character, who as laymen engaged in the civil or military service of Great Britain or of other governments have had abundant and protracted opportunity to see and thoroughly study the mission work, and whose vindication, therefore, is so clear, positive and unanimous. This little book should be in the hands of every pastor and layman, and when possessed should be used in rebutting the slanders that are issued. Copies may be had of the Baker & Taylor Co., 740 Broadway, New York.

A valuable feature in the native Christian work of our Canton mission is described in a recent letter from Rev. B. C. Henry, in which he says:

The *Convention of Native Evangelists* held in connection with the meeting of presbytery was very successful. The discussion on the various topics assigned was intelligent and practical, and the spirit manifested was very good.

Our readers will remember an article from the pen of Rev. B. C. Henry, which was published some time since, in regard to the character and ability of native Cantonese preachers.

We learn from the recent letter that the young men represented in this convention maintain an association for the closer and more systematic study of the Bible, and that the study goes forward in connection with their work. Each member contributes fifty cents, and pledges himself to the daily study of certain passages of Scripture which are presented. This year the Gospels of Matthew and John will be studied, one chapter each week. Each student keeps a note-book in which his daily observations, etc., are noted down, and at the end of the year these note-books are carefully examined and prizes awarded to the best student, the fees all being devoted to the prize fund. The scheme includes both men and women, and promises to secure close and practical attention to the word of God.

It is our belief that there is among Christian people at home more systematic study of the Bible than ever before, notwithstanding all that is said by flippant skeptics to the contrary, and the same spirit, it seems, is extending to our native ministers and helpers in the Canton province. The plan above described is worthy of imitation in all our missions. Tracts and leaflets of infidel writers are scattered over the principal mission fields as the leaves of autumn, and the Spiritualists of America are doing much "with their enchantments" on heathen soil; but if our preachers and teachers are grounded in the word of God they are safe.

The news from Africa is far better than our fears have led us to expect. Mr. Stanley is safe, Emin Bey is safe, the missionaries of Uganda are safe, though the dervishes have conquered and slain King John of Abyssinia. Whatever may be the final issue in regard to the assumption of power in Uganda by the Arabs, we trust that in the providence of God an Arab power will not be permitted to establish itself in the great lake region. The interests of civilization and of humanity, as well as of truth and righteousness, demand that the time past of Arab tyranny and oppression shall suffice, and that Africa shall be opened to the light of civilization and to the *Light of the World*. Possibly Christendom owes an apology to Tippoo Tib, as he has proved more faithful to Mr. Stanley than was feared, and the Zanzibaris who followed his fortunes with ranks thinned by death are worthy of all praise. The African races are worth saving.

At a meeting of the Presbytery of Shantung, held at Wei Hien just before the last meeting of synod, seven young men received licensure, all graduates of the missionary college at Tungchow under the presidency of Rev. C. W. Mateer, D.D. It was the most important event of the kind that has yet transpired in that mission. Dr. Mateer says:

No one can appreciate the spectacle of seven young men standing up together for licensure

(all thoroughly educated by years of study) save one who has toiled for a quarter of a century for one special object. Four of these young men came to us little heathen boys over twenty-four years ago. They continued in the school until they graduated. They served as teachers and lay preachers for seven or eight years, and then studied theology. Two were sent here by Dr. Corbett, and have gone through the same course of study and training. One had been employed as a cook, but was considered so promising that the native church assumed his support through several years of study. As these men have been engaged in the work at intervals during their course of study, they are all over thirty years of age, and all are tried and able men.

It is proper to say that the influence of Dr. Mateer over these young men has been supplemented in a peculiar degree by the loving and maternal influence of Mrs. Mateer, who has added such influence as only a Christian woman can. The doctor says, "However others may regard them, they are very precious to Mrs. Mateer and myself."

A large number of the native helpers employed in the Shantung mission are those of partial education—bright and promising young men of spiritual character whom the missionaries have gathered in training-schools for three or four months each year. The necessity still continues for the employment of such as these; but meanwhile the graduates of the Tungchow college, with their more thorough and general theological education, will be needed as leaders in conducting the affairs of the native churches.

Nothing can be more misleading than some of the recent statements issued by the secular press, to the effect that the Chinese authorities have declared that the accounts of the famine in North China have been greatly exaggerated. Whether this is a gratuitous misrepresentation of some news-dealer, or is an instance of the heartlessness of the Chinese government, the important fact, which should not be overlooked, is that the suffering is simply appalling. It is more generally extended than was at first supposed, and must continue with rather increasing severity until the harvest time in

June unless vigorous means are used by the benevolent in all lands to supply the need. Dr. and Mrs. Nevius, of Chefoo, have faithfully done their duty in publishing appeals, not vaguely but with definiteness and particularity. Rev. J. H. Laughlin and wife have spent a large part of the winter in the famine district distributing funds. The dole which they have supplied to about six thousand persons has been only ten *cash*, or one cent, a day. For the weak and aged this has proved insufficient, and great numbers have died. Beyond the particular numbers taken in charge by such benevolent efforts, the death by starvation of tens of thousands must be the result.

The Union Presbyterian Church of Japan has a total membership of 8690. The increase during the year was 1831. There are 61 churches. The contributions for all purposes were about \$20,000.

At the present date of writing, April 5, it is impossible to say what may be the condition of the treasury of the Board of Foreign Missions on the 1st of May; but making all allowance for the increased gifts now hoped for from legacies, it is pretty safe to say that there will be a large deficit. It is hoped that those who may be reached by this statement before the books are closed—which will be about May 5—will do what lies in their power to diminish the shortcoming.

Ingenuity, as an important modern attribute is called, may be a factor in Christian work as well as in all secular enterprises. In the *Chinese Evangelist*, published in New York by Mr. John Happer, son of Dr. Happer of Canton, a novel plan is adopted for publishing the English and Chinese Scriptures in parallel columns, holding out to the Chinamen in our Sabbath-schools the double attraction of gaining a knowledge of the Scriptures and of learning to read in English. Two New Testaments, one in English and the other in Chinese, have been sacrificed in this process. The half page of a Testament is cut out and marked off

into lessons for successive Sabbaths, while opposite, of equal width, perpendicular lines of Chinese texts are cut from a Chinese New Testament and placed side by side with the other. The whole page thus made up is reproduced by photographic engraving, and makes altogether a very neat page.

This little paper, full of Christian instruction for Chinamen and withal attractive in appearance, has now reached twelve hundred subscribers. We can most heartily commend it to the attention of those who are trying to instruct the Chinese who are among us.

A letter recently received from Rev. Samuel Jessup, of Beirut, says:

Our wali, governor-general of Beirut, has just died. He was a liberal Turk who took no bribes and was not opposed to our work. We pray that his successor may be like him.

We hear of a spiritual awakening in Hums. Large numbers are coming to the meetings. The wives of two Protestants are holding special women's meetings, moved by the Spirit to do so.

Rev. Eugene P. Dunlap, of Petchaburi, Siam, has arrived in this country, with Mrs. Dunlap and their children.

Rev. David Trumbull died at Valparaiso, Chili, February 1.

Mrs. Clara Linton Hamilton, wife of Rev. William B. Hamilton, died at Chefoo, China, January 10.

HOME MISSION NOTES.

BY THE SECRETARIES.

REV. ALFRED YEOMANS, D.D.

In the death of Dr. Yeomans on March 21, 1889, the Board of Home Missions has suffered a bereavement as sudden and unforeseen as it was severe. While several of the Board's members have been of late more or less hindered in attendance by illness, Dr. Yeomans seemed to have more than the average of sturdy strength, and his presence and work in the Board's meetings and committees were as regular as they were valuable. He was in the office the Monday before his seizure, and excused himself from a committee meeting on the next day in view of other engagements, without hint or thought that we should see his face no more.

Dr. Yeomans had been a member of the Board since 1882, and had also served almost from the first on its school committee. He was full of warm interest and intelligent zeal in the work of home missions. He thoroughly believed in it, and served it heartily, efficiently and wisely.

He was a student and a scholar. He was a Presbyterian of the Presbyterians. He was clear and strong in his views of truth and outspoken in their utterance and maintenance. And withal, he was as true and trusty a man as ever lived—one to be reckoned and relied on always and everywhere. His helpful counsel and genial friendship will long be greatly missed by the members and officers of this Board. W. I.

The Board of Home Missions has put on record the following minute in reference to the late Dr. Yeomans:

Whereas God in his inscrutable providence has taken from us our beloved brother Rev. Alfred Yeomans, D.D., the Board of Home Missions desire to place upon record their very high estimate of his character and ability and their appreciation of his service as a colaborer in the work committed to our charge.

Intelligent, conscientious, faithful and earnest in all Christian duties, Dr. Yeomans strikingly illustrated these qualities both in his

relations to the general work of this Board and as a valued member of the school committee.

Although a man of strong convictions, yet by his uniform courtesy and consideration for the convictions of others, as well as by his genial and Christian spirit and efficient co-operation, he greatly endeared himself to those who were associated with him in this department of our church work.

Under a deep sense of personal bereavement and loss, the members of the Board of Home Missions place upon their minutes this expression of their affectionate esteem and appreciation of our brother and of his work, at the same time sending copies of this record to the stricken household and to the session of the bereaved church and congregation, with the assurance of our most cordial sympathy, as those involved with them in a common affliction and having fellowship with them in their sorrow.

May "the God of all consolation" comfort and sustain, and make the memory of our beloved brother's virtues and excellences to us all a stimulus and encouragement to like earnestness and fidelity to the end.

Out of the mass of annual statistical reports sent in at the close of the Board's year, we select and give below some instances of large accessions by confession of faith. The cases are taken at random, and the list is by no means complete. The number of new members received is not an exact measure or infallible standard of genuine success; but such figures serve at least to show that in home mission work during the past year, as in the early days at Jerusalem, as far as man can tell, "the Lord added unto the church such as should be saved":

Versailles, O. (with two other churches), .	95
Thlinket church, Sitka (in part), .	62
Decatur, Ind., .	80
Dallas Centre, Ia. (with two other churches),	49
Bohemian, New York city, .	45
Las Vegas Spanish, N. M., .	43
Rolfe, Ia., .	41
Colgate and Pickert, N. Dak., .	40
Caldwell, Kan., .	40
Newark, O., .	36
Caledonia, Tenn., .	35
Reunion, Chicago, Ill., .	34
Gettysburg, O., .	33
Lowell, Mass., .	33
Elmendaro, etc., Kan., .	33
St. Paul's, Park, Minn., .	38

Brooklyn, N. Y. (German), .	32
North St. Paul German, Minn., .	32
Somerville, Mass., .	32
Nelsonville, O., .	30
Aurora, Ind., .	30
Ida Grove, Ia., .	30
South Des Moines, Ia., .	30
Fourth church, Portland, Or., .	29
Orange Bend, Fla., .	29
Buffalo and Ayr, Dak., .	28
Lisbon, Dak., .	28
Macon, Mo., .	27
Brookline, Chicago, .	27
Millerboro', Neb., .	26
Bethel, W. Va., .	26
Petersburg, Mich., .	26

Scores of other churches might be added which report almost as many accessions. Where two or more churches unite in one report, they are under one pastor. The Thlinket church at Sitka has not sent its full report for the year. Last year it received on confession 111 persons. It seems to enjoy a continual work of divine grace. The above list is taken from eighteen different states and territories.

On March 25 the home of Rev. Willis Patchen, missionary of this Board at Mitchell, Dak., with nearly all its contents, was swept away by a prairie fire. A visitation like this is a formidable aggravation of the usual trials of frontier missionary experience.

Rev. John Spaulding, D.D., sent the following note to the office of the Board, under date of March 13:

DEAR BRETHREN KENDALL AND IRVIN:—
As my good doctor will not allow me, pony and saddle-bags equipped, to face these March winds, under a commission from your Board to one of those new western states, please let me send a substitute.

Will it suit the pleasure and convenience of one of you to bring me to-morrow morning Treasurer Eaton's receipt for \$600?

Affectionately yours,

JOHN SPAULDING.

A secretary accordingly visited Dr. Spaulding, received his most generous contribution, found him serene and cheerful in spite of feebleness and suffering, and enjoyed for

an hour his genial reminiscences, including those of early home mission work some fifty years ago in southern Ohio, where he organized several churches at Athens and adjacent points.

On March 30 this venerable servant of Christ finished his course and "fell on sleep," in the eighty-ninth year of his age. That last interview with him is now a very pleasant and touching memory.

DISBANDING CHURCHES.

At the last meeting of the Synod of Iowa several churches were reported as disbanded. This is what is said of them by Rev. T. S. Bailey, synodical missionary; and he but confirms the position uniformly held by the Board of Home Missions:

I am satisfied that in three cases out of four the reason why the churches are disbanded is because they cannot be supplied with preaching, or are only supplied with occasional services and only the already interested ones can be kept interested. Presbyterian churches do not do well on such treatment. If we had a plan by which every church could have stated and regular preaching, we would seldom be called upon to disband a church. It discourages our work very much to disband churches. It sets a bad example. It is as if a mother should set about killing off her own weak children, especially when the reason of weakness is want of care and lack of food. Presbytery is the mother of churches. The following is the list of disbanded churches in Iowa during 1888:

1. *Epworth*, Dubuque Presbytery, was depleted by removals. The territory all around is filling up with Catholics. But few remained to stand by the church. The building was so dilapidated it could hardly be used. No preacher could be had. Steady vigorous preaching would have done much good there yet.

2. *St. Andrew's*, Fort Dodge Presbytery. A Scotch settlement and all went west as a colony.

3. *Perlee*. Died for want of a settled ministry.

4. *Ebenezer Union*. I understand this was a premature organization and never did much. Probably should not have been organized at all.

5. *Trenton*. A country church squeezed out by a change of population, caused by new railroad towns drawing away the elements needed to make a success.

6. *Batavia*. Died for want of stated ministry and needed care.

I believe this covers these cases. We are not great church-killers in Iowa; we are engaged in a vigorous movement to revive the neglected churches. It is much more encouraging and pleasant work.

Rev. Thomas H. Byington, missionary of this Board at Philadelphia, Ind. Ter., lately sent to this office his annual statistical report. Almost the next mail brought the news of his tragic death, in a letter from Rev. John Edwards of Wheelock, of which the following is an extract:

A few days since I received a letter from Rev. C. J. Stewart, requesting me to convey to you the information of the death of our brother Rev. Thomas H. Byington. It seems that at night, as he was engaged in feeding his animals, he was shot in the breast, the ball passing through the body. He died almost immediately, at his residence. Brother Stewart says, "We have lost a good minister of the gospel and an honest man. He left a wife and four children, one of whom is sixteen years old but a cripple; none to work for their support. A man has been arrested charged with the crime, but on how strong evidence I know not. The only reason I have heard assigned was some old grudge connected with his course in the enactment of some law, as he had been in the senate of the nation a number of times, till he would no longer consent to run for the office. Everybody seems surprised, supposing him to be a man without an enemy. He was trustee of schools for this (second) district."

CONCERT OF PRAYER.

MORMON AND MOSLEM.

An eminent English writer has said, "In the tangled web of human motives it is sometimes difficult to decide where fanaticism ends and imposture begins." The remark was made with reference to Mohammed. The more thoroughly and largely the life of that famous Arabian is studied, the less confidently, probably, will the candid student attempt to draw that dividing line. Is there not more or less of the same difficulty in estimating the true character of Joseph Smith, the little American Mohammed of this nineteenth century? His son, bearing his name and still living at Independence, Mo., has a considerable following of dissenters from the Mormonism now dominant in Utah. They claim that this Brigham Young Mormonism is a perversion of the original and pure Joseph Smith Mormonism. We may readily admit this and still doubt whether the alleged perversion is other than the natural gravitation whereby "evil men and seducers," with their evil and seductive systems, "wax worse and worse, deceiving and being deceived."

We would call attention now to this inspired intimation that *deceiving* and *being deceived* go together. This may be the judicial blindness inflicted on willful deceivers whom God has abandoned to their own falseness. But may we assume this so as to give up all hope and effort and prayer for the deceived deceivers? Have we no scriptural ground for prayer that God will convert even the willful and conscious misleaders of our Mormon countrymen? And their ignorant, blinded, misguided followers—there are many thousands of them to

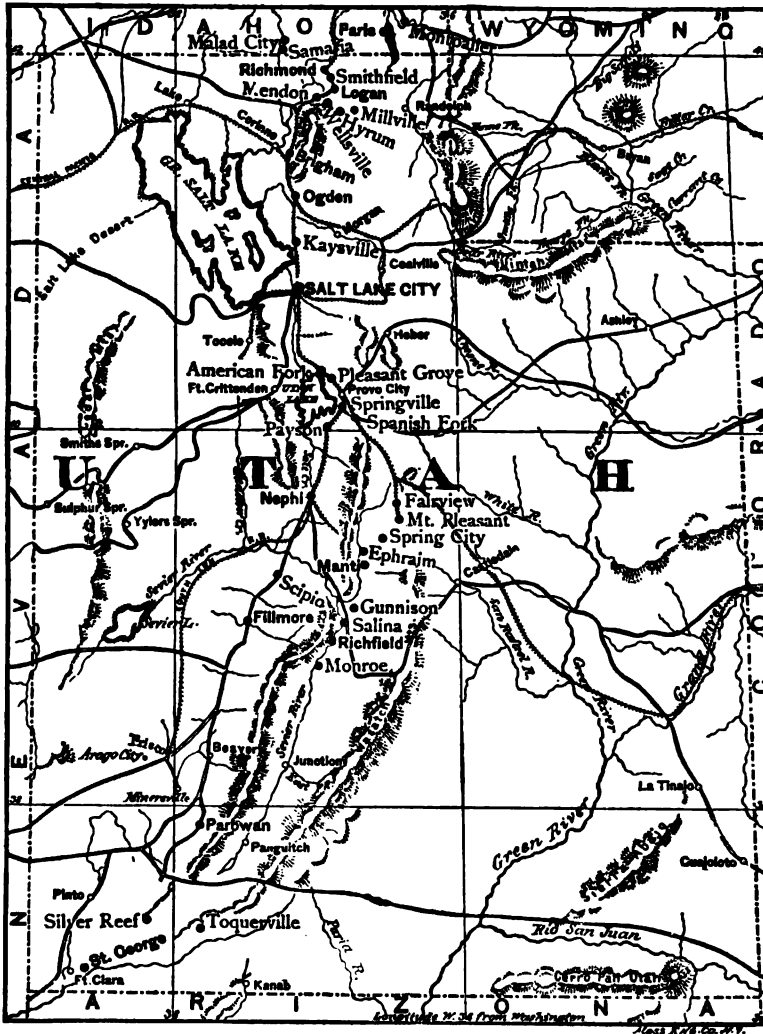
whom it is not necessary nor charitable nor just to ascribe any conscious rejection of the truth. Those who have them for neighbors, as the writer has had at Independence, know numbers of them as kind, upright, neighborly, virtuous, revolting as strongly as we from the degrading domestic system which they declare to be no part of true Mormonism. Even in Utah, among those men who practice polygamy and those women who endure its torments, there is reason to think that some sincerely believe themselves to be truly exemplifying the faith of Abraham, and to be sacrificing their natural instincts to the revealed will of God as truly as was Abraham in offering up Isaac. I have conversed with an intelligent and godly woman, a missionary among the Mormons of Utah, who told of a kind-hearted Mormon man who entreated her to be "sealed" as a wife to some one of the Mormon men, because he had been taught to believe and did believe that only as a wife of a saint can any woman have eternal life. She had no doubt of his sincerity. He was beneath her in social position, and too modest to seek her for himself. She had been kind to him. He was grateful and anxious to persuade her to enter what he supposed to be the only door by which she could enter heaven. Narrow as the door was, and low as she must stoop to crawl through it, she did not doubt that it was honest friendship that made him desire her thus to "lay hold on eternal life."

Are we not in some danger, even in our prayers, of praying *against* Mormons and Moslems, instead of praying *for* them with pitying love?

A WEEK IN UTAH.

Our first early morning look from the east-bound Central Pacific train gave us our first view of the Great Salt Lake, whose gleaming waters stretched away into the southward distance. We soon lost sight of it again, as we passed across the base of the irregular wedge-

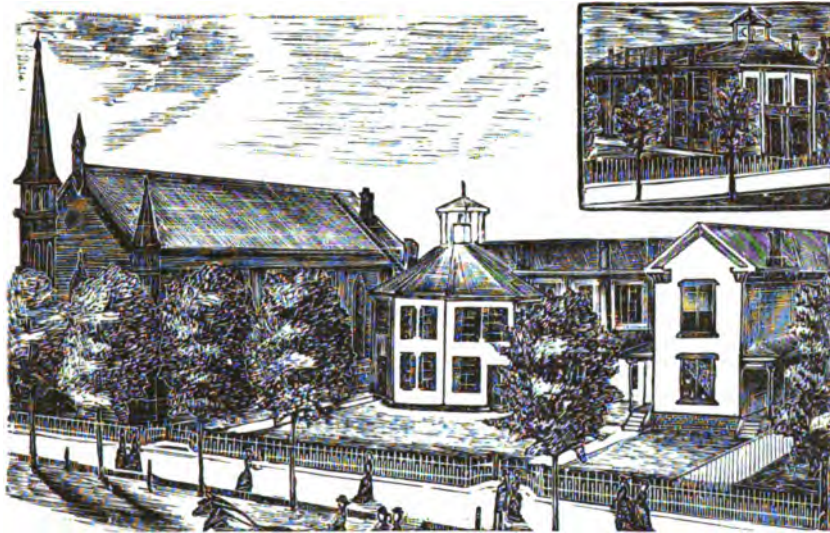
year 28,000 head of cattle. Such a business covers possibilities of profit and loss which it must take a level head and strong nerves to deal with. East of this promontory the lake came once more into view. It has a unique and singular interest, with its placid and burn-



ished surface, its picturesque islands, its grand environment of mountains, and its water more strongly saline than the distant oceans, which it lies almost midway between and four thousand feet above. Its specific gravity is said to be about the same as that of the Dead Sea of Palestine, while, by a curious contrast, the latter is hundreds of feet lower than the Mediterranean. Unlike the Dead Sea, however, the Great Salt Lake swarms with insect life; and though it contains no fish, Prof. Baird, of the Smithsonian Institute, is said to think that it may in time sustain them, and the experiment of stocking it with salt-water fish has been proposed. As it is, there is salt enough there to supply the continent, and vast quantities are made by evaporation

shaped promontory which extends thirty-five miles into the lake from its northern shore. This great tract, with tens of thousands of acres more to the north of it and of the railroad, forms one vast cattle range, belonging to five wealthy owners, one of whom happened to be our fellow passenger. He told us that they had lost \$300,000 in the last disastrous year, and would notwithstanding "round up" this

along the shores. High up on the encircling hills is a sharply marked water line, which seems to show that the sea was once vastly greater in depth and extent than it is to-day; and yet, having considerable inlets and no visible outlet, the lake has risen several feet since the valley was settled, and has become proportionately less salty. Another curious feature is found in the numerous hot springs near the



PRESBYTERIAN CHURCH AND COLLEGIATE INSTITUTE, SALT LAKE.

shores, which bubble up by the roadside at a temperature too high for the hand to bear.

But we must pass from lake to city. After breakfast at Ogden, a short ride of thirty miles or so took us to Salt Lake City by the Denver and Rio Grande narrow-gauge railroad. Once settled at the pleasant hotel, I lost no time in finding Rev. Dr. McNiece, pastor of our First Presbyterian Church, who promptly and kindly came to take us out for a drive about the city. It certainly has many natural advantages—a beautiful site, wide streets at right angles, lined with clear streams from the mountains, abundant shade trees and pretty gardens and numerous neat and comfortable homes, with pleasant, shady lawns and orchards about them. Of course we had a glance at Brigham Young's grave in the cemetery and the "bee-hive house" and "lion house," where he lodged this nineteen wives and numerous children, and the showy but shabby arch near them, part stone and part wood, surmounted by the Desert emblem of an eagle perched on a bee-hive, which Rev. Joseph Cook wittily pronounced "the most appropriate Mormon emblem conceivable, rapacity preying on industry," and the tithing office, where the faithful fail not to deposit the tenth of their increase, and the great "Zion's Co-operative Mercantile Institution," a huge store in which the saints or any one else may pay pious prices for almost anything, to the great advantage of the hierarchy, if not of the purchaser. We drove to Camp Douglas, on a commanding

position three miles from the heart of the city, high up on the bench at the foot of the hills, with pleasant quarters and barracks embowered in trees, and a magnificent view of the far-spread hill-girt valley, and looked with interest on the parade ground, where loaded guns were trained on the temple when the prophet was planning rebellion and threatening open war. If discretion had not restrained his valor, a little powder-burning then might have made home mission work in the territory easier in later years. I recognized with pleasure in the colonel commanding the post an old school-mate, whom in the interval since school-days I had never met. On our way about the city we called on Rev. F. L. Arnold, lately come from Evanston, Wyoming, to take charge of Westminster Church or Camp Mission, our second city enterprise, whose interests, sorely set back by various unpleasantnesses, promise to revive and prosper once more under his genial management.

At nine next morning I visited our headquarters in Utah, the First Presbyterian Church and Salt Lake Collegiate Institute, occupying a commanding and valuable site, the corner of two wide streets, only two blocks from the business centre. The church, a seemly and commodious frame building, stands on the corner; next to it the "Octagon," which was there before we acquired the property, and is now used as quarters for some of the teachers, and next beyond it the manse. Behind the church on the side street is the large plain brick building which

very insufficiently accommodates the academy, which in all other respects is certainly unsurpassed, if equalled, by any other educational institution in Utah. Next beyond it, at an interval of some fifty feet, is the old "Liberal Institute," a dilapidated adobe hall built and used years ago for lyceum purposes, and too ruinous for either occupation or repair. The great and pressing need of the academy is the erection on the site of this worthless edifice of a handsome and commodious building for school-rooms and dormitories. This would at once secure both better work and a rapid growth, which are now impossible, the one building in present use being inconveniently and uncomfortably overcrowded. Estimates for this purpose call for \$13,000. If some generous donor or donors would furnish the funds, which earnest efforts have thus far failed to obtain, the academy would speedily be established in an assured position as the most commanding centre of Christian education in the territory. I addressed the school briefly at the opening religious exercises, and then saw the classes in their separate rooms. It was plain that good work was being vigorously done. Dr. Millsbaugh, the young principal, is in every way nobly qualified for his important post, and is well seconded and supported by seven assistants—Messrs. Smith and Caskie, Mrs. Dull, and the Misses Whiteman, Simmons, Bartlett and Danforth. The trustees of the church, with Dr. McNiece at their head, are the faithful and painstaking guardians of the property. It was plain that the latter was more taxed and burdened than he ought to be with his various and manifold work in the care of both church and school.

Next I visited our school at Camp Mission, which has sixty or seventy children, under the care of Miss Coulter and Miss Lincoln, in the lecture room of the Westminster Church, a neat brick building on the other side of the city. In the afternoon I went by rail one hundred miles north to Logan, the capital of the beautiful Cache valley, a city of about four thousand population, and spent the night in the hospitable manse of our able and devoted young missionary, Rev. E. W. Greene. Next morning he drove with me all about the city. One of the four Mormon temples, an imposing structure of white granite, stands on Temple Hill, overlooking the city. From thence I had a wonderful view of the lovely valley. Logan lay at our feet. Behind us was Logan canon, from which the Logan river poured its crystal flood into the plain. Close by on the left was

the village of Providence. Further off was Hyrum, the post of Rev. Philip Bohback, our missionary to the Scandinavians, who form there and elsewhere a large part of the Mormon population; next Millville and Wellsville, and next Mendon in front to the westward; while far to the north on the right were Smithfield and Richmond, where Rev. W. E. Renshaw labors; and further still and out of sight were our missions across the line in Idaho, Franklin and Malad City. The broad valley smiled like a very "garden of the Lord." It was one of those fair and striking scenes which linger in the memory. Mr. Greene then took me to see the lot just purchased for the proposed academy building, to be erected as soon as funds are forthcoming, and for want of which our school and mission work waits and suffers. The Episcopalians have a noble lot, not yet built on, eighteen rods square. The lot which Mr. Greene had just bought, by authority of the Board, was well situated, but measured only five rods front by fifteen deep. I told him to get the refusal of as much more, as I felt assured that our site would otherwise be too scanty for the needs and prospects of the work, and that I would recommend the additional purchase on my return. This has been favorably acted on, and we now have a commodious site, ten rods by fifteen, on which it is hoped and planned that an ample brick building may be before long ready for use. I called on our teachers, Miss De Graffe, Miss Nutting and Mrs. Parks, widow of our former valued missionary, and also on Mrs. Shirley, Mrs. Parks' daughter, formerly but not now engaged in the work. They form a notably capable and attractive staff of laborers. Mr. Greene spoke gladly and gratefully of their entire and unvarying sympathy and unanimity with himself, the lack of which in the twofold yet common work of church and school, while in some cases not easy to avoid, is always of course a serious hindrance. While at Logan I was privileged to meet Rev. Philip Bohback, of Hyrum, and Rev. F. W. Blohm, both doing earnest work among their Scandinavian brethren. The former was just going to California for rest and change, and has since returned quite restored. The latter gave me a most interesting account of his doleful Mormon experience and his conversion to Christ. He has lately begun a promising mission among the Danes in Salt Lake City, for which I should judge him unusually well adapted.

My kind entertainers, Mr. and Mrs. Greene, escorted me to the station, and the train bore

me away, first westward across the valley, on whose western slope I passed the village of Mendon, where I could see our neat newschool-house, which Rev. W. R. Campbell and his wife are just now taking possession of as the future scene of their labors; then southward until I reached Brigham City, in Box Elder county, where Rev. S. L. Gillespie, our sturdy veteran missionary, was awaiting me with horse and buggy. It seemed he had not been able to gather an audience for me that evening in Brigham City, as he had planned; so he drove me through the moonlight to Corinne, six miles west, in thirty-five minutes—a Jehu-like pace, which his fleet beast seemed to take quite as a matter of course. I had just time for a hasty supper, and then addressed a little meeting at the church; and next morning, a radiant Sabbath, I preached at the communion service to a small but attentive audience. Corinne is a small straggling settlement, little more than a railroad station, and the church has but seven members. The village, since my visit, has had a boom, in consequence of proposed irrigation from Bear river, and real estate has doubled in value—whether permanently or not remains to be seen.

After morning service I drove with Mr. Gillespie and family to Brigham City, seven or eight miles. On the way we passed an old man in his wagon, whom Mr. Gillespie asked me to notice as having had thirteen wives and eighty-seven children, and whose descendants occupied no small part of the nearest quarter of the city. Brother Gillespie's hard work had been greatly lightened and aided by the recent completion of the neat and pretty chapel close by his resi-



dence, a part of which was previously his only place for holding service; as also by the arrival of Mrs. and Miss Bailey as teachers of the school, two devoted Christian ladies whose acquaintance it was a pleasure to make. After dinner we drove to Ogden, twenty-one miles, stopping a few minutes for a look at the afternoon service at the tabernacle, a large building well filled with a congregation of a thousand or more. One of the Mormon head men had sent me an invitation to address the audience, which Mr. Gillespie had declined on my behalf, on the plea of lack of time. When he saw me enter he came down from the platform, and very courteously and urgently renewed the invitation, which I still politely declined. A very good choir was singing, when I entered, the familiar hymn, "Prayer is the soul's sincere desire," to old "Byefield"—a performance

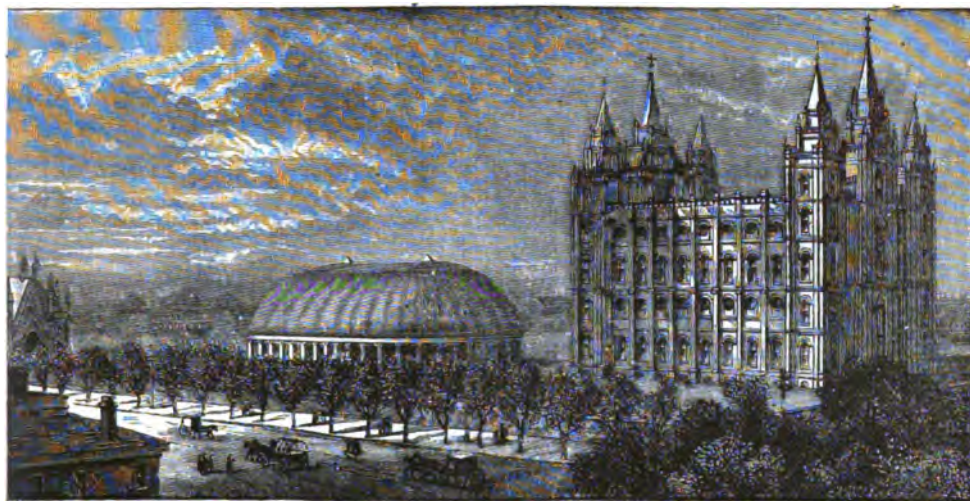
which impressed me curiously amid such surroundings. I had to withdraw, as they were beginning to distribute the bread and water of their sacrament, which seemed to have little or nothing of the solemn reverence of our Lord's Supper. I regretted the less losing the chance of addressing the audience in consequence of a story told me of their adroitness in effacing any good impression which might be thus made on the people. Bishop Kingsley, of the Methodist Episcopal Church, once preached an earnest and telling sermon in the great tabernacle at Salt Lake City, by invitation of Brigham Young. The latter rose when he had finished, faced the great audience, and broke out into laughter long and loud. Then he said, "You are no doubt astonished at my laughing after such an excellent sermon. But I could not help being amused with a sentence toward the close. The good bishop said he hoped we might all hereafter be gathered in the kingdom of God with Abraham, Isaac and Jacob. The bishop could not have remembered what a nest of polygamists he wished to gather us in!" Of course all good impressions were dissipated at once by the coarse but cunning jest; and any shrewd Mormon leader could nullify any Gentile preacher's words by some similar perversion.

We drove to Ogden, where I preached in the evening for the able and greatly-esteemed pastor of our church, Rev. Josiah McClain, at whose hospitable home I spent the night, and in the morning visited our little school and had a pleasant chat with Miss McDonald and Miss Whitehead, the faithful and capable teachers. The church and school have hitherto been far apart and both unfavorably situated. A new church and school building is soon to be erected on one of the best lots in the city, opposite to the neat and commodious church and academy of our Congregationalist brethren, and our mission work will then be vastly facilitated and furthered. At the train, when just about to start on my return to Salt Lake City, I had the pleasure to meet Miss Gould, on her way to take the school at Mendon. I could not stop on my way at Kaysville to see Rev. E. M. Knox and his fellow laborers, Mrs. Knox and Miss Hart, and the new brick chapel then just ready to be dedicated. I met Mr. Knox, however, at Salt Lake City.

I now got a chance to see some of the sights of the Mormon capital. The temple, tabernacle and assembly hall stand in one large enclosure. The temple, they say, has already been thirty years or more in building and cost

some four millions, and will cost as much more time and money to finish. The stately building of white granite will possibly have a better use found for it by that time. The tabernacle, seating eight or nine thousand people, is a well-known wonder for its perfect acoustics, and we heard the pin-drop and the whisper readily from end to end. The assembly hall was used for winter meetings before the tabernacle was heated. It is a large church-like building seating 1200 persons. Our very courteous and obliging guide, whose proper rank and title I did not learn, called our attention to a large fresco on the wall, and added, evidently not for the first time by a good many, "That picture represents the angel Moroni pointing out to the prophet Joseph Smith the sacred mound in which the golden plates containing the Book of Mormon were concealed." My wife, with a dauntless calmness of criticism which excited my admiration and envy, asked him, "Mr. —, don't you think the figure of the prophet is a little out of drawing?" To which he replied, "Why, this is the first time I have heard the picture found fault with; but, to tell the truth, I'm a little near-sighted and have never seen it myself." It occurred to me that the near-sightedness he admitted applied to many other things besides the picture, and might find, moreover, a parallel in some modern would-be critics and teachers who assume confidently to tell us all about matters quite beyond their vision.

We had interesting interviews with some notable people: Judge Goodwin, the able and vigorous editor of the *Salt Lake Tribune*; Judge Sanford, the United States judge; his predecessor, Judge Zane, whose fearless enforcement of the law against polygamy had made him a terror to its transgressors, and two representative women, each the antipode of the other on the Mormon question—Mrs. Wells, fifth wife of the apostle Daniel H. Wells, editress of the *Woman's Exponent*, the Mormon Church organ, and Mrs. Pratt, first wife of the late apostle and theologian Orson Pratt. Mrs. Wells was a motherly and pleasant lady, intelligent and communicative, quite able and ready to discuss and defend her faith. Mrs. Pratt, a woman of bold and resolute character, had early and convincing proof of the vileness of Joseph Smith, and had abandoned both her faith and her husband when the latter took plural wives, and maintained for a generation or so an attitude of open and uncompromising hostility to Mormonism—a position far from easy and pleasant even now, and at first un-



TABERNACLE AND TEMPLE.

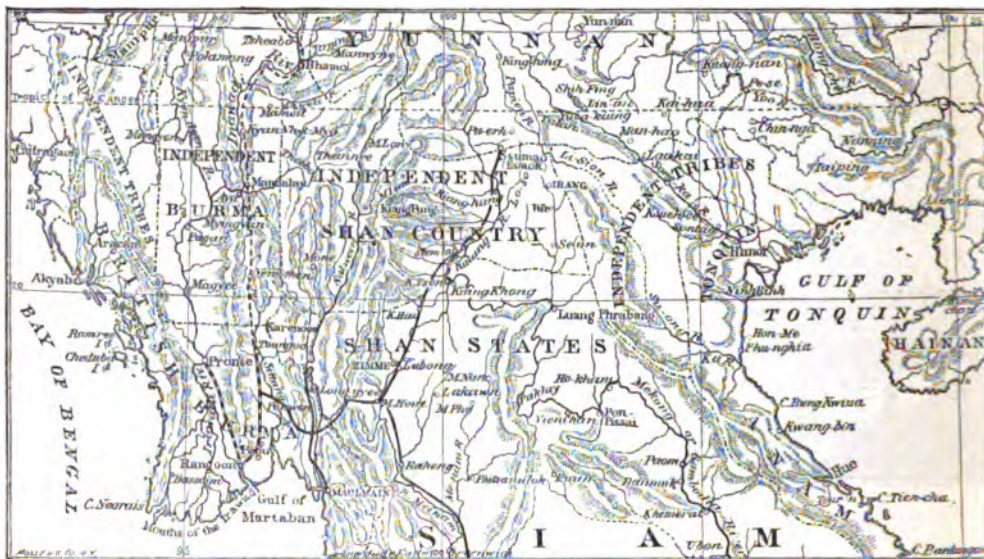
doubtedly not only trying but dangerous. So much of her story as we heard was both interesting and pathetic. We heard of her death only two months later, and hoped that her tossed and troubled heart had before her departure found a surer support than the broken reed she had flung away.

We were most pleasantly entertained one evening at the house of Mr. J. C. Royle, an elder in our First church, and another at Dr. McNiece's hospitable manse, and visited with much interest the little home near the academy in which Miss Mary E. Moore, formerly a valued teacher, was trying amid difficulties to house and help through a school course a few dependent girls. Next morning I went by rail to American Fork and was met at the station by our highly-esteemed missionary Rev. T. F. Day, under whose guidance I saw the church, spoke to the children in the school under the care of Miss Taylor (Miss Pierce, her fellow teacher, being absent in the East), then drove to Pleasant Grove, two miles off, and saw the school there and the teacher, Miss Work, her associate, Miss Firebaugh, happening to be out. They were longing for the new and handsome chapel which will soon be built. Then I went on with Brother Day by rail to Provo City, and was warmly welcomed by Rev. W. R. Campbell and his wife, who took me to see the little school which they had spent much pains to

found and foster. They have since been transferred to Mendon and Wellsville, in deference to the wish of our Congregationalist brethren, who claimed that their handsome and flourishing academy in Provo sufficed for the field. Here we were joined by Rev. J. A. L. Smith, principal of the Hungerford Academy at Springville, Rev. Theodore Lee, pastor of the Springville church, and Rev. W. A. Hough, missionary at Payson, in whose welcome company I drove to Springville, where that evening I spoke at a young people's meeting in the church. Having spent the night at Brother Lee's, I attended in the morning the opening exercises at Hungerford Academy, whose prosperity and promise are most gratifying under the management of Principal Smith and his capable assistants, Miss Munger, Miss McCullough and Miss Congle. Mr. Lee then drove me six miles to Spanish Fork, where we visited the school and the devoted teachers, the Misses Perley, who were longing for the new school chapel which it is hoped will soon be ready for use. Returning to Springville, I found my wife on the train from Salt Lake City, and with kind farewells from all the teachers we started eastward, with a new and abiding sense both of the difficulty and promise of Mormon missions, and a new and tender sympathy with the patient and devoted laborers in that hard yet hopeful field.

WILLIAM IRVIN.

SIAM AND LAOS.



MISSION IN SIAM.

BANGKOK: on the river Meinam, twenty-five miles from its mouth; occupied as a mission station, 1840 to 1844, and from 1847 to the present time; missionary laborers—Rev. Messrs. E. Wachter, C. A. Berger, Dr. T. Heyward Hays, and their wives, Miss Edna S. Cole, two native licentiate preachers, six native Christian teachers.

PETCHABURI: on the western side of the Gulf of Siam, eighty-five miles southwest from Bangkok; occupied as a mission station in 1861; missionary laborers—Rev. and Mrs. W. G. McClure, Benjamin B. Paddock, M.D., Miss Mary L. Cort, Miss Jennie M. Small, five native helpers, two licentiates, ten native teachers. *Out-stations:* Bangkaboon, Paktalay, Ta Rua, Ban Pai, and other places.

RATBUREE: occupied as a mission station, 1889; missionary laborers—James B. Thompson, M.D., and Mrs. Thompson, Rev. Charles E. Eckels.

Christian High School: principal, Rev. J. A. Eakin; teachers, Rev. J. P. Dunlap, Miss Mary Stoaks.

In this country: Rev. and Mrs. E. P. Dunlap.

MISSION AMONG THE LAOS.

CHIENG MAI: on the river Quee-Ping, five hundred miles north of Bangkok; occupied as a mission station, 1876; missionary laborers—Rev. Messrs. Daniel McGilvary, D.D., D. G. Collins, and their wives; Rev. W. C. Dodd, Miss Eliza P. Westervelt and Miss Belle Eakin; two native assistants; ten out-stations.

LAKAWN: Rev. S. C. Peoples, M.D., and his wife, Rev. and Mrs. Hugh Taylor, Rev. Jonathan Wilson and Miss Kate N. Fleeson.

RECENT MISSION NEWS FROM SIAM.

REV. ARTHUR MITCHELL, D.D.

In addition to the care of their local churches, their many schools, their hospitals, dispensaries and printing establishment, our brethren in Siam, during the past year, have done much to scatter the knowledge of the gospel by means of tours in every direction.

THE REMOTEST NORTHWEST.

One of the most interesting of these journeys was made by Rev. E. P. Dunlap and Dr. T. H. Hays, M.D., who penetrated to a region in the extreme northwestern part of Siam, which had not been visited by a missionary of the cross for ten years. Beginning at the city of Ratburee, on the large navigable river Meklong, they visited many important market towns, trading posts, sugar plantations and threshing floors along the river, until they reached Kanboree, the last walled city before reaching the Burmah line. They carried a large stock of religious books and an ample supply of medicines, and found the demand for these so great that when they reached their destination in the North their store was almost exhausted. The people everywhere received them gladly, eagerly bought their books, and brought out the lame, the blind and the diseased to receive the doc-

tor's care. The sick who were able to come without aid crowded around the physician, and received him with gladness into their homes. Scarcely anywhere was anything like suspicion or prejudice encountered. Toward the close of their tour, their store of books being exhausted and they themselves wearied with labor, they were obliged to pass by many villages on the river, leaving them entirely unvisited.

A BUSY DAY ON THE MEKLONG.

The work undertaken by the missionaries during this tour will be sufficiently illustrated by the labor accomplished in a single day. At the city of Kanboree, at seven o'clock in the morning, a religious service was held in their tent on the river bank for the special benefit of the government officials. Then, carrying openly their books and medicines in their hands, they took the principal street leading to the centre of the city market. Here the singing of their hymns soon brought around them a crowd of people, to whom, first of all, they preached the gospel. After this, the many sick were treated by the physician, and conversations held with those who were disposed to make inquiries concerning the faith of which they had heard. Leaving this spot, they sought another prominent station in the city and there held a similar service, returning through the market and selling a hundred Christian books on the way. Halting in front of a store where intoxicating spirits were sold, they preached the folly and guilt of intemperance to the gathered crowd. Thence they proceeded to the governor's residence, and succeeded in a short time in gaining his consent to hold another meeting at night at the court-house, his excellency agreeing to send out his scribes over all the city to advertise the service. At sundown, on reaching the court-house, they found that the building was entirely too small to hold the assembled crowd. Fully eight hundred persons had come together; the governor and his family, with the judges, scribes, other officials and priests. Mr. Dunlap had with him a large number of Bible pictures, which he exhibited, and, in connection with these, for fully an hour held the attention of the people,

while they listened, many of them for the first time, to the wonderful truths of the gospel.

This section of the country is perhaps the most inviting portion of Siam for mission work now unoccupied. The river is navigable almost to its source, upon the northern boundary of the kingdom. The roads also are fairly good, thus making it easy to reach the dense population in every direction.

Later in the year two more trips were made by the missionaries to points below Kanboree, where they were met with the same kind welcome described above.

OTHER TOURS.

Miss Cort has also made not less than ten short tours in the country around Petchaburi and among the sea-coast towns, holding meetings especially for women and children. For this work she is well qualified, and finds in it great pleasure. It would be well if there were four ladies at Petchaburi, so that two might travel during six months of the year as itinerant missionaries, while the other two should remain at Petchaburi to supervise the ten schools which are there in progress.

MEDICAL MISSION WORK IN BANGKOK.

Dr. Hays in Bangkok at last finds himself in charge of a hospital.

The "Bangkok Hospital," where the doctor resides and which is under his supervision, is not, strictly speaking, a mission hospital, and yet the doctor has entered it on such conditions that he is able to use his personal influence without restriction in bringing to the knowledge of his patients the truths of Christianity. "This hospital," the doctor states, "was organized about four years ago. The projectors of the plan were the ministers and consuls of the different nationalities, who, seeing the great need of medical care for the European and Eurasian community in the city, brought the matter before the king. His majesty readily gave them the aid requested in establishing the hospital, and offered the premises now used for that purpose at a very low rent, the rent to be expended yearly in the improvement of the property itself." The directors of the hospital have approached Dr. Hays, requesting him to assume its management, offering

him a salary somewhat larger than that paid to our missionaries, with a fine, large dwelling-house, with permission to continue his Christian work and to give instruction in spiritual matters to all patients under his care. Dr. Hays, under the advice of the mission, accepted this position, but declined to take the salary in order that he might feel the more free to conduct the institution in accordance with his own ideas. To devote himself to a hospital where Christian instruction cannot be given, or where an active Christian influence cannot be maintained, the doctor rightly regards as no part of the calling of a medical missionary.

In the course of the year the doctor has treated about 3300 patients.

His first dispensary, opened nearly two years ago through the liberal aid of a Siamese nobleman, Phya-suri-sak, is still maintained, and it is pleasant to see the interest in it which is felt by this man of rank. Owing to the increased knowledge of medicine introduced into Siam of late years, a much larger demand for drugs has sprung up, and Dr. Hays, having in former years been a practical druggist, has been able, by supplying these at his dispensary, so to increase its income as to more than meet all its expenses.

IS THIS REASONABLE?

We should be glad if the readers of THE CHURCH at home would glance at the following account of the labors of Rev. Mr. Wachter at Bangkok, and ask themselves whether it is right that one man should be compelled to assume such diversified and heavy cares.

Mr. Wachter's station is known as Sam Ray, in the southern part of the city of Bangkok. At this point he has charge of the church, numbering 88 members; of the boys' school, with an enrollment of 85 and an average attendance of 45 pupils; of the printing establishment, employing six or seven men and issuing more than a million pages during the past year. He must necessarily also have the care of the large compound, where the buildings in which this work is carried on are located, involving a large addition to his anxieties and troubles. He has preached each Sab-

bath and superintended the Sabbath-school: has led the weekly prayer-meeting as well as personally conducted, for the greater part of the time, the morning chapel service for the boys' school. In addition to these labors he has had the direction of the Bazaar Chapel, in a distant and populous part of the city, where a native worker is constantly employed, but where during the greater part of the year Mr. Wachter has given one afternoon each week.

As if this array of duties was not enough, Mr. Wachter has also during much of the time been compelled to give a great many weary hours to the purely secular work of passing the mission goods of various kinds through the custom-house and forwarding them to their destination in the various parts of Siam and the Laos field. What wonder is it that he pens to his secretary at the mission house the following modest little sentence?—"If the Board will grant the request of the mission and send out a practical printer, a great improvement will take place in the printing office, and it will gain greatly in importance and efficiency." The mission reasonably asked for somewhat more, passing the following resolution: "Resolved that we must ask the Board for a Christian layman, a printer by trade, who will look after the press and *attend to secular matters in general.*"

RETURNING HOME.

Rev. E. P. Dunlap, of Petchaburi, after abundant labors at his post in Siam, has been compelled, under the urgent orders of the three missionary physicians in that field, to return to America with his family. If Mr. Dunlap has made any mistake, it has been in not heeding still earlier the warnings of his brethren. But although he and his family left Siam in greatly-broken health, there is reason to believe that a term of rest will sufficiently restore them to permit their return to their field of labor.

THE YEAR OF GRACE IN CHIENG MAI.

REV. CHALMERS MARTIN, FORMERLY OF CHIENG MAI.

The history of the Chieng Mai mission during the last mission year, ending September 30, 1888, has been such as to justify the name,

misgivings when called upon to superintend the construction of two costly buildings, the larger one measuring ninety feet by thirty. However, having read up the "Encyclopædia Britannica" on architecture, he undertook the task, and the work went slowly on. But just when the intricacies of the frame were beginning to haunt his dreams, a skilled carpenter from the United States, in the employ of Dr. Cheek, came to the rescue, and under his direction, and with the help of the steam saw-mill, frame and walls and roof came together merrily, and our astonished eyes beheld the brown tiles above the tree tops. But success was not to be attained so suddenly. The carpenter, not being connected with the mission, was called off to other work. Soon, also, the new builder was compelled to leave the country. Dr. McGilvary now came to the front, gathered a band of native workmen, and added this work to his other duties as patriarch of the Laos mission. Then, for the final change, Dr. Cheek again took hold. The house for the teachers was finished, and the main school building nearly so, when the mill broke down, the timber gave out, and the work stopped. But though not really finished, the building was usable. The main school-room had been for some months utilized for the Sabbath services, as the congregations had quite outgrown the old chapel. Repeated cases of fever among the boarding pupils determined the teachers not to begin a new term in the old quarters, and on September 3, 1888, they took possession of their new home. With the new accommodations came rapid growth, the number of boarding pupils growing from twenty-five to forty-eight. To the instructions of human teachers have been added the saving teachings of the Holy Ghost, so that at the close of the year nineteen of the pupils were under the care of the church session as applicants for admission to the church.

2. *The Opening of the Boys' School.*—The successful opening of the boys' school under the superintendency of Rev. D. G. Collins is just such another instance as the foregoing. During all the twenty years since Messrs. McGilvary and Wilson founded the Laos mission a school for boys has been one of the things which the missionaries have thought about

and prayed over and striven for, but until the present year no tangible or permanent result has ever been attained. But at last the hour struck. The right man appeared in the person of Mr. Collins. By the kindness of the king of Chieng Mai a lot of sixty feet front was secured, immediately adjoining the property granted by his majesty to Dr. Peoples for a residence several years ago. The ground was once the site of a Buddhist temple, and a half-ruined pagoda still stands upon it, but, with a Christian missionary's house on the one side and a Christian school for Laos boys close on the other, the tumble-down pagoda is like mutilated Dagon fallen upon the threshold. By the aid of Dr. Cheek's saw-mill and the energy of Mr. Collins and Dr. Cary, a suitable and substantial building was made ready in the unheard-of period of nine weeks. The school was opened with sixty pupils, most of them the sons of Christian families. An exceptionally bright Christian young man was secured as an assistant teacher. A Siamese official resident in Chieng Mai kindly offered the services of his private secretary as a teacher of Siamese. The boys, therefore, have been taught to read and write both Laos and Siamese, have been drilled in the Shorter Catechism, and given a start in arithmetic, geography and map drawing; and all this has been done at a total expense, exclusive of the missionary's salary and the first cost of the building, of a little more than *one dollar per day* for the whole institution.

The completion and the full organization of these two schools would of itself make an *annus mirabilis* in this difficult mission.

3. *A Foothold in Lapoon.*—A third event of special interest which marked the year was the establishment under most favorable auspices of a permanent out-station in Lapoon, a walled city of importance lying eighteen miles south of Chieng Mai on the direct road to Lakawn. While not so large nor so influential a city as Chieng Mai, it is yet the capital of a thriving province, in which there are now a large number of native Christians. The Chieng Mai mission, and especially its veteran leader, Dr. McGilvary, who has always been mindful of "the regions beyond," have long striven to se-

cure a piece of property in Lapoon, where they might at least erect a lodge that would serve as a stopping-place for the missionaries when on evangelizing tours. They desired this the more because Lapoon is usually the first camping-place on the journey from Chieng Mai to Lakawn, and because between it and Chieng Mai there runs a good road—not a simple track across the shadeless rice-fields, but a wide road beautifully shaded for a large part of the way by giant trees—the most home-like bit of landscape in the Laos country. The writer has a vivid recollection of galloping along it early one morning in company with Dr. McGilvary in this very attempt to secure a desirable piece of property for our purpose. We waited upon the old governor at his rice plantation, a mile or two west of the city, and used every legitimate art of persuasion to secure our purpose; but beyond many fair promises, a couple of water-gourds which his excellency assured us had been fashioned by his own hand, and a very bad night's sleep at a neighboring *sala*, we got nothing for our pains. Some weeks after we learned of a suitable property for sale for 1500 rupees, and promptly closed the bargain with the owners, who gave us a native deed. But in a few days our money was returned to us in full, with an intimation from the owner that the only way he could keep out of trouble with the authorities was to declare the sale null. But God has now taken all such obstacles out of the way. "The governor and some of the important princes," writes one of the missionaries, "are on excellent terms with us, and in an indirect way almost invited us to begin work in the city. The governor offered us a place and posts for a house if we would come." And what is more remarkable, he was as good as his word, at least so far as the place was concerned, and the mission was put in possession of a plot in every way suitable for their purpose. No time was given for a change of mind this time, apparently; a native house was bought and removed to the new property, and two native Christians put in charge. A letter written since the close of the mission year tells of the first visit made to the newly-acquired out-station by Messrs. McGilvary and Collins. "We were assisted," writes

Mr. Collins, "by three of our best men, one of them being one of the elders of the Chieng Mai church, who was once the head priest in one of the largest Buddhist temples in Lapoon and is known to everybody in the place. He has been stationed there to look after the work." The writer will never forget his first acquaintance with this man. He was sought out by our devoted Nan Tah, whose earnest desire was to be allowed to give his whole time and strength to direct evangelistic work, and who, knowing this man's reputation for learning, brought him as his own substitute in the work of a scribe and teacher of the language. Humble and courteous, he won our regard at once. But it was not without a struggle that he identified himself with the missionaries. He was a man well known in Chieng Mai, and often consulted by noblemen and priests upon points of native usage or of scholarship. For weeks after entering our employ he every day varied the route which he took to our house, so that he might not draw the attention of his acquaintance. But at last he began to attend Sabbath services and became a diligent student of the Scriptures. We were greatly encouraged when he one day told us, without boastfulness, how he had that morning met the king, who was being slowly drawn through the streets in a carriage attended by a crowd of officials and slaves. His majesty, recognizing him, had called out loudly to him, "Well, Nan, I hear you have gone over to the foreigners; is that so?" and he had answered honestly, "Yes, your majesty, it is true." It was not long after this that we had the joy of baptizing him in the name of the Lord Jesus.

The letter of Mr. Collins, to which reference was made above, tells of the communion held in Lapoon during the visit of the two missionary brethren. The notice had been widely circulated and a large company of native Christians from villages in the province of Lapoon assembled for the service. To them were added a considerable number of heathen from the city, and in their presence the simple but impressive sacraments of our faith were administered. For the Lord had not denied to this new undertaking the visible seal of his approval. Six adults presented themselves for baptism and

six children were brought to receive the same rite on the faith of their parents. Of these twelve persons, seven—a man, his wife and five children—belonged to one household. This man was a son of Nan Intah, the first Laos convert and the first elder in the Chieng Mai church. How faithful God is to his covenant! It is twenty years almost since, at the peril of his life, Nan Intah began his Christian course; it is seven years since, having overcome, he sat down with his Lord upon his throne. Before he died he had the joy of welcoming his wife, two daughters and a son to like precious faith with himself. One daughter became the wife of a devoted elder in one of the village churches; the other two as they grew older began to render good service as native workers. But this one son—the eldest child, if the writer's memory serves him rightly—seemed to have no interest in the gospel. God has his own time and his own way, and was holding this man back to be the firstfruits of Lapoon unto Christ.

Mr. Collins' letter speaks also of the eagerness of the people to learn to read; of a number of people, including a prince and two princesses, who came every night to study; and of thirty boys and girls who come daily, and have already made some progress in reading and have learned several hymns. "With a missionary and his wife to care for this field," Mr. Collins concludes, "there is no reason why we should not have a good, strong church in Lapoon in a very short time. No new station could be more inviting."

4. *Church Organized in Chieng San—New Chapel in Chieng Mai.*—Two other events which have distinguished this "year of grace" must be more briefly mentioned. One was the organization of a church of twenty-three adult members and twenty-eight baptized children in the city of Chieng San, on the northern edge of the Siamese dominions, about one hundred and fifty miles from Chieng Mai. To this new church were added before the close of the year twelve more members, half of them adults, making an adult membership of twenty-nine. This hopeful church is due in large part to the blessing of God on the life and efforts of one man, formerly an elder in the church at Chieng Mai. About five years ago he was compelled by the government to move with his family to

Chieng San, which was then being resettled after having lain deserted for a number of years. The missionaries felt much anxiety then, lest in this change of home and circumstances he might do what so many better-instructed church members have done in the United States under like conditions—leave most of his religion behind him. But their anxiety was groundless. The man was careful to keep up frequent communication with the missionaries and the native Christian community. He sent to Chieng Mai for medicines and books to use among his heathen neighbors. He encouraged a daughter who had been in the girls' school at Chieng Mai to open a school for the children of the neighbors. At each successive visit to this distant point for several years past the missionaries have had the joy of baptizing one or two persons who had been instructed by him and his family in the way of life, and on their last visit they organized the company into a church.

Some steps were also taken looking toward the organization of a church in Chieng Hai, fifty miles nearer to Chieng Mai; but as the Christians were divided between two villages on opposite sides of the city and many miles distant from each other, it was thought best to wait in the hope that the time may soon come when they can be formed into two strong churches.

The other event of which a word must be said is the letting of the contract for a new chapel in Chieng Mai. The old one was never anything but a makeshift, and became altogether too small for the growing congregation of the mother church more than a year ago. As noted in the early part of this article, the Sabbath services have for some time past been held in the main school-room of the building occupied by the girls' school. But that is no longer large enough. The latest letters speak of *four hundred persons in attendance upon the monthly communion service*, more than half of them communicants. During the year the church received eighty-nine persons to full communion.

The additions to the churches (exclusive of Lakawn, from which no report has yet been received) numbered one hundred and twenty-

nine. The year before, it was one hundred and ten; two years ago ninety-three; three years ago ninety-two. There was but one month during the year when there were no accessions to the Chieng Mai church. Four new elders were added to its session. Its Sabbath-school was reorganized under the superintendency of Rev. W. C. Dodd, permanent classes with regular teachers established, and a weekly teachers' meeting instituted. Elder Nan Tah, for so many years the leader in every good work among the native Christians, was ordained to the full office of the ministry at the last meeting of presbytery—the first Laos minister of the gospel. And the new year opens with a greater number of inquirers than ever before. Under all these encouragements the missionaries and the native brethren said, "The God of heaven he will prosper us; therefore we his servants will arise and build."

Has it not been in truth a year of grace in Chieng Mai—even a year of the right hand of the Most High?

INCIDENTS IN THE SIAM AND LAOS MISSIONS.

WILLIAM RANKIN.

The religion of Siam is Buddhism, and the government is an absolute despotism. Formerly every official, from the prime minister through all the lower grades, approached his sovereign crouching on knees and elbows, so that the flesh of the latter became callous from their unnatural use. The chief end of a Buddhist life is to make and store away merit for an after existence through its several transmigrations. The king accumulates it by daily gilding a temple or an idol, and the people add to their future store of good as well by nursing worthless quadrupeds and noxious reptiles as by observing the natural laws of morality. The first commandment of the Buddhist decalogue is, "From the meanest insect up to man thou shalt kill no animal whatever." The temples are the schools of the boys, where nine tenths of them are taught to read by the priests, while more than nine tenths of the girls remain wholly untaught. The books read are the history of the kingdom and of the neighboring provinces, much of it legendary.

Other than this there is little but obscene plays and stories. There is nothing in native Siamese literature to inspire manliness of character or aspiration for a better life.

THE OPENING OF MISSIONARY WORK.

The capital of the kingdom is Bangkok, a city of more than half a million souls, among whom is a large admixture of Chinese. The Presbyterian Board established a mission here in 1840, which was suspended at the end of three years by the failure of health and return to the United States of the first family sent out. The American Baptists and the American Board both occupied the field before this, their work being mainly among the Chinese. The latter withdrew from it in 1848, transferring their property to the American Missionary Association, with which also their two missionaries on the ground—Dr. D. B. Bradley and Rev. J. Caswell—connected themselves.

In 1847 the Presbyterian Board re-entered Siam, sending out Rev. Messrs. Mattoon and Bush and their wives, and S. R. House, M.D. Property was needed by them at once for their dwellings, but all negotiations for it were prevented by the government. Punishment even to death was threatened to any subject disposed to sell or rent. The embarrassment arising from this bitter enmity led the missionaries at length to an appeal to the Board for authority to remove to another field, or for such other advice as this trying situation might suggest. Letters of December, 1850, from all the missionaries brought news of increasing hostility on the part of the king and his prime minister. Teachers and servants employed in the mission were threatened and obliged to flee or conceal themselves.

DELIVERANCE BY THE HAND OF GOD.

The Board deliberated and prayed for light and divine guidance at three consecutive meetings, held March 10, 17 and 24, 1851, and then referred the question back to the missionaries themselves, expressing consent to their removal, if it should appear to be expedient, to Penang, Sarawak or China. But prayer had been heard and answered, and Providence settled the question for them. Pending these deliberations, the king was in the throes of a dis-

ease which ended his cruel reign in April; and when the advice of the Board reached the missionaries, they were already in the full sunshine of royal favor. The new king was their friend, and thenceforth every facility was afforded for prosecuting their mission work.

Before this favorable change, Dr. House, by his medical skill, had shown the people what Christian civilization could accomplish for their relief. In June, 1849, the cholera burst like a whirlwind upon Bangkok, carrying off in a single month thirty thousand of its population. All the local doctors fled from their patients. As evil demons were supposed to have caused the pestilence, to ward them off a strand of cotton yarn blessed by the priests was tied around the wrist and neck, and a cordon of cotton cloth was looped from battlement to battlement around the walls of the royal palace, one mile in circumference. During this time and the spring following, on a second visitation of the scourge, our medical missionary treated, with uniform success, hundreds and hundreds of cases. Of thirty boys in the school, some with urgent symptoms, not one died.

In 1851 the physician's skill was again engaged to arrest another scourge which visited the capital. The small-pox was carrying off its victims in great numbers, and, though vaccination had been introduced at an earlier date, there was at this time no preventive matter in all the city. At this juncture, one of the ladies of the mission returned from a health visit to Singapore with her recently-vaccinated child, from whose arm the preventive virus was obtained and transferred, until its saving influence was widely experienced. Not long after the little child was taken from his mother's into his Saviour's arms, bequeathing a Christian infant's boon to a stricken heathen city.

The new king who came to the throne in 1851 had learned the English language and cultivated a fondness for science, especially astronomy, for which he was largely indebted to Mr. Caswell, of the Missionary Association, on whose death the grateful monarch bestowed upon his widow a memorial gift of fifteen hundred dollars.

In the early part of this reign, treaties of commerce and amity were formed with the

United States and some of the western nations, for the drafting of which, and for interpreting and advising in the interests of Siam and the other contracting powers, missionary aid was indispensable. In furthering these national interests, Mr. Mattoon, by the advice of his brethren and with the consent of the Board, for some years acted as United States consul. Thus immunity was secured to missionaries as American citizens from future annoyance, and the way was open for itinerating and distributing Christian literature and for settling in any part of the kingdom.

The mission having now secured popular favor and treaty protection, schools being established, the word of God circulated and undergoing revised translations, there still remained the great want—converts to Christ. After twelve long and anxious years of waiting, there came with the annual report of 1859 a note of cheer. One convert, Nai Chune, a Siamese in middle life, was baptized. Nine years later, in 1868, we find this native a sympathizing Christian helper in an emergency which is without a parallel in missionary experience.

A MISSIONARY PHYSICIAN'S PERIL.

Dr. House was on a visit of urgency and affection to Chieng Mai, where two missionary families had recently settled, and where was no physician. After twenty-five days' tedious boating, he mounted his elephant at Rahang. For twelve days he rode in the howdah through the forests and over the mountains, parched with the heat of the dry season, resting only at night and over the Sabbath, until within three days of his destination. For a change and rest he was walking in front of the elephant, when the brute, with madness in his eye, attacked him, with his trunk throwing him against a tree, and tearing into his body with his tusk. Its sharp point penetrated his abdomen, making a rent three inches wide and of unknown depth. His attendants soon unpacked his case of instruments, and with his own hands he replaced what was protruded, and stitched together the gaping wound. A litter was constructed from bamboos growing by the roadside, on which he was borne five hours through the sultry roads to the nearest village,

where for fourteen days, under an open shed, in extreme weakness and much suffering, he awaited the result. The only Christian friend that could come to him from Chieng Mai was Nai Chune, who was temporarily there, and who came and ministered to him and proved a brother indeed. Fever supervened; and after two weeks detention, a litter and a boat conveyed him to his destination, where for a month longer he was confined to his room, receiving sympathy and kindness in a Christian home.

Additions to this one nucleus of a native church were slow in forming. In 1861 Petchaburi was occupied by Messrs. McFarland and McGilvary, and two years later a church was there organized and three baptisms reported.

ESTABLISHMENT OF THE LAOS MISSION.

Some natives of Laos, a country bordering on the north of Siam and tributary to it, occupied villages in the neighborhood of Petchaburi, in whom the mission became interested. In 1863 Messrs. McGilvary and Wilson made a visit to their country and to its capital, Chieng Mai, which led them to occupy this distant post in 1867. This was twenty years after the Siam mission was re-established.

The mission at Chieng Mai was encouraging from the beginning. No missionary had preceded those who now entered the field, and Christianity was wholly unknown. The Laos people had no books in their spoken dialect, their only written language being Siamese. But the preaching of the gospel was blessed in the early conversion of some who publicly professed Christ in baptism. Persecution and martyrdom quickly followed. The two earliest converts were cruelly massacred by their Buddhist king, and to the last witnessed a good confession. Others were sought after for the same revengeful purpose, but escaped by flight and concealment. This was base treachery, for the Laos king, meeting these missionaries at Bangkok when on a visit there, had invited them to his country, had welcomed them on arrival, and given them land for building and a permanent settlement. But when some of his people received the gospel and Buddhism was renounced, his wrath knew no bounds, and even

the mission families were in peril. The missionaries, regarding their work as virtually suspended, sought relief from the government at Bangkok. The king of Siam, their friend and protector, had just died, and was succeeded by his son, a youth of sixteen years. The regent dispatched a government officer, accompanied by two missionaries anxious for the fate of their brethren, to Chieng Mai with a royal order to allow the missionaries settled there to remain undisturbed, or, if they wished to leave, to provide safe conduct by the way. This order was not all that the missionaries had hoped for, as it afforded no protection to native converts, and was so interpreted by the enemy, who continued to breathe out threats against such.

A SECOND DELIVERANCE.

The missionaries were not anxious for themselves, but for the ark of God which they had borne into this wilderness and on which the shekinah rested, and for this they prayed. Their deliverance came in a way not expected. As was the case with the old king of Siam who obstructed a new mission among his people, so it happened to the king of the Laos. A fatal disease seized him, and at his death all hindrance to the propagation of the gospel was for the time removed. Some years later his successor began a similar course of persecution, when another appeal for redress was made to the Siamese government. Then the young king of Siam, whose authority was supreme in the Laos provinces, adopting the liberal policy inherited from his father, issued a proclamation of free toleration in its fullest extent, even exempting native Christians from unnecessary Sabbath labor. This monarch has moreover publicly thanked missionaries "for the many benefits his country has received from their labors in the past," and together with the queen and his prime minister has encouraged their educational and hospital work by the bestowment of liberal gifts in money; all this while Buddhism controls the religion and morals of his court. Truly "the king's heart is in the hands of the Lord."

BRIEF STATEMENT OF RESULTS.

If we turn now from the historical record of God's providence in the Siam and Laos mis-

sions to the statistics of his grace, we find abundant cause for thanksgiving. As we have seen, the *first twelve years* of missionary labor and sacrifice were rewarded with *one* convert. In 1867, at the end of twenty years, the roll of church members numbered 25. Ten years later, in 1877, it numbered 123. After another decade, in 1887 it reached 676, and one year later the aggregate was 825. Unfriendly criticism of foreign missions may see in these statistics an answer to her charge that converts cannot overtake heathenism by reason of the greater increase of population. But the arithmetic of grace finds in this rapidly-growing percentage of conversions in decades of years the triumph of Christianity at no far distant future, which is verified by the national history of Europe.

But aside from the statistics of numbers, there is growth in other directions, for which there is no arithmetic or measuring rod. Who can measure the influence upon a heathen community of a twenty years settlement among them of such men as Drs. McGilvary and Wilson at Chieng Mai, or of eight hundred and more converts, many of them living witnesses for Christ to their benighted neighbors, or of the dissemination in their own language of the word of life? This uplifting process is going on unobserved day by day, but at longer periods clearly marked, and from a missionary's standpoint it is the breaking of the morning. To the Presbyterian Church this double-leaved door into Siam and Laos, now officially thrown wide open, shows their peculiar claims for enlarged occupancy. "The withdrawal of all other boards from the Siamese portion of the field throws upon the Presbyterian Church a solemn responsibility." May this review of the sacrifices and deliverances of the past emphasize this responsibility.

A NEW STATION IN SIAM.

REV. E. P. DUNLAP, SIAM.

The Siam mission is just starting a new station in the city of Ratbooree, the third city in size and importance in the kingdom. It is located on the Meklong river, about thirty miles from its mouth. The city is the capital

of a large, populous and very productive province. It lies midway between Bangkok and Petchaburi, higher than either of these cities, and it is thought a more healthful location. The place can be reached from either Bangkok or Petchaburi in about twenty-four hours by an ordinary towing-boat.

For many years the Siam mission desired to plant a station at Ratbooree, but for lack of men and means was not able to do so. At length the late prime minister of Siam—a warm friend of our mission—during a visit to Petchaburi, about three years ago, called at our home and urged us to go to Ratbooree and begin schools and medical work, offering as an inducement the gift of a good residence for the medical missionary. A promise was made to his excellency that the church should at once be informed of his kind offer. During after-visits he repeated his offer, and at one time sent his son to urge us to occupy at once. Then came the welcome telegram from Dr. Mitchell, saying, "Take Ratbooree," and, following it, a letter containing the good news that men had been found, and that a good lady in Philadelphia had pledged the money necessary to send them out and support them for one year. Whenever you want to cheer up and really help your missionaries, why, just send them such word as that! The prime minister was taken sick, and during his last illness visited Petchaburi, sent for us, repeated his offer and, on being informed that we were ready to take it, gave the necessary papers to secure the property. The king of Siam (in accordance with the treaty) was informed of our desire to begin the station. He at once gave permission, granting a letter to the governor of the province ordering him to present the missionaries with such government property as they might think suitable for their work. At one time it seemed as though at least one member of the prime minister's family would not willingly give up the property presented to us by his father; but recent letters bring the news that it has been secured, and doubtless by this time the missionaries—Dr. J. B. Thompson, M.D., and wife, and Rev. Charles Eckles—are occupying it. The gift is a large, substantial brick house, built but four years

ago on the banks of the river, a short distance from the market, on the main thoroughfare leading to the market and court-house, and but a few minutes from the governor's residence and centre of the city. The ease with which we are finally opening this station and the valuable property so freely given are the fruits of medical missionary work. The late prime minister and members of his family were patients of our medical missionaries both in Petchaburi and Bangkok.

These facts at least show clearly the value of medical missions as a pioneer agency. And now a few words touching the importance of this city as an evangelizing centre. It is not only central in a large population, but from it the missionary may easily tour up into northwestern Siam, reaching the villages and towns along the Burmah line. We have come to look at Bangkok as the centre from which to work out into central Siam, and Petchaburi as the doorway to southwestern Siam, down along the Malay peninsula; and now God has graciously opened the way for labors in north-west Siam. The plains in every direction from Ratbooree are dotted with numerous villages, which in the dry season may be easily reached by the touring wagon. Along the river bank, from mouth to source, are many thousands of people crowded into large trading towns and villages, easily reached by the touring boat. Along the river are four large provinces. Not long since the king of Siam took a tour of inspection through the most distant of these provinces for the purpose of making arrangements for irrigating large tracts of land valuable for rice and sugar plantations. This of course will in time increase trade and attract a still larger population. Then too the city is located right in the line of travel from Bangkok over into Burmah, a fact of no little importance with reference to our work in the future. Again, two days by boat above the city may be found one of the most celebrated shrines in Siam, the place where many Siamese believe that Buddha died and where they still see his footprint in the rock. Priests and other pilgrims by the thousands, from every part of the land, come to worship at this shrine during

the months of March and April, and at that time the missionary from Ratbooree can with little trouble reach them with the gospel. Again, the city is a resort for the king and nobility from Bangkok. On a mountain not far away is a royal country palace and other country residences, and within a stone's throw of the mission building is the palace of the late regent's family and a number of buildings for soldiers and government officials. This class may then be easily reached whilst they are out for recreation and taking their ease. I am also glad to write that along the Meklong river—some of them not far from the city—are seven Christian disciples, the fruits of former labors; also a number of inquirers, who form the nucleus for a church in the city. A devoted Bible-reader has been laboring for two years below the city, and has a school in her house. It has been one of our preaching stations for some time. These are some of the reasons that give importance to Ratbooree as a mission station. Let us rejoice that it has been established, and earnestly seek God's blessing upon it, that it may prove a fountain from which salvation shall flow out to the people. We must bear it on our arms of faith before God. We must be ready when the appeals come to give it our generous support, give liberally of our means, that it may be well sustained.

[Elsewhere in this number our readers will see reference to the actual starvation in China. A letter from Mrs. Helen Nevius, of Chefoo, China, arrived after the pages in which it would properly appear were printed. It is, if possible, a more pathetic letter than that from her pen in our February number. We have only this little space in which to refer to it. There was infinite pathos in a Chinaman's question to Mrs. Nevius, "Do you have *famines* in your country?" "No," was her thankful reply; but she says to us, "China is our neighbor. Shall we not come to her help right generously, if not for her own sake, yet for Christ's?"

Send contributions to G. K. Harroun, treasurer, 58 Fifth Avenue, New York.—ED.]

PUBLICATION AND SABBATH-SCHOOL WORK.

OUR PUBLISHING DEPARTMENT.

While it is proper that the missionary side of the Board should be kept constantly in view of the readers of this periodical, it is also right that from time to time its vast importance as a publishing house should be presented. There is reason to fear that the majority of the Church, both pastors and laymen, are unconscious of the treasure contained in its publications. Any thoughtful Christian who has not already given time to the work would find himself well repaid by the mere study of its catalogue. He would soon perceive that the church possesses, as in a mine, a wealth of important information before undreamed of.

Our catalogue contains the titles of about 2000 books and tracts. Many of these works contain the ripest thoughts of such departed saints as Calvin, Baxter, Bunyan, Doddridge, Boston, Matthew Henry, Scott, Jonathan Edwards, Davies, Miller, Barnes, the Alexanders, the Hodges, to say nothing of many eminent living writers on both sides of the Atlantic. There are books for all classes: for the old and the young; for the rich and the poor; for the prosperous and the afflicted; for the unconverted and the believing; for those rejoicing in hope and those walking in darkness; for the pastor, the elder and the private Christian. There are treatises on all subjects on which the Christian, and especially the Presbyterian, needs information—on matters of doctrine, polity, practical religion, moral reform and missionary enterprise. There are didactic treatises, commentaries, histories, biographies, narratives, pointed addresses, statistics. In short there is scarcely an important religious topic that is not treated of, and scarcely a form of treatment that is not exemplified.

It should also be noted that all these works, from the most elaborate and profound treatise down to the briefest leaflet, have been carefully examined by approved men and are recommended to the church as

sound and healthful. They are published in the best style of manufacture. They are offered to those able to purchase at as low a price as any similar grade of books, and to those unable to buy, such of them as would be really helpful are freely given.

The Board offers to the Church 835 books for Sabbath-school libraries, all of which it is believed are proper to be placed in the hands of our children. It also has a list of the approved works for such libraries of other publishing houses, which are furnished on application. In these days, when so much that is positively deleterious is introduced into families in the guise of Sabbath-school books, this matter is of unspeakable importance.

It is also proper to call attention to the fact that the Board publishes, in addition to the Westminster Question-book, monthly editions of six Sabbath-school helps and five periodicals. The excellence of these publications is acknowledged by all who have examined them, and in point of cheapness they are inferior to none of a similar grade that are offered to the Church. It is pleasing to state that 163,388,000 pages of these valuable publications have been printed during the last year.

In conclusion it may be said that the Board is largely dependent on the influence of pastors, elders and Sabbath-school superintendents for the distribution of its literature. Is it too much to ask that they will carefully examine our publications? We are confident that, if they so do, they will aid us in our efforts to give spiritual light to the community and to extend the cause of our Redeemer, and so advance the highest interests of our country and our race.

MISSION SCHOOLS IN A TENT.

One of the enterprising Sabbath-school missionaries of this Board grasps the opportunity which follows in the wake of a new

line of railroad. The Fremont, Elkhorn and Missouri Valley Railroad is at present extending its line from Crawford, in the northwestern part of Nebraska, up into the Black Hills. Of course a village will spring up every few miles along this new road. The saloon will at once be open, the dance-house and the gambling place will attract their customers. How can Christ's church keep pace with the rapid construction of a railroad track?

Rev. Mr. Currens has given one solution of this question. He has asked us to send him a substantial tent, capable of holding from two to three hundred persons. This he will erect in the new railroad town; he will put into it his cabinet organ and such seats as can be procured; he will light it as best he can; and then will begin a series of evening gospel meetings. In the day time he will carefully canvass the town for children and adults. Within two weeks after the beginning of such services he will be able to organize a Sabbath-school and to erect a board chapel which will be lined with heavy paper. The new school will be housed in the new building, and when the organization is fairly on its feet, he will "fold his tent like an Arab and silently steal away." He will be careful, however, to go along the line of the railroad to the next town, where the blessed process of establishing another school for Christ will be repeated.

The Presbyterian church of Winona, N. J., in addition to a liberal contribution of \$100, has generously sent us another \$100 wherewith to supply Mr. Currens with a fine tent, which the manufacturers have given us at a greatly-reduced price.

Let those who love the Redeemer's cause remember in their prayers this new and enterprising work in northwestern Nebraska and the Black Hills.

A few Christian miners, in a new town in Colorado, organized a Sabbath-school in a tent. A missionary was shortly after on the ground, who preached the gospel under the canvas covering. A more durable edifice

was soon erected and within less than a year a church was organized. The proposed experiment has already been tried and has proved successful.

"CHILDREN'S DAY."

Pastors and superintendents will welcome a few words of suggestion as to the arrangements for observing the great Sabbath-school festival. The day designated is the second Sabbath in June. A full supply of programmes, with music, readings and hymns, together with envelopes, will be furnished free on application to the Superintendent of Sabbath-school Work. The scholars should be cautioned against losing the programmes, which ought to be distributed at least three Sabbaths before Children's Day. It is hoped that the new hymns and the new tunes will prove acceptable to all our scholars. The chorister and organist should be furnished with copies of the programme as soon as received. As early as possible the entire school should be taught to sing the new pieces. If it be impracticable to use the new hymns and tunes, the alternate hymns on the programme will be found acceptable and are all familiar.

It would be unwise to indulge in costly decorations. Beautiful plants and flowers will be welcome. To these may be added, if desired, shells, rocks, ferns and mosses. The flowers can be sent, after the exercises, to any scholars or others who may be sick.

Each teacher should be supplied with a sufficient number of the collection envelopes for his or her class, two weeks in advance. On the same Sabbath it should be clearly announced that each scholar is to take home an envelope, and bring it back on "Children's Day" with as large a contribution as he finds it practicable to give for Sabbath-school missions as carried on by the Board of Publication and Sabbath-school Work.

It is suggested that each teacher be provided with a large envelope for the reception of the collection envelopes of the scholars on Children's Day, and that the amount of the class collection be stated on the outside of the teacher's envelope. When the

time for collection comes, let one scholar from each class bring up the large envelope containing the smaller ones with their contents, and let the amount from each class be announced. The object of the collection should be stated, and every one in the church should be invited to contribute. Then pass the baskets. Toward the close the total of all the contributions should be announced. It is urged that every exertion be made to secure a large contribution. The needs of ten millions of perishing young people in our own land are appalling. Many schools will send us their collections for the preceding month.

The programme for "Children's Day" may, if it be thought desirable, take the place of the usual Sabbath morning service, and a service may be held in the evening for young people. Each church can best determine for itself the most favorable time for the special exercises of the day. But when the time comes to commence, commence. When the time comes to close, close. Do not invite extra speakers to make a "few remarks." Have mercy on the children and do not protract the exercises. Begin your preparations early. Appoint on the committee those who will work. Talk up "Children's Day." The pastor will be glad to announce it two weeks beforehand from the pulpit. Make the festival full of holy instruction and spiritual power. To this end let Saturday evening and Sabbath morning be specially devoted to prayer.

Early in the week following, please send to the Superintendent of Sabbath-school Work a short account of your "Children's Day" exercises, with anything encouraging that you may have to communicate, and also such suggestions as to future celebrations as may occur to you, all of which may be helpful in arranging for "Children's Day" next year.

WORK AMONG THE FREEDMEN.

One of our colored Sabbath-school missionaries in the Old Dominion writes:

I thank the Lord that he led me to the ripe fields of Virginia, where ignorance, intemper-

ance, immorality and superstition reign, and where Satan does not fail to catch every soul that wanders in the dark valleys of sin.

That man breathes the right spirit, which is, the disposition to go not only where he is needed, but where he is needed the most. Here is one of his pen-pictures, of a little black girl in one of the mission schools he was privileged to organize:

Little Mollie Carter, thirteen years of age, had never seen a fine church nor a fine Sabbath-school; had never gazed at beautiful pictures hanging on the walls of a home, neither had she walked on soft carpets nor worn fine clothes; but all her life she had sat by the smoky fire-place, watching the sparks as they danced about her linsey dress and little bare feet. On Sabbath she had rolled the hoop, jumped the rope, climbed the trees, and made playthings of her mother's pigs and chickens. At last she was invited to join our mission Sabbath-school. She had not been a member two months before the dreadful scourge pneumonia seized her. When I visited her she smilingly said, in her broken way, "Mr. D., I am dying; but I have been travelling in the road which you said leads to heaven, and for three days I have felt willing to die. I can't go to Sabbath-school any more in this world, but I shall soon be where 'Around the throne of God in heaven ten thousand children stand.'" She thanked me for pointing out to her the way to heaven. Her mother said that after we had held our first Sabbath-school prayer-meeting Mollie seemed a changed child. I have good hope that she did truly accept Jesus as her Saviour.

This missionary also informs us that in some of the country places poor, ignorant colored people do not know when the Sabbath comes; he rejoices, however, to be able to say that some of these ignorant ones are beginning to see the need of better things and to cry, "We want to learn about Jesus." In one place he was at first rejected, the colored people saying that they did not want a Sabbath-school; but within a very short time they sent a messenger requesting him to visit them again and organize a school. The school he organized in compliance with this request has grown so rapidly that the people are now trying to build a church. In many of these schools the little child of five years and the old man of seventy are

found. In one of them there are nine girls and five boys who are able to recite the Shorter Catechism, one of whom cannot read. They come to school in rags, for they are truly poor.

Our correspondent mentions two interesting incidents which we present substantially in his own language:

A week or so ago I visited a family of nine. Parents and children were all gathered around the fireplace waiting for the preparation of the only food they had, which was pop-corn. I gave the parents some money and asked that the children should be sent to school on the Sabbath. Three of them are now in attendance. In that home there was no Bible, and probably no one who could have read it had there been one. Apparently no man cared for the souls of that family, yet Jesus led the missionary to them—the blessed Saviour who invites to his arms the poor as well as the rich. In another house which I visited there was a family of five, just as poor as they could be. Three children were actually naked, and when the mother heard me knock she rushed them under the bed. These are actual facts; and surely the work of reaching such needy ones is following Jesus Christ, who preached the gospel to the poor.

CARE NECESSARY.

It is not so difficult to organize a Sabbath-school, but to organize one that will live requires discretion as well as zeal. Especially is this the case among the freedmen. Ignorant as they are, the missionary often finds opposition from the older persons on account of sectarian prejudice, which must be wisely counteracted or his most earnest efforts will come to nought. One of our missionaries among the colored people in North Carolina writes:

On one occasion a man arose in my presence, as I was endeavoring to form an organization, and said, "We will have a Sabbath-school wholly Baptist or we will have none." To say that this feeling is universal, or even general, would be far from the truth. The people are generally glad to have Sabbath-schools established among them, where they and their children may study God's word together.

Another difficulty arises from the lack of teachers and Sabbath-school helps. The missionary just quoted writes as follows:

On one occasion a young man came to me just after I had addressed a meeting and said, "We have had a Sabbath-school for several years, but it is no good." When I asked him to explain he replied, "We have a Sabbath-school here with from fifty to sixty pupils and only one teacher, and sometimes but one book, and that is the Bible used by the teacher." I am glad to say that a decided change has taken place. The scholars are now supplied with Bibles; they use the lesson leaves of our Board, and instead of one teacher they have six.

A STRIKING ANSWER.

While conducting a Sabbath-school institute in Muskogee, Ind. Ter., the writer was asked several times by the missionaries, "How shall we reach the full-blooded Indians?" At last a Quaker lady missionary came to his rescue and answered thus: "To reach the full-blooded Indian send after him a full-blooded Christian." So one of our missionaries writes, "What the West needs is a Christ-like Christianity." That is precisely what the Presbyterian Church is striving to give it.

CHILDREN SAVED.

There are thousands upon thousands of children in this land who to-day are being taught the truths of Christ's word, and who, but for the labors of the Sabbath-school missionaries of this Board, would be entirely ignorant of the gospel.

"In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

"And let us not be weary in well doing: for in due season we shall reap, if we faint not."

COLLEGES AND ACADEMIES.

BOARD WORK IN THEORY AND PRACTICE.

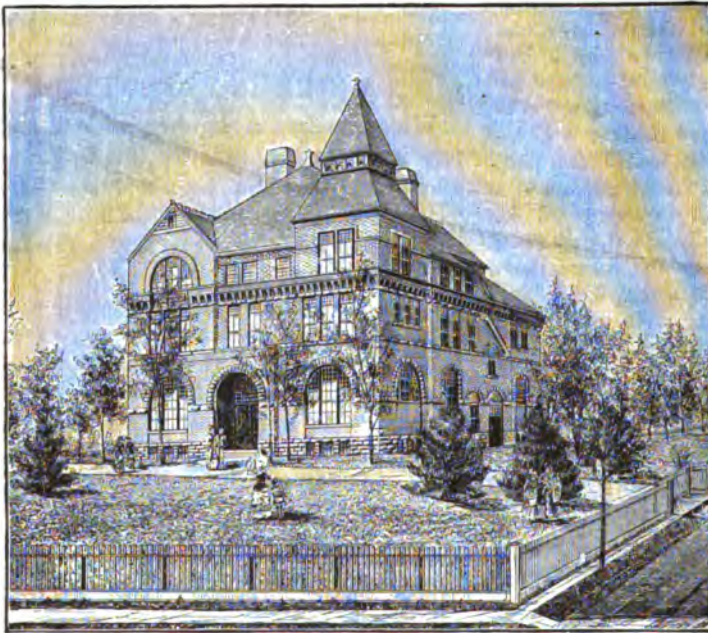
CORNING ACADEMY.

Corning is the county-seat of Adams county, in southwestern Iowa. The region has enough variety of surface, further diversified by well-grown trees, to make its aspects very pleasing. The town has a population of about two thousand. Many of

ular, indeed, the history to be recited has a completeness now which would have been sadly lacking a few months ago. The story is worth telling with some detail.

How the Academy Started.

In 1883, as is well known, the Board of Aid was organized. Inasmuch as Dr. Herick Johnson, of the McCormick Seminary, was chairman of the special committee which recommended such organization, and was thereafter president of the Board, which moreover had its office in Chicago, it was natural that this new ecclesiastical movement should attract more or less attention from the seminary students. How much one of these, a senior during the Board's first year, was impressed with the importance and promise



its residences would adorn any eastern village, and from most things that meet the eye a visitor from New England or New York might easily persuade himself that he had not gone a hundred miles from home. Corning lies on the Chicago, Burlington and Quincy Railroad, in the direct line of travel between Chicago and Denver.

Here the Presbytery of Council Bluffs has its academy; the short history of which includes completer illustration of the functions of "The Presbyterian Board of Aid for Colleges and Academies" than does that of almost any other institution which the Board has planted. In one most important partic-

of this line of our church's work appears from his own account:

When in the spring of 1884 I was called upon to choose between two pastorates, the one at — and the other at Corning, Iowa, I accepted the latter, having conceived the idea of founding an academy there.

He had observed how eastern Iowa was abundantly supplied with Presbyterian schools, while Corning was in the midst of a region entirely unsupplied. With an academy there, and with the established colleges of the state accessible, the demands of southwestern Iowa would be adequately met. He further judged that Corning, which he de-

scribes as "mainly a transplant from New York and New England," included just such citizens, "some of wealth, many of public spirit," as were likely to give backing to his effort. Indeed, an unsuccessful attempt already made to establish there a normal school had turned the attention of the townspeople in the general direction in which he proposed to hold it.

It was in May, 1884, that this forecasting young candidate became Rev. S. M. Johnson, of Corning, Iowa. Very soon letters began to be received by Professors Johnson and Craig (the latter being specially informed and alive concerning the educational interests of Iowa), by the Board's secretary and by others, seeking details of counsel and encouragement. Rev. S. L. McAfee, who was to become so important to the undertaking, was at that time chairman of the presbytery's committee of education, and thus was able to inform his young co-presbyter of the interest which the presbytery was already feeling in the founding of a presbyterial academy. Mr. Johnson thus encountered what he considered a "very simple problem—to link together the desire of the people of Corning and Adams county with the desire of the presbytery for a school of higher education, and to put" that united purpose in "contact with the Board of Aid." Under his diligent influence everything moved on toward this result just as rapidly as consisted with a perfect understanding among the co-operating parties. By March, 1885, articles of association for Corning Academy had been drafted, comporting with the rules of the Board of Aid, and providing for a veto by the presbytery "on all selections of professors and teachers." By means of the county newspapers and by private solicitation an effort was made to raise a building fund of \$20,000. By the middle of April \$12,000 was subscribed. The presbytery at its spring meeting was informed of the beginning thus made by Corning and Adams county, and it appointed its committee for raising the remaining \$8000. The Corning pastor was made chairman of this committee, and continued to be the main agent of the

undertaking. By August 11 the whole subscription of \$20,000 was made, in these proportions: \$1500 was subscribed in the presbytery outside of Adams county; \$250 was given by Mrs. McCormick and her son, and the whole remainder of more than nine tenths by Corning and Adams county. An interesting and instructive incident of the canvass is thus recited by Mr. Johnson:

After the meeting of presbytery, I returned to Corning and sought out an old gentleman living ten miles northeast of Corning, Judge Barnett by name. He had emigrated to Iowa from Pennsylvania in an early day, and by industry and economy had accumulated considerable means. Memories of Pennsylvania Presbyterianism and Presbyterian colleges, such as "Washington and Jefferson," lay deep-rooted in his mind. Purposes known to himself and God alone had been ripening slowly. This academy, springing up near by in his old age, seemed the providential opening for Judge Barnett. He signed \$4000.

At Work.

In August, 1885, the board of directors was organized. By October 6 the school was opened, under Rev. S. L. McAfee, its present principal. There were twenty-three pupils. They met, rent free, in a bank building, the property of Mr. George W. Frank, a chief helper of the whole undertaking. That first year, 1885-6, the Board of Aid appropriated toward the academy's current expenses \$1500. The next year the Board voted \$1000, but was able to pay but \$835. The next year, 1887-8, it voted \$1200, and was able to pay \$894. For the year now current the appropriation has been \$1200; payment above seventy per cent. (the proportion positively promised) being contingent on the adequacy of the Board's income. There are now sixty students in attendance. The academy graduated its first class in June, 1888. They were nine in all—eight of them Christians. Of these nine graduates, eight are continuing their studies—two at Phillips Academy, Andover, Mass.; two at Parsons College, Iowa; one at Lake Forest University, Ill.; two are in a Methodist college, and one is preparing for the ministry in the Baptist Church. Of the earlier teachers of the

school, two, Rev. B. C. Haworth and his wife, are now missionaries in Japan. These facts consist well with the general statement of Mr. Johnson:

The spirit of the school has been religious in a marked degree. Wave on wave has swept over the school, bringing nearly every student within the fold.

Impending Disaster.

The investment of the \$20,000 was arranged as follows: about \$7000 was spent for a fine property embracing ample grounds and a part of the necessary buildings. About \$13,000 remained for the erection of the main building. This was contracted for at \$12,500. When the work was nearly completed the contractor failed. A new contract became necessary, and claimants unpaid by the first contractor put liens on the building. Legal attempts to hold his bondsmen proved unsuccessful. The result was that this entire effort, conducted, as the experienced business heads among the trustees had intended and believed, with the greatest prudence, was about to end in a sale of the property, to satisfy an indebtedness of \$7150.

By this time Mr. Johnson, the young father of the school, had been three years in Denver, where his excellent work and the promise of his new pastorate are well known. The news of the peril at Corning was sent to him and promptly drew him back to Iowa. On the way he secured \$500 and a promise of \$5000 more toward an endowment of \$25,000 to be aimed at if the present peril could be escaped. At Corning some compromises were effected which further reduced the lacking amount. From the McCormick estate \$500 (in addition to the former \$250) was forthcoming under a recent promise. The Corning citizens subscribed \$2500 more to save their Christian academy. Principal McAfee had secured over \$300 from some neighboring towns. This left a deficit of \$3000 that must be met by January 26, or the sale must be made.

Safe!

Now, will the loyal and candid Presbyterian reader fairly appreciate the working of his church's Board of Aid? Mr. John-

son (of Denver) having done his utmost, and done it nobly, brought his case to the Board at Chicago, and especially to Dr. Johnson (his recent professor), the Board's president. Providence had prearranged two things: first, the Board, aware of needs like this, from which no measure of mortal wisdom does in fact secure the early stages of school and college work, had sought and received from the last General Assembly a recommendation to liberal Presbyterians for a fund of \$100,000 to be distributed where the several givers and the Board should agree that the cases required it; second, Dr. Johnson, in his zeal for securing that indispensable part of the Board's machinery, had already spent his holiday vacation in a rapid journey among some helpers who he thought would not fail him. The success of the professor's journey was the only hook on which to hang the success of his pupil's heroic endeavor. Among the subscriptions which Dr. Johnson brought back was one of Mr. W. E. Dodge for \$2500. That amount came so near to the needed \$3000 that the gap could be bridged out of other gifts. The case was laid before Mr. Dodge and he promptly accepted it.

That opportune gift has made the difference between the loss of a Presbyterian school whose beautiful property and excellent work just meet the intelligent need of an enthusiastic and generous community, and the same property, free of debt, secured to our church by first mortgage covering all the money that has come to it through the Board, and with \$10,000 now pledged toward an endowment fund. Here now is not less than \$25,000 given, and \$10,000 pledged, for the establishment of Corning Academy. Of that \$35,000 the self-helping Presbyterianism of the town and its region provides the whole, excepting only the \$3000 just furnished through the Board and the \$750 given by the McCormick estate—\$3750 in all. We are bold to say that no phase of denominational economy is wiser in itself, or allows a co-operation surer of satisfying and enduring reward, than this union of generous *help* with a great bulk of *self-help* in founding our Presbyterian schools.

CHURCH ERECTION.

THE BANNER MANSE.

All hail Villisca! first of the manses to repay its loans and complete its work! We confess that the receipt of a hundred dollars has seldom given us such sincere gratification as did the check for that amount that reached us March 21 from the church of Villisca, Council Bluffs Presbytery, Iowa. The reason for this is worth explaining.

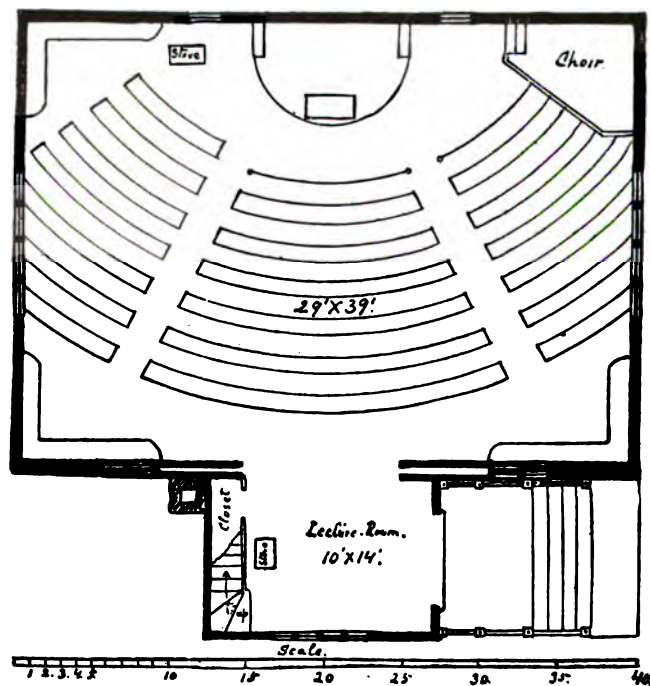
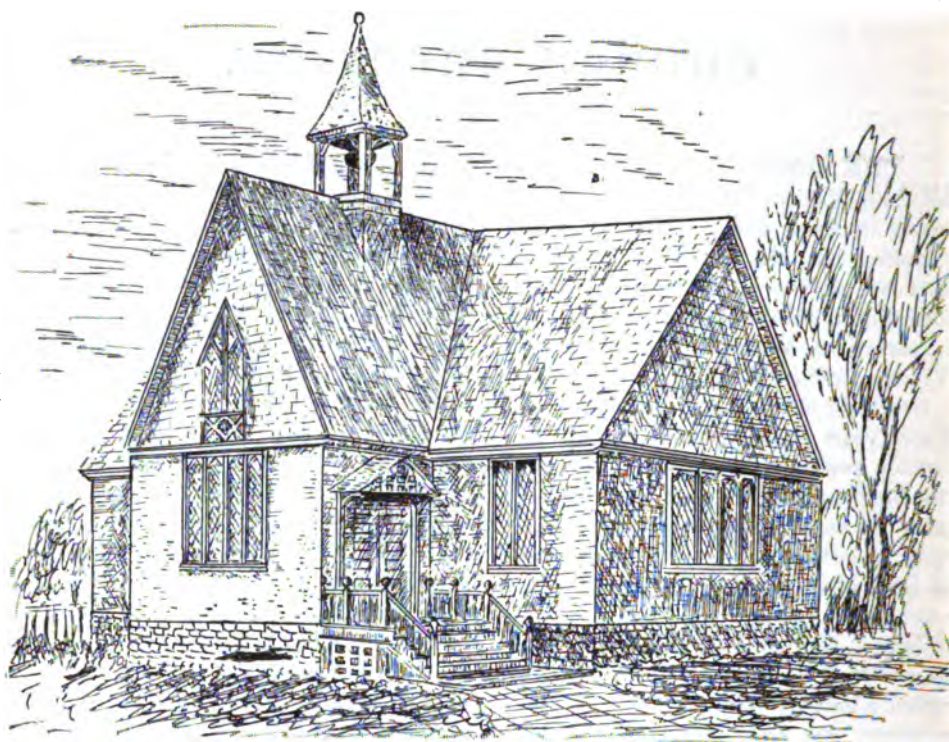
Three years ago this month the General Assembly perfected its plan for aiding in manse-building. This plan contemplated loans to be repaid without interest in three annual installments. The first church to avail itself of the provisions of the plan was the one above named. Its application was filed May 1, 1886, and upon the 24th of the same month a loan of \$300 was voted to complete a manse costing with the lot \$1560. The money was sent August 25, by which time, as more than twenty other loans had been promised, the manse work was fully under way. The plan was an experiment, and we confess that we awaited with some anxiety the coming of the time when the first annual payments would fall due. Especially did we look with interest upon the first of these adventurers, the little pioneer manse in the southwest corner of Iowa.

We had sent out our loan to accomplish its mission and to return to us, and we felt somewhat as the ship-owner who, as the time for the return of his vessel draws near, watches eagerly the horizon for the first glinting of her white sails. We were not disappointed. July 25, 1887, a month ahead of time, the return was signalled. The little church had exceeded its promise and the first installment of the first loan came promptly to hand, ready for another like expedition. The next year promptly came the second installment, and this year again, upon the 21st of March, five months in advance of date, the third and last installment came back, and the first manse upon our roll completed its work and fulfilled its obligations.

The others aided during the first year are following hard after Villisca, and the plan is no longer an experiment—it is a success.

Experience has thus proved that the repayment of these small loans is in no case difficult where any proper thought is given to the making timely provision. In the case of Villisca the treasurer of the church intimates that the ladies, as in so many other emergencies, took the matter in hand. Doubtless all through the year they kept in mind the date upon which the installment would fall due. Timely preparation is thus obviously the secret of success. That churches generally are mindful of this we have reason to know. Yet, now and again, on the other hand, we hear from a church which has been evidently startled with a sudden surprise upon receiving from our treasurer a modest reminder that an installment is due. Of course, if a church, having received the money to pay its indebtedness to builders, immediately dismisses the thought of obligation and makes no preparation to meet a payment to the Board, then it is no easy matter to collect upon the spur of the moment one, two or three hundred dollars. But let any church arrange a plan of systematic collections through the year, and it will have no embarrassment when the anniversary comes around. Two dollars each week means one hundred and four dollars in the treasury at the end of the year. Ordinarily what the pastor would otherwise have to pay as rent will suffice to meet the obligation. One church we know, and probably others, has made the wise provision of securing subscriptions for the entire cost of the manse—one third of the amounts subscribed payable at the end of one, two and three years, in time to meet the annual obligation to the Board.

We present our thanks and our congratulations to Villisca, the first to complete her work, and point to her as a bright example of how success is to be achieved.



A \$1500 CHURCH.

Many inquiries come to us from our smaller churches in regard to plans for edifices that shall not cost more than \$1500. A year or two ago we published a plan of such a church built in Iowa, and we spoke of it as a "model church," quoting the remark of its pastor, "If any congregation is planning to build a \$1500 church to accommodate two hundred people, this is the very church."

Soon after, however, Rev. Mr. Wight, of Linden, Mich., who has more than once given our readers valuable suggestions, calling our attention to the fact that no provision was made for a lecture-room, remarked that "any plan that does not provide for a lecture-room ought to be condemned at once." In reply, we expressed the fear that as \$1500 was a very small sum to divide between two rooms, the result would be a serious danger of spoiling both.

Mr. Wight has now sent us the plan of a church actually built at Gaines, Mich., for \$1500, which provides not only a commodious and tasteful audience-room, but also a neat and comfortable lecture-room and an infant class-room. These rooms are necessarily small, but probably abundantly large for the winter week-day meetings, for which it is especially undesirable to use the main building.

Mr. Wight has also sent us a pencil sketch of the exterior of the building. From these drawings we have had prepared the ground plan and the illustration that appear upon the previous page. It should be said, however, that as Mr. Wight's sketch gave simply the outline, no attempt has been made at accuracy of details. The building is necessarily very simple and plain in finish, and as built at Gaines, we infer from Mr. Wight's sketch, has windows smaller than here represented and of plain glass; nor has it any porch or hood over the door. The plan, arrangement of rooms and size are, however, as given in the following description by Mr. Wight:

DEAR BROTHER:—Awhile ago you said, in a letter to me, that it was "difficult to get a

church and lecture-room for \$1500 in Dakota." It may be there, for I know nothing or little of their special difficulties; but it is not a matter that cannot be done in Michigan. It can be done every time in this synod, with a proper plan, economy and some one man of sense as a superintendent of the work.

I send you a plan of the Gaines church and what may be called, by extremest courtesy, a sketch, that may serve as a hint to some one who can draw. My skill in that has departed. The building is a frame, veneered to the cornice with brick, gable ends and roof shingled. The plates are 12 feet from the sills, and the cornice extends across the ends below the shingles. It is set on a substantial stone foundation, three feet high, giving all the cellar room needed for a furnace when they want it. The audience-room is 30 by 40 over all, seating 150 in opera chairs, arranged in a circle, with broad aisles and roomy pulpit and choir platform. The entrance is in the wing, which can be shut off from the audience-room by sliding doors, and is 10 by 14. The peak of the ridge over the lecture-room is as high as that of the main building; but the ceiling of the lecture-room is below the cornice, giving ten feet or less as height of ceiling in lecture-room and an infant class-room above in a half story. The ceiling in the audience-room follows the lines of the sub-rafters and collar beams. Perhaps the marginal section will make it clear. Above the roof of the wing is an open belfry, giving a place for a bell, and adding a "churchly" look to the building. This building is finished inside in red oak, oiled, walls neatly papered, chandeliers, stoves, organ, carpets for aisles and platforms, upholstered chairs for pulpit, and pulpit with Bible; and a row of horse-sheds which increased the total cost \$200. The chimney starts from the ground, and is outside the walls. The lecture-room can be heated independently of the audience-room.

I am satisfied that, with proper superintendence and a desire to have only the necessary things, a church seating 150 to 180, with lecture-room, can be had for \$1500 in Michigan. This church is good enough for any, nice enough for any church that has to ask aid from the Board. It is more elegant than any that I preach in, and we are not ashamed of any of our buildings.

The extras over \$1500 in the Gaines church represent an extra lot for parsonage, horse-sheds, carpets, pulpit furniture, organ, etc.; all of which are nice and desirable, but none of which are essential.

A NOTE IT IS GOOD TO RECEIVE.

If the spirit manifested in the following note, which is anonymous, were prevalent in the church, funds for its work would never be lacking. We thank the unknown giver:

During the entire month when collections were taken for the cause of church erection in our church, I could not give my usual amount. Being able now to do so, and hoping that "late" is better than "never," I will send it.

Respectfully,

ONE OF THE SMALL CONTRIBUTORS.

NEWS FROM CHURCHES.

WHITEWOOD (BLACK HILLS), DAK.

We have succeeded beyond our expectations; the weather has been so mild and bright that not a day has been lost. The old-timers say there has been no weather like this since '77. We have been able therefore to do an exceptional thing even in this region, which is surely much milder than southeast Dakota. We have met with good treatment in most cases. Some little feeling in certain quarters that we have no business here. We hope to prove our right to live and work here by right living and earnest work. We have acted on the suggestion in a recent number of THE CHURCH, and have secured a fifty-foot lot next to the church lot on which to erect a manse. I have just begun a room 12 by 16, which I can use this winter as a study and bed-room, and which will do for the kitchen of the manse. The lot cost us \$125. We asked the railroad company for it as a gift, but could not prevail, so bought it, giving us 100 feet by 140 on a corner, streets eighty feet wide, splendid location, best in town; the church is a beauty; will send you a picture of it as soon as I can get one taken.

The prospect of a largely-increased population in this region next spring is good. Several railroad lines have been surveyed, the B. and M. on the west of the Hills, a line from Mandan southwest to the Hills, and, when the reservation is opened, two or three lines will be built westward from the Missouri river, striking the Hills at as many points. Large reduction works, to reduce refractory ores, are being built at Deadwood, and a narrow-gauge railroad from Bald Mountain and Ruby Basin to haul the ore. All these, with the division of Dakota and the admission of the twins

as states, prove to our satisfaction that things are beginning to come our way. So mote it be.

IRON RIVER, MICH.

In the name of my congregation I thank you for the \$500 sent to help build our new church. The trustees and congregation have promised to send an annual collection to your Board. The citizens of Iron River are also thankful for the beautiful church that stands in this place, it being the only Protestant church building between Florence, which is thirty miles east, and Watersmeet, the same distance west. I do not think they even have a church building in the latter place.

So thanking you all for this kindness shown in the past, I am, as ever, your brother in Christ.

MARINE CITY, MICH.

The check for \$800 came to hand on the 22d inst. Enclosed find trustees' receipt for the money. Free from debt! We have great reason for rejoicing. The people of this little city are greatly astonished at our condition, and can scarcely believe that we are free from debt. The Lord has brought this church through some severe trials, and now he gives us a crowning blessing. We have a very pleasant church, most delightfully situated on the best street of the city. God has given us the material blessing. He has given us spiritual blessings, and I believe that he will continue to bless us in all ways. Accept our heartfelt thanks for the grant to us.

ASH GROVE, MO.

The draft from the Board is received. We set apart the house on the 16th inst., and it is one of the prettiest and most convenient churches I ever saw. Every one is delighted. God bless you and the Board of Church Erection. Can you mention another instance where in one year from its organization a church of thirteen members has built a house of worship for \$6000 (\$1000 from the Board) and dedicated it out of debt, and at the first collection for the Board of Church Erection given \$10? Now this is all in order. The people have not been urged in any unlawful way—just a plain collection, etc. Now, my brother, pray for us that God's blessed Spirit may be with us; and may you and the Board be blessed to go on with your grand work of placing corner-stones to righteousness, holiness and truth all over our blessed land!

CONTRIBUTED ARTICLES.

IDAHO.

Idaho, with an area of more than eighty-four thousand square miles, a mild and equable climate, five railroads, great mineral wealth, a population of one hundred and five thousand and a rich and productive soil, has eight Presbyterian ministers. Society is organized west of Bismark with no Sunday rest, and west of the Rocky Mountains with no acknowledgment of God. To meet this state of things in Idaho the Presbyterian Church has eight ministers. Ministers are thin enough when packed in eastern cities, but when eight are spread over a territory larger than a half dozen states they become exceedingly attenuated. And yet what has been accomplished with the effort already made ought to inspire the most earnest enthusiasm to push the good work.

To outsiders the territory has long been like heaven, an unsurveyed country, and to Presbyterians it has been a veritable *terra incognita*. It was placed on the maps as a part of the "Great American Desert;" but the large crops produced by irrigation have changed all that.

The territory is rightly "Idaho," "the gem of the mountains," because of its riches and its position, placed between mountains and having mountains within its vast domain. These modify the climate and make the great broad valleys productive. On the east the Bitter Root range breaks the force of all winds and blizzards from that direction. On the west the Cascade and Blue Mountains break the humid breezes from the Pacific Ocean, while on the south the spurs of the high Wasatch range allow only zephyrs to wave the fields of ripened grain. Between these mountains there is room for several states such as New York, New Jersey, New Hampshire. This is the theatre in which one hundred and five thousand are enacting their lives—a theatre soon to be the place of millions, a territory qualified already to become a state.

The mountains make the climate a delight. Their lofty peaks catch the moisture and leave the atmosphere very dry and clear, so that in the year there are about three hundred pleasant days or two hundred and fifty days of almost cloudless sunshine. The latitude is about that of the state of New York. The warm Japan current exercises a mild influence. All of these are factors of one of the most salubrious and healthful climates in the world.

In the deep ravines in the sides of the high mountains God has made the great reservoirs, and year by year with undeviating regularity the lofty pinnacles reaching from ten to fourteen thousand feet into the heavens, in and above the clouds, gather the snow, storing and holding it packed securely until the warm suns of June and July, in the time of the country's need, send down the copious flood to fatten the lower lands, averting drought, refreshing the tillers of the soil, giving them large crops to harvest and cold water to drink.

While there are heights where in winter mercury is frozen, there are broad valleys with a soft, mild climate in both summer and winter, where no snow falls and where large herds find feed the year through. In its natural state the soil bears large sagebrush and a wealth of flowers in such variety of color as to dazzle and bewilder; but wherever the hand of man has touched it, turned on the water and put in the seed, it has borne crops equalling those in the most favored states. The native grass of the hill-sides and valleys has fattened countless herds of cattle. This part of the "Great American Desert," this unknown wilderness of grass, sage-brush and flowers, is becoming one of the richest gardens of the world.

The useful and precious metals are found here and successfully mined. In 1861 there was an excitement over the rich discovery of gold that was equalled only in the early

days of California. Since then the ledges bearing gold and silver have been steadily mined, and the territory now ranks among the first in the Union for its precious metals. Vast deposits of galena, copper, iron and lead wait the hand of man and greater facilities of transportation for their development. Only ores of high grade and mines of great richness have as yet been worked. Only with more railroads, better facilities of mining, more knowledge of the country and an influx of capital will the enormous resources of the country be disclosed. At present it is well named "the poor man's country," because of the fact that without capital men have been able to take up their claims or mine and work them, getting pay from the grass-roots down.

Of the 105,000 inhabitants there are about 6000 Indians, 15,000 Mormons, and it might be said the remaining 84,000 are Americans.

In north Idaho the missionaries of our church, of whom Rev. H. H. Spalding, the companion of Dr. Whitman, was the first, have gone far toward solving the Indian problem. By their heroism and faithful teaching they have led the Lapwais and Kootenais to exchange their uncivilized state for the ways of peace. An Indian scout told me that in the last Bannock war, when the other tribes, all armed, rushed among them in war-paint, trying to excite them to join them, these Indians, under the guidance of faithful leaders, refused, resisting a temptation seductive by reason of their nature, the appeals of their kindred and their race pride, and showing the power of grace to subdue the worst passions and transform a savage life. The work among the Indians was the first work of our church in Idaho, and has been most effectual.

The fifteen thousand Mormons in Idaho have two ministers and four schools. Their peculiarities are, polygamy (which is the chief tenet of their doctrine) and a facility in adapting themselves to their religion on the one hand and to public opinion on the other, by outwardly giving up polygamy. Their consciences and faith are under the President of Zion, and he can change either one to suit time and place, making one thing

true in one place and the contrary true in another at the same time; and by a miracle of credulity, his words are accepted as the revealed will of God.

The schools are doing a great work among these Mormons. The law makes polygamy a crime; the church of the Latter-day Saints of Jesus Christ makes it a holy article of religion. The schools are educating the coming generation to consider it disgraceful and disgusting. Noble Christian women of culture and refinement and piety are teaching the vulgar, ignorant followers of Joseph Smith and Brigham Young lessons from personal example to which the lowest must give heed.

Montpelier, in the eastern part of the territory, the centre of an agricultural district settled by about two thousand Mormons, and a railroad town of some importance, with a population of six hundred, has a school with two devoted Christian women as teachers and a chapel. A number of families are Christian. They have been crying for a minister; the presbytery has taken up the cry year by year, and there comes back only the echo of the cry unanswered. Who is responsible? It would be idle to tell of other fields among this people with this one vacant.

The eighty-four thousand American population is bold and enterprising. In the sixties and seventies society was organized under the influence of wild mining excitements, with their evils and the vigilance committee as the remedy. But those days in Idaho are past forever. Settlements have been made in every part of the territory, society is thoroughly organized and the people are anxious for statehood. While the name suggests frontier life, it is no more the frontier life of mining excitements. No one coming here need trouble himself to get either bowie-knife or revolver. Life is safer without them. The existing evils are generally organized under law.

The population now consists of the remnants of those earlier days; those who are drawn by the mines for trade and speculation, expecting to make a fortune in a few weeks and then to return to "God's coun-

try," the states; and those coming with the intention of settling and improving the land and building a home. It is a familiar saying, "I did not come here for my health" (though there is no healthier country in the world), "but for money." It is a fact that health is found, the climate delightful, the resources great, and so whatever be the intention, those that come stay, get interested in the building of towns, the division of counties, the inspiring progress of the country, and are so fascinated that they never care to leave except for short visits.

A new camp generally begins with a liquor store and a half dozen saloons, with a few cabins of one room for dwellings. Every one lives without luxuries and endures hardships, and all distinctions are lost. The saloons are the places of amusement, and public dances are the only recreation in which all unite, and these are held over saloons and sometimes in them. The saloon is the organizer. It gives the sentiment to the community. Its keeper gets his money easily, is liberal, will get up a free dance in a dull time, will give a benefit to an injured man or widow, will even close his business for two hours and let the people assemble in his place for a church service. Under his influence there is no Sunday rest, gambling is legalized and society organized in the interest of the devil. Every passion, every appetite, is appealed to for money.

Into the midst of those influences are now pouring the streams of immigration from every state and territory and every country of the world. Into this conglomerate society, with no Sunday rest and no recognition of

God, are coming the young from homes of culture and religion. Do they retain their early teaching when here? The restraints of home and church thrown aside, they do as their neighbors or worse. The Presbyterian Church for these eighty-four thousand people scattered in small settlements has six ministers, and this in a population not lessening but trebled in nine years.

Mountain Home, the county seat of the new Elmore county, a railroad town of six hundred, the centre of large stock-raising interests, a trading point for the Rocky Bar mining camp of one thousand, has no minister, nor is there one of any denomination in the county.

Alturas county, as now constituted, with Hailey a town of twelve hundred, has no Presbyterian minister.

Custer county, with marvellously rich mines and untold agricultural possibilities, has no minister of any denomination. It has a population in the thousands.

There are other counties and a large number of towns that have never been visited by any minister of our church, and their wants never reported to any presbytery except in a vague and general way. Young men from the theological seminaries have been urged to come to Idaho. Some have consented and have on their way found more attractive fields nearer home. We need just a few men and a little money to give us the control, not of one hundred and five thousand only, but of a mighty empire of the future for Christ. Where are the men? Who will furnish the means?

EDWARD PRATT.

VISIT TO SERGIPE, BRAZIL.

After an interval of nearly two years I arrived at Larangeiras, province of Sergipe, October 14, 1888. I had been several times in the province before. Since early in 1887 Rev. J. B. Kolb has resided in the town of Larangeiras, and had sole direction of our work in that field. During this period his labors have been abundant and signally blessed of God. In these two years thirty-

five persons were received on confession of faith, and this is only a small part of the real result obtained. The gospel has been preached at various points from the San Francisco river on the north to the extreme southwestern corner of the province, and accepted with eagerness by many. True, it has excited the bitter opposition of others, and especially of the Romish priests.

At a number of points believers, and even groups of believers, are known to be desirous of further instruction and the opportunity of confessing Christ and of being baptized into his name. It is impossible for one man to respond to anything like all the calls, or rather earnest pleadings, to go and preach to them the word of life. At least two more active missionaries are urgently needed for the work in that field.

I had once more the privilege of itinerating on horseback, which was a great pleasure, although it had to be done over the parched earth and under a vertical tropical sun. There had been a long drought, and on one of our trips we saw no running water for three or four days. In every part souls were dying of thirst for the water of life, which their so-called shepherds deny them, after having fouled it with the filthy dregs of centuries of the grossest corruption.

One day, after a ride of twenty-five miles, we stopped at the house of an old sugar planter, a very intelligent man, with whom over ten years before I had made the voyage from Rio de Janeiro to Bahia. I had preached on board the steamer in English, and on various occasions sung hymns with a family that was on board. The old gentleman had attended the Sabbath service, although he did not understand it, and would always come to listen when we sang. So at last I sang some hymns in Portuguese, with which he was greatly pleased. On arriving at his house we were received with great cordiality, and most hospitably entertained. Though unable to hold preaching in his house, we found opportunity to plant the good seed. At dinner the old man asked me if I remembered singing on board the steamer a hymn about Jesus dying on the cross for our sins. He said he had never forgotten it. After dinner I sang the hymn I supposed he meant, and he said, "Yes, that is it." We sang other hymns, which he seemed greatly to enjoy. In the evening his daughter, who teaches the public school of the neighborhood, and is considered a rather bigoted devotee of Rome, went to the piano, and, without having the music, played the accompaniment to as many hymns as I

could hold out to sing, whilst quite a number of the servants and hands about the plantation crowded around to listen.

I rode forty miles one day to visit a group of believers up in the interior. We stopped in the village of Itabaiana for dinner, and were generously entertained by a gentleman in whose house I had preached several times two years before. Our host combines the functions of politician, principal physician and lawyer of the place. An unbeliever himself, he is an outspoken friend of the propagation of the gospel, and some members of his family are reading the Scriptures with interest. The prevalence of small-pox in the village prevented any attempt to hold public service on this occasion.

After a ride of twelve to fifteen miles further, we dismounted about sunset at the house of the first man who had embraced the gospel in that region. It is in a thickly-settled neighborhood. Their houses and style of living generally are very primitive. In character the people combine the intelligence, energy and tact of frontiersmen with the most slavish adhesion to routine, whereby, from generation to generation, they tread in the old bridle-paths of their forefathers, in material, mental and moral affairs; but "the entrance of thy word giveth light," the power of the gospel soon works changes.

I found quite a contrast in many things from what they were two years before. Then only a few had publicly confessed Christ, and they found themselves greatly harassed by petty persecutions of their neighbors, and even threats of and some attempts at violence, and were measurably discouraged by the timidity and vacillation of others interested in the truth. Now most of the timid ones have already confessed their faith or await the going of the pastor to do so, and some of the former bitter opposers are now amongst the staunchest friends of the truth; whilst in other neighborhoods groups of believers and inquirers are known to exist.

About three years before, a large mob had collected in Larangeiras, at the instigation of the priests, on two successive days, for the avowed purpose of taking my life.

Whilst there this time I assisted Mr. Kolb in celebrating a marriage in the town hall, in the presence of several hundred people, who showed every mark of respect to the religious rite. About a year previous, two monks had "preached a mission" in Larangeiras, and wrought many up to such a pitch of fanatical excitement that Protestants were in imminent danger. They had held an *auto da fe* in a public square, and burned a large number of Bibles and Protestant books at the foot of a large cross they had just erected, and the better class of the people did not dare protest. Now it

is doubtful if the same monks could get a hearing in the town.

When Mr. Kolb went with his family to live in Larangeiras, many even refused to sell them articles of food they are accustomed to hawk about the streets. Now they are almost overrun with offers. I have never found in any community greater consideration for the pastor and his family than I witnessed in Larangeiras, not only on the part of the believers, but by the better class of the people generally.

A. L. BLACKFORD.

BAHIA, February 8, 1889.

WORK AT LAHORE IN 1888.

Lahore was occupied as a missionary station of our Board in 1849, just after the annexation of the Punjab to British India which followed the second war between the English and Sikhs, in the winter of 1848-49.

The missionaries now at this station are Rev. Messrs. J. Newton, C. W. Forman, H. C. Velte, J. C. R. Ewing, J. H. Orbison, M.D., and Miss Thiede, who are assisted by eight native preachers, one colporteur, five Christian teachers, six female teachers and Bible-women and two native doctors. There are in connection with the mission one college with three American and one Scotch professor, one native assistant professor, and instructors in Arabic, Persian and Sanskrit. The college, only two and a half years old, already contains 121 students, all of whom passed the entrance examination of the Calcutta or Punjab University before matriculating. The college is still held in a hired house, but a beautiful college building on an eligible lot, toward which our liberal government contributed the site valued at twenty thousand rupees,* and twenty thousand more in money, is now almost ready for occupation.

The High School, which was established soon after the first missionaries arrived, is in a flourishing condition, and now contains 539 pupils, with ten branches in which there are 658 little ones preparing for the High

School; also an adult (night) school with about 70 pupils, making a total of nearly 1400 boys and young men who are regularly taught secular and religious knowledge.

Mrs. Anderson, Miss Rosa Harris and Miss Emma Harris have eighteen schools between them, each of them visiting six and giving instruction in the Bible, singing hymns, arithmetic, etc. There are 414 of these girls, besides a goodly number who are mere beginners and whose names are not enrolled—some of them being brought, partly at least, that their bigger sisters may take care of them while attending the school.

Ten thousand persons have applied at the mission dispensary for treatment during the year, the whole number of visits amounting to 20,686. Dr. Isa Das, a Christian, is in charge.

In May, 1888, a dispensary exclusively for women and children was opened near the centre of the city and on a quiet street. It was thought that there were many women who would not go outside of the walls for treatment at the government hospital for women, but who would avail themselves of the benefits of a dispensary located in the midst of them. The result has been very satisfactory. In seven months and a half 4343 women and children have been treated, while the cases, new and old, have amounted to 9651. The doctor in charge, Mrs. Isa Das, holds a government medical certificate,

* The rupee is a little less than half a dollar.

as does her husband, who is in charge of the other mission dispensary.

The gospel has been preached in chapels and bazars, and also in towns and villages of the district. Multitudes have thus heard the truth from the missionaries and their assistants. We have three excellent preaching-places, one at the High School and one on each of the great thoroughfares.

A course of lectures in English has been kept up for the benefit of English-speaking natives, of whom there are many at Lahore. Such subjects as the following have been treated: "Facts, not opinions," "The truth makes free," "The incarnation," "Miracles," "Testimony," "The Arya Samaj," "Is God knowable?" "The chief object of search," etc.

Miss Thiede has gone on with her work at the village of Vagah, fourteen miles from Lahore, teaching the converts, giving medicine to the sick, visiting and preaching in the villages.

During the year 24 names were added to the roll of church members, 12 of whom were at Vagah. There are now 104 communicants in all.

An interesting feature in the work at Lahore is the extent to which it may be said to be self-supporting. The native church has contributed about 500 rupees for congregational and charitable objects. About 2400 rupees have been contributed by friends in India, about 7000 received in college and school fees, and about 8000 from government as grants in aid of our educational institutions and 600 from the Lahore municipal committee.

Another interesting fact is that the two missionaries who began work together here in 1849 are here at the beginning of 1889, while the elder of the two has three sons, three grandsons and one granddaughter in the same work in other parts of India.

C. W. FORMAN.

LAHORE.

MODERN INDIA.

India as a mission field to-day differs very widely from the India of fifty, or even of twenty, years ago. Progress along certain lines is no less marked here than in Europe and America. In spite of the conservatism which characterizes the people, changes, many and significant, are taking place, some of these touching the most vital points of their religion and philosophy.

Under the influence of western education a decidedly new type of Hindu and Mohammedan has appeared, and, numerically, this type is increasing with startling rapidity. He is not the fawning, subservient creature of a few decades ago, but a man ambitious, self-asserting and intensely interested in what is passing in the world about him. Students, in rapidly-increasing numbers, annually make their way to Europe for purposes of study, and return after a while to do their part in dissipating from the minds of the masses the glamor which for so long was associated with everything western. Scores of students are each year receiving here uni-

versity degrees, and are taking their places as leaders of native thought. These men refuse to be put down. They are beginning to demand a hearing, and people—not only natives, but Englishmen as well—are beginning to listen to what they say. They have already become a source of annoyance to a certain type of English official, and are likely to become more and more so. A recent article in a daily paper somewhat facetiously styles this educated body of men the "Frankenstein," which government has created, and suggests an inquiry as to how the monster is to be killed!

It is very evident, however, that this new element has come to stay and to grow and to be felt. In political, social and religious questions it is already asserting a very positive influence.

I. Politics. The time was when the people were content to be governed, or, if not entirely so, they did not venture publicly to express a desire for change. Recently such desire has been expressed in a manner very

significant and unmistakable. A "National Congress" was held in Allahabad during the last week of last year. Fourteen hundred delegates from all parts of the peninsula were assembled—Hindus, Mohammedans, Parsees and Christians.

The proceedings were conducted in the English language—this, in itself, a suggestive fact. Resolutions were passed calling for various modifications of existing regulations as to admission to the government service, as to higher education, the granting of representation, etc. Freedom from English rule was not asked, and it is not desired; but certain reforms are being strenuously insisted upon; and however much these claims may be ignored by the ultra-conservative now, their general reasonableness guarantees attention to them in the near future.

The problems with which this political agitation is associated are freely discussed in scores of newspapers, and there seems to be scarcely a limit to the license employed in the choice of phraseology and argument by the writers. This results in their being charged with disloyalty to the government; which imputation they deny, and asseverate their unswerving devotion to Her Majesty and their desire to make more secure the bond which binds India to England. This they would do by seeking to remove all sources of weakness in that bond.

What this will all end in it is impossible to predict. Meanwhile, in England, a sentiment is fast growing which favors the admission of Indian representatives to the imperial parliament. This is sure to come in time, and is, perhaps, but the least of all the results likely to follow the present agitation.

II. *Social Matters.* Simultaneously with the Allahabad Congress, a "Mohammedan Educational Congress" was held in Lahore, having for its object the promotion of the educational interests of the Mohammedans, but being, at the same time, a sort of counter-demonstration to the Allahabad gathering. The leader of this Lahore assembly was Sir Sayad Ahmad, the famous liberal Mohammedan of Aligarh. Amongst other resolu-

tions passed was one calling upon the followers of the Arabian prophet to abandon some of the prevalent foolish and expensive social customs of the country, such as the expenditure of extravagant sums on wedding festivities and the like. Remarkable unanimity was manifested in thus setting their faces against what, until very recently, were regarded as not only justifiable but highly desirable social usages.

Throughout the whole country a strong sentiment is forming against child-marriage, compulsory widowhood and the denying of educational privileges to women. Theory, it must be admitted, is still much more prevalent than practice; but the signs of the times are that ere long such action will be taken by the leaders of the people that, the sympathy of the masses being secured, will result in the utter abolishing of these great hindrances to all genuine advancement of the people.

III. *Religion.* In the East religion, social practice and politics are so mutually interwoven as to be, in many instances, identical; while in all cases any change in one is certain to produce a decided impression upon the others. The orthodox Hindu's religious creed must necessarily undergo considerable expansion ere he can contemplate for himself or his friends a political career involving a voyage to and a protracted sojourn in Europe, since such departure from his country is regarded by the orthodox as destructive to caste standing.

Again, he dare not insist upon personal conformity to his enlightened views as to the position of women in the social scale, or the expenditure of money in religious ceremonies, since, if he does, he will be regarded as having strayed from the faith of his fathers and will be dealt with accordingly. It may, indeed, justly be said that it is the change in religious belief, already effected, which has made any other changes possible. The people would be socially and politically where they were fifty years ago if there were to-day the same blind confidence in the truth of their religion that then prevailed.

Upon the whole we may regard these changes in religious sentiment which have

taken place as steps upward. They consist largely in a breaking away from the unreasoning superstition of the past, and an assertion of the right of man to think and to choose for himself. The Arya Somaj, though only eleven years old, has already gained a position of great influence in northern Hindustan, and has attracted to its membership thousands of the young men of the land. Their religious creed, though but little to be preferred in itself to that of the old-fashioned Hindus, is nevertheless a protest against the mass of superstition which, as the ages passed, was gradually superadded to the simpler faith of the Vedas; and moreover the society is in itself a means for letting in the light from the western world. Such light is coming, and as it comes the hitherto unformed and indefinite creed of the organization will be modified by it.

Together with the light, error is being poured in upon the country, its advocates taking advantage of the prevalent thirst for that which may afford a measurably-plausible excuse for not accepting Jesus Christ as the Saviour of men. The works of Bradlaugh, Ingersoll, Paine, Anne Besant, and others of that ilk, are being systematically

circulated by this society and are being read by thousands of the English-speaking young men of the country. Though claiming to be theistic themselves, they do not scruple to avail themselves of atheistical aid in their effort to counteract the rapidly-spreading influence of the gospel. Rejecting the cardinal truths of the Bible, they accept as good and incorporate in their system many of its moral precepts.

The Brahmo Somaj, the Deo Somaj, the Neo-Mohammedanism of Sir Sayad Ahmad, all represent different phases of the religious condition brought about by the introduction of God's word. To what degree each phase may continue to grow, and what its effect upon the others, cannot be predicted with any certainty now. The great fact, however, stares us in the face whithersoever we turn, that the people are fast awakening from the mental and moral passiveness of centuries. This is a crisis in the religious life and history of India. The Church of God is summoned by it to put forth, now, her best effort to show forth the glory of her great Head in the eyes of these millions.

J. C. RHEA EWING.

LAHORE, INDIA, JANUARY, 1889.

ARE CHRISTIAN MISSIONS A FAILURE?

In the *Fortnightly Review* for October 1888 there is an article by Canon Taylor entitled "The Great Missionary Failure." Some months previously he had published views which were interpreted as a virtual proposition to hand over Africa to the control of Mohammedanism, as being better suited to the wants of the African race. He had drawn vivid contrasts between the alleged temperance principles and usages of Mohammedans and the wholesale African liquor traffic, which he justly charged upon Christian nations. He, however, ignored the fact that *Christians* of Christian nations are trying to suppress the evil. So many startling facts have been published in answer to his advocacy of Islam that the cause of missions and of humanity has, on the whole, been a gainer by the discussion.

Dr. Robert N. Cust, of London, has made some sad inroads upon the temperance record of Mohammedanism, and especially in the Mogul empire of India, whose court through many reigns was debauched by beastly drunkenness; and many other instances have been presented in which the prohibitions of the Koran have been broken whenever the supply of intoxicants was easily obtained.

The claim made for the enlightened and self-denying missionary work of Mohammedans in the western Soudan and the contiguous Mohammedan countries has been equally damaged by the venerable Crowther, native bishop of the Niger, who shows that these missionaries are thrifty Arab traffickers, who simply improve the fetichism of the country by selling a better article, consisting

of verses of the Koran, inclosed in a sort of rude locket, to be worn, as all fetiches are worn, around the neck.

The advocacy of Islam as the hope of humanity in Africa has brought out many additional proofs of the horrors of its dominion, especially in the slave trade. On every hand writers well acquainted with the facts have entered the lists, and the earnest Cardinal Lavigerie, like another Peter the hermit, has preached a new crusade in the capitals of Europe against a traffic of whose atrocities and horrors not a half has been told. Two of the great European powers have shown their appreciation of Mohammedan philanthropy by blockading the channels of intercourse between Mohammedan kidnappers in Africa and Mohammedan slave purchasers in Arabia. Even while Canon Taylor's smooth sentences were being written whole districts around Lake Nyassa were lying freshly depopulated by this terrible traffic, and in September last a letter was written from Sierra Leone to the *London Standard*, which portrayed, in the wholesale and widespread slaughter of the fanatical Islamic chief Samadu in west Africa, the darkest picture of ferocity and devastation that has appeared in modern times.

Very naturally, the ordeal to which Canon Taylor's paper has been subjected has aroused new antagonism, and has called out assailments on a much broader scale. In his article entitled "The Great Missionary Failure" he virtually pronounces the general work of modern missions well-nigh abortive.

"NO LACK OF MEANS."

His first proposition is, "that there is no stint in the means and expenditures which are employed," an assertion which must be challenged at the outset. It is the first time, I believe, that any man, Christian or unchristian, has ever assumed that the means and expenditures employed in foreign missions bear any adequate relation either to the importance of the subject or to the resources and the moral power of the Christian church. The charge of dribbling inadequacy and childish miscalculation as to means and ends is the one more com-

monly made. Canon Taylor estimates that \$10,000,000 are employed in the work of foreign missions. If we call it \$12,000,000, a more favorable estimate which some one has made, it is still but a fraction of the fortune of many an individual Christian in this country and in Europe. It is said that the amount given in the United States for the cause of foreign missions is less than one sixteenth of 1 per cent. of the wealth of the Christian church. Some months since it was stated on high authority that the titled nobility of England, numbering 7000, only gave a little over \$5000 for missions; and there are multitudes of Christians of middle rank who give less for this cause than for any one of a score of the innermost luxuries. In thousands of Christian homes the mere bric-a-brac costs far more than the family contribution for missions. The total contribution for the evangelization of the heathen is so trivial that it has often been urged as evidence of the insincerity of Christian belief.

THE GROWTH OF HEATHEN POPULATION.

The second point made by Canon Taylor is that the work of missions is rendered hopeless by the growth of heathen population. All will admit that the aggregate increase of the heathen by natural generation is far beyond the present accession of converts; but this same disproportion has existed for a time in every nation that has ever been won to Christianity. All lands and races now known as Christian were barbarous when the missionary work of the church began. In Canon Taylor's own Britain there was for a long time the same discouraging ratio. If it be said that populations did not increase as rapidly then as now, so on the other hand it should be remembered that the means and agencies then in use bore no comparison with those which are now employed. In all those early instances, though the ratio of converts for a long time was small, yet the point was finally reached where the increase overtook and passed the ratio of population. Moreover there is a fallacy in comparing natural increase, which is universal, with missionary operations, which are carried on only in

limited sections. A true test requires that the fields of the growths compared be co-terminous, and also that not totals, but ratios of increase, be considered.

Within a year past articles have been published on the authority of such men as Sir Wilson W. Hunter and Sir Charles Aitcheson, both of whom have held high official positions in India, showing that the ratio of advance in the native Christian communities had been from four to sixfold greater in the various presidencies of India than that of the population. Their facts had been taken from the census tables covering the last reported decade. The ratio of increase in Christian converts had shown a still greater advance as compared with the growth of other religious faiths.

Lord Northbrook, a former viceroy of India, in speaking on the same subject in the late Missionary Conference held in London, closed his remarks with these earnest words: "Now as to the results of the work we have been doing and the prospects of it. Did any of you read the telegram in the *Times* the other day? Of all the men I ever knew Sir Charles Aitcheson is the most careful and accurate, and (according to the telegram) he said at a meeting at Simla, 'Christianity is advancing five times faster than the growth of the population, and is making greater progress than at any time since the apostolic spirit.'"

Such are the official exhibits of the growth of Christianity in a country which has not been numbered among the most fruitful of mission fields. Other lands would present still more favorable comparisons. In Siam and Persia, whose increase of population can scarcely have been 10 per cent. in the last decade, the increase of the native church membership under the Presbyterian Board (U. S. A.) has been 600 per cent. for the former and 200 per cent. for the latter. In China the average gain per cent. of all native Protestant Christians has been 140 per cent., while in Japan the gain of Protestant church members has been over 300 per cent. With the church thus doubling every three years, thoughtful Japanese missionaries predict that by A.D. 1900—eleven years hence—the Jap-

anese churches will be able to prosecute their own work and that the special enterprise of foreign missions will have been accomplished.

A MISCONCEPTION OF THE AIM OF MISSIONS.

And just here it may be pointed out that all statistical statements which imply that the missionary enterprise is charged with the conversion of all mankind are misleading. The work once carried on by Europeans in the American colonies ceased when a self-sustaining Christianity had been established here. Though all the people are not converted even now, yet the specific work of missions from abroad was done. So it was still longer ago with every Christian state in Europe. So it is now in part in Hawaii and Madagascar and Fiji. So will it be in Japan and China. What the enterprise aims at is to *give the gospel* to nations that have it not, and plant churches which will carry on the work as it is carried on here; that is its errand, whatever the population may be.

CANON TAYLOR NOT INGENUOUS.

Canon Taylor's paper challenges criticism by its disingenuousness. He particularly directs his attention to the Church Missionary Society, but mainly selects for examples those fields in which that society is least successful. He speaks of Egypt and of "the two inquirers of the Church Missionaries, one a Negro and the other an Egyptian," and leaves the uninformed reader with the impression that these represent the degree of missionary success in Egypt. He makes no mention of the splendid results of the American United Presbyterian Mission, which extends from Alexandria far up the Nile, and which numbers many hundreds of converts, with their liberal and largely self-sustaining churches and their thrifty schools and colleges. He refers in like spirit to Persia as another field in which the Church Missionary Society has scarcely begun, and sneeringly quotes the declaration that "a great and wondrous door has been opened for the gospel, while no converts are mentioned." But he is utterly silent concern-

ing the fact that the missions of the Presbyterian Board in Persia number over two thousand converts and nearly one hundred native preachers and teachers, with noble schools and colleges and hospitals. He finds, as he thinks, some weak spots in the Church Missionary Society's work in southern India, but he has nothing to say of the moral heroism which its missionaries and converts have shown in central Africa. Has Christianity anywhere risen to sublimer heights in our time than in the heroism of the martyr bishops Hannington and Parker and their followers, in Uganda? There, as in many other mission fields, native converts have bravely suffered death for their faith, and still others are braving like perils.

But while silent on all such illustrations of missionary results, he finds something better suited to his purpose in west Africa. There for two centuries the slave trade wrought its demoralizations, and now, in spite of the remonstrances of all Christian bodies, the liquor trade is exerting an influence equally baneful. As if this were not enough, European traders and adventurers of all classes have given and still give loose rein to corrupting vice, those who have been in the mission schools being preferred as victims. For two generations scores of missionaries have sacrificed their lives in this desperate struggle with the propaganda of European vice and crime. They fought the slave trade not in vain. They are now earnestly raising their voices against the liquor traffic. They have well-nigh suppressed cannibalism and the wife-murders at the burial of chiefs, wherever their influence has reached. They have established Christian churches with thousands of consistent members. And yet, because the people are only children still, and not in all cases strong enough to resist the flood tide of European drunkenness and vice, a canon of the church chooses this field as his chief illustration of the work of missions!

STRANGE INCONSISTENCY.

Another criticism which must be made upon Canon Taylor's paper is its inconsistency. In one part of it he advocates the

simple methods of the Salvation Army as against the methods of the Church Missionary Society and others. He knows that this army, whether in Europe or in India, is composed of men from the uneducated and uncultured classes. They go from place to place; they do not establish institutions, the church and the school; they bear their testimony, tell their story. "They show," he says, "a better comprehension of the way in which Indians can be reached, than the professional married missionary of the old type," meaning by "the professional married missionary" the educated ordained clerical missionary. He tells us that Mr. Tucker, the leader of the Salvation Army in India, "heads a barefooted regiment of two hundred soldiers who go for life, who give up everything they have, who receive no payment, but are content with a bare subsistence. Their food is a handful of rice and curry, which they beg from day to day from those to whom they minister. Their dress is a few yards of calico costing about five shillings, etc. They have only two rules—constant prayer and absolute seclusion from all contact with the English."

But in another part of the paper our author condemns the sending out of poorly-qualified men. He says, "Another cause of failure which has been pointed out by Bishop Steere is the inferior quality of the material. He complains that we take men of an inferior social class, governed and sent out by a superior sort of men formed into a committee in London," etc., etc. "Half-taught men," he makes Bishop Steere to say, "such as the so-called mission colleges turn out, are much more likely to be useful in London, preaching to those who share their ignorance and their prejudices, than among nations whom the cleverest among us only imperfectly understand." Then the canon adds the comment, "Naturally, these inferior and ill-educated men are narrow and bigoted, of a type who would not be ordained by any English bishop, or be thought good enough for the curacy of a country village in the fens; and these inferior men are sent to do the difficult work of preaching in Tamil or Swahili and coping with the acute

intellects of Hindus and Moslems. No wonder they fail miserably."

How will Canon Taylor reconcile these conflicting ideas? Possibly he proposes to combine the Oxford culture and the bare-footed tactics which he commends.

THE RELATIVE COST OF CONVERSION.

Our critic draws upon the old stock argument which has so often been used—the cost of a convert from heathenism, etc. I find, in comparing the expense of his per-capita plan within the bounds of a single denomination of this country, that the "cost of a convert" is but slightly greater in its foreign missionary churches than in those of America, where the gains are mostly from the children of the church. And this does not include on the home field, as it does on the foreign, the great expense of education, nor does it make any account of governmental endowments of educational and eleemosynary institutions here, though such expenditures are all included in the missionary outgoes on the foreign field. Were these things thrown into the scale, the average

cost of a Christian convert would double that of the average native Christian won from heathenism. And besides, as has already been hinted, the work of missions is an incipient work; it is yet in the time of seed-sowing. It anticipates a time when the institutions now planted shall not only be self-supporting but also self-propagating. If, therefore, one would rightly compare the per cent. of expenditure with the total results, he must take into consideration the whole future fruit-bearing of those institutions for generations to come. For example, supposing it to be true, as has been stated by thoughtful missionaries, that in twelve years more the work of foreign missions in Japan will have been done, and that from A.D. 1900, or *less than thirty years from the organization of the first Protestant church*, a self-propagating Christianity will widen out into all forms of Christian civilization—in other words, that a nation of thirty-six millions will have been moulded for all time by thirty years of foreign missionary effort—who can estimate the credit side of such a work? Only eternity can fully garner its harvests.

F. F. ELLINWOOD.

OUR GERMAN PEOPLE.

The interest in our foreign people deepens. The past year has shown a decided quickening. Among the "Problems of American civilization" before the Evangelical Alliance at Washington, in 1887, "Immigration" was treated in a very discriminate discussion by Professor Boyesen, of Columbia College. Our Centennial Assembly gave the subject unusual attention. A special committee is now considering "the duties of the Presbyterian Church toward the immigrant population, with special reference to the Germans, Scandinavians, Bohemians and French," and is to report to the coming Assembly. The wide circulation of Dr. Strong's "Our Country" has greatly enlarged the inquiry how we are to escape the perils arising from this foreign intermixture. At the Chickering Hall Conference in New York, called by

fifty New York clergymen and thirty prominent laymen, to consider the religious condition of New York city, addresses on the German, the Bohemian, the Italian, the colored elements, and "our duty to the foreign population," were made a prominent part of the conference. The National Sunday Rest-day Convention in Washington more recently assigned a morning to the subject of the Sabbath and the foreign population.

Wherever the broadest questions of patriotism, of philanthropy or of religion in America are discussed, this problem is certain to appear. No more important question in the religious phase of social science is likely to arise in a score of years. One part of the subject so far has been coming into the light, viz., the elements of this new population and their power. Another more important part now emerges from the

shadow. It has yet to receive the study which it deserves. It is, The *varied* and *specific* modes by which religious influence may be made to pervade these masses.

The Germans are the most powerful among all these people. They themselves claim to be seven or eight millions strong. If they are only five millions—a more reasonable estimate—they are quite enough to constitute a stubborn factor in our American life. They are a morsel quite too large for even the robust American digestion. The ox, when *digested* by the lion, does become lion, as Mr. Beecher said. But, as Dr. Strong replies, too much *undigested* ox—diseased ox at that—in the lion's stomach becomes dead lion and dead ox together.

This question of assimilation is a most important one. Who can tell us how fast the assimilation is progressing? Is there any way to get outside the inflation of American vamping and ballooning on the subject and secure a sober estimate? Is there any real *gain* in assimilation? Twenty years ago (in 1870) the *foreign-born* Germans were four and one third (4.38) per cent. of the whole population. Ten years ago the *foreign-born* Germans were three and nine tenths (3.92) of the whole. This looks like a gain. But during the past ten years we have been having the largest immigration of any decade; and a minimum of seventy-five or one hundred per cent. must be added for those born here and reared here in German speech and German habits of thought and character. Would it not be reasonably near the facts to say, we assimilate some *tens* of thousands of German children every year to our church life, and a smaller number to a real Christian life; we assimilate some *scores* of thousands to a bi-lingual *American* life, without assimilating them at all to *Christian* life; we import every year some *hundreds* of thousands direct from the fatherland.

The habitat of large masses becomes densely and enduringly German. The *imperium in imperio*—the city within the city—the smaller continental city, where the shops and habits and language are exclusively German, in the midst of the great

centres—continually grows. The German visitor of the city mission visits all the day, without speaking a word of English. The English-speaking city missions and their Sabbath-schools absorb *and hold* hardly more than the running drip of the basin which is always brimming full; or if, rather, the drip has grown to a waterfall, and they gather at its foot the increasing overflow, they hardly see that other *back-set* overflow which is covering wider acres in its great earth-basin. The farming regions, where the Irish and Americans are pushed aside, become more exclusively German.

In language, in manners, in social customs, in worldly indifference, in power to impress American life with its own strength, resources and modes of thought, the aggregate increases. In 1882 it was predicted that the decade 1880-1890 would bring us a minimum of 1,000,000 or 1,200,000 new German-speaking people. Seven years of the decade brought us over 1,300,000, or at the rate of over 1,800,000 during the decade. Add to this the German-speaking children born of these one and three quarter millions after their immigrant-barges touch Castle Garden. Ten years more will give us from the same barges at least as many more, and the new birth-increase of this prolific race. The increase is cumulative. These new millions and the ten years additional German prosperity in America will multiply the letters and invitations sent to the fatherland.

The German body politic becomes stalwart, tall, well proportioned and wins admiration for its manly brawn and brain. All this goes to intensify the proper pride of the German in his blood, his history, his language and literature and education, and, with a side glance at Brazil, the Caroline Islands and Samoa, in his colonizing power. Between one third and one quarter of New York city, according to Professor Boyesen and Pastor Wenner, is now German-speaking. One third of Chicago was German-speaking according to the school census of 1885. One ninth or more of the population of New York state was German-speaking in

1880. About one seventh of the population of the states north of the Potomac and Ohio river parallel was at that time German-speaking. Texas has no great cities, and is a remote state, but at the last census about one twenty fourth of the population throughout her immense territory was German-speaking. Probably more than one twentieth of its population now is Teutonic. It looks as if it might be a southern Wisconsin five-fold in size.

Never was there a deeper desire to know just what to do, never a deeper desire to know just how best to do, so that we may unite these people with our American people in the sincerest and strongest spiritual life. Whoever can meet these desires with a true solution to the questions will do great service to every interest of the state and of the church and of the soul. This at least would appear to be clear, that no *single* mode will

best succeed, but that a *variety* of methods may converge to the same end. We need more leaders to be centres of groups and assemblies; more workers to find and persuade and guide the multitude of individuals. We need the means to support the men and to send the preachers and to build the churches. Where shall we find this new accession of preachers? and where the funds to maintain them? The answer is at hand: among the Germans themselves. From them, if we will, we can raise an accession to our ministerial force; a force of the best quality and efficiency, if we use the divinely-appointed means. From them, if we will, by God's grace, we can secure the means to maintain and equip the pulpit and the whole spiritual *propaganda* for the conversion of this strong, controlling, educating people.

CHARLES E. KNOX.

BLOOMFIELD, N. J.

SUCCESSFUL FAILURES.

A ride up Clear Creek cañon, in Colorado, reveals along the mountain sides on either hand a great many gaping holes with the debris of machinery around them. They are the worn-out lodes, the empty "pockets" out of which the precious ore has been taken, and which are idle and useless now. Some of them doubtless represent failures. They are the remains of bootless experimenting. They speak of blasted hopes and unpaid labor. But many of them would tell a different story. There is no gold there now, for the simple reason that the gold has been taken out. That machinery wore out in good service. Perhaps millionaires got their fortunes out of those deserted holes. They were not everlasting fountains of wealth. The vein had an end; the "pocket" had a bottom, as all pockets have. But they did their work; they made their contribution to the nation's wealth. They must not be pointed out with ridicule.

A ride along western prairies and hill-sides will reveal some other holes—perhaps some unused machinery—that are often singled out with very unseemly ridicule. They

are not veins out of which money has been taken. They are holes into which money has been put—in educational or church enterprises—and the unhappy investors are wont to point to them with unflinching regret that they ever were induced to make the unprofitable investments. Perhaps, secretly, that regret is somewhat tempered by the fact that these "holes" are so continually before them that they serve to shield them from ever making mistakes of that kind again. Indirectly they make some money out of those holes. They justify a negative response to future appeals. Of what use, for example, investing in education in the West so long as there is an empty lode or an unused and unprofitable educational machine anywhere in sight? There is no telling how much money may be saved in that way!

With less anxiety to break the force of that shield than to comfort some sincere and benevolent saints who are bemoaning the loss of gifts made to institutions that have failed to justify the hopes of their founders, let us have a look at a few "holes in the ground."

A good many years ago an enthusiastic young pastor in Wisconsin determined on a Christian academy as a necessary auxiliary to his work. He induced a consecrated scholar from the state of Pennsylvania to come to his help. They had not much money, but plenty of faith and grit. They opened the academy. It gathered boys and girls from near and far. The principal wore himself out in the work—toiled on with true heroism so long as he had a bit of strength; then he gave up, and lay down and died. Changes came. The academy had to close its doors. A failure, the world would say. A veritable hole in the ground, the church would say. But I have been looking around. There is some coin in circulation that came out of that hole. There is more scholarship in the country because of that hole; and by its agency enough work has been done in the church to pay its cost a hundred fold. Several of its boys are in useful Christian pastorates; one is a prominent editor on a great "daily"; others are prosperous Christian business-men. Some of those girls are ministers' wives, and others conspicuous in other useful positions. That young pastor—young no longer—looking back to-day to that vein he opened among Wisconsin sand-hills, will not call it a failure. He has done many good things: I doubt whether he looks back upon any work of his with more thankful satisfaction than that of opening the doors of an unsuccessful "classical institute."

About the same time an eminent pastor in the state of New York felt called to an educational work west of the great lakes. He laid the foundations of a Christian college; he gathered about him as noble a band of professors as ever were associated in similar work. Some contributions came from the East for its support. It struggled on with insufficient resources for a number of years. Its first claim on the Presbyterian Church was not honored. The venerable president died broken-hearted. The faculty was scattered; the doors were closed; the students went elsewhere. Those who think nothing ever succeeds that does not succeed forever will speak of failure. That college is

conducted now as a useful Christian academy. But taking no note of its present work as ample justification of all the money ever expended upon it, my mind reverts to the days when, a well-equipped college with a good faculty, it sent out class after class. Thirty years give perspective for results. It is time to forecast somewhat of the actual profit or loss. Did that president wear out for naught? Was the money wasted? One student from that college has done work enough for the church, in a foreign land, to pay for all the cost—if souls saved and minds enlightened are ever the sufficient equivalent for silver and gold. Ministers in our own country, officers in our government, one or two men high in political station, and others in other spheres of usefulness, have come out of that "hole in the ground." The college machinery is not working now—the "pocket" seems empty—but plenty of good metal has come out of it. It has been a very successful failure.

It is sometimes said the West is full of the ruins of colleges and academies. But the ruins are not imposing. Those that had enough put into them to make imposing ruins are flourishing. Good people have sometimes thought if they gave a thousand dollars to a college "out West" they were endowing it; then if the poor little thing starved to death, they concluded liberality in that direction did not pay. As I have shown, and might show over and over by further citation of facts, even a very short lease of life may be very profitable. Nothing in this world is absolutely immortal. We educate men for the ministry—and yet they will die. But we go on with the business. It is a good investment. And if Christian statistics are to be trusted, while some western colleges die too soon, heavily-endowed eastern universities may live all too long for the amount of good they do to the church. Is it not true to-day that the college that sends next to the largest number of men into the ministry in our church is a staggering western institution, without endowment, where the boys cultivate corn in the forenoon and Homer and Horace in the afternoon, and where the girls cultivate

science and art as Jeffrey and his associates on the *Edinburgh Review* cultivated literature—"on a little oatmeal"?

I am not advocating weak colleges. Strong ones are every way better. I rejoice in every new gift to Princeton. I wish all our colleges were handsomely endowed. I am only protesting against a stone-and-mortar estimate of Christian education and trying to show that gifts to

education or religious work are not to be measured solely by the perpetuity of the institution. Coleridge sneers at "petrified religion." There may be petrified education. Let us not measure our work by monuments. The immortality of our work is at last in the immortality of souls. That which on earth appears to fail may appear in heaven to be the best, because the everlasting, success.

CHARLES L. THOMPSON.

THE ENGLISH CHURCH MISSIONARY SOCIETY.

The position of this influential missionary organization is maintained with undiminished vigor. From the annual report for 1888 we glean that the total income of the society amounted to the sum of £221,331. The financial decrease upon the previous year is explained by the fact that upward of £14,000 less had been received from legacies. It is stimulating to read that the receipts forwarded by the provincial auxiliaries were actually higher than at any period during the last nine years. With the exhaustion of the contingent fund a further sum of £11,000 is needed to meet the current expenses of 1889 in order to avert the undesirable acknowledgment of a deficiency.

The offers of personal service on behalf of the missionary operations of the society are steadily rising year by year. It was computed that in 1888 the applications for appointments in foreign lands were at the rate of one daily, of which number a fraction only could be made available. An additional staff of forty-two missionaries more than were employed in the high fields five years ago necessitate a corresponding proportionate outlay of £10,000 a year.

Amid the signs of progress and streams of blessing the faith of the society's agents and friends has been severely tried. With regard to the accumulating disasters occurring at the Uganda mission stations, the bitterness was tempered by the knowledge that the Arabs and not the Uganda proper were the prime instigators of the unfortunate insurrections. Marked triumphs, if slowly achieved, were being permanently realized

all along the line in India. Fresh grounds of labor were constantly opening, belief in the hoary systems of Hinduism was on the wane, and in many directions the native Christian church was being both developed and consolidated.

In the literature of the society a notable four-page speech of Sir Charles Aitcheson, late governor-general of the Punjab, has been circulated. Essaying to form estimates of success, this impartially-minded and experienced Indian official had written: "In this country, at least, missionaries have no reason to shrink from the touch of scientific criticism, and perhaps it may surprise some to learn that Christianity in India is spreading four or five times as fast as the ordinary population, and that the native Christians now number nearly a million of souls." This testimony has been abundantly confirmed by the ablest living authority on Indian statistics, Sir William Hunter. While native population in India was increasing at the speed of 10 per cent. in ten years, the increase of the Christian population was chronicled at the rate of 60 per cent.

The society, which embraces some of the noblest men and women on the roll of modern missions, may especially rejoice in the apostolic career of George Gordon Maxwell, whose lately published biography is a divine inspiration, and in the heroic self-abnegation of Williamson among the Gonds, a numerous, savage and aboriginal tribe in the hills of central India.

JAMES JOHNSTON, A.S.A.

LANCASHIRE, ENG.

OFFICIAL CORRESPONDENCE.

FROM THE SOUTH.

[Our readers will remember the interesting letter of Rev. Dr. Allen, Secretary of Missions for Freedmen, written from Michigan and published in our February number. Not less cheery and hopeful is this, written from Mary Allen Seminary, at Crockett, Texas.—ED.]

We have been here for two weeks, and have really found the "sunny South," for the sky has been cloudless and the sunshine as warm as that of April in the North. Flowers are blooming, and gardening is rapidly going on. Peas, radishes, onions and other early vegetables have been planted and are up and growing. How strange it seems to come from amidst snowstorms and blizzards and in thirty-six hours be in a land of flowers and young, growing vegetables!

But we have not time to speak of this sunny land. We came here to visit the seminary. If the Christian women of our church who built this seminary could look in on it for themselves and see the work it has accomplished and is accomplishing, they would rejoice and bless God for every dollar they gave for this purpose. We found 165 girls here, all bright, cheerful and happy, and eagerly taking advantage of the facilities afforded them for getting an education. What impressed us most was the religious feeling that seemed to pervade the institution. So much were we impressed with this that we proposed to have a preaching service every evening, and so we preached for ten evenings. At the second service over twenty rose for prayer, and manifested a deep interest in their souls' salvation. At a conference meeting held the next morning over forty attended. The same deep interest was manifested during the whole time we were there, and many of them, we trust, were brought to Christ.

The school is divided into six Bible-classes, and the word of God is taught systematically every day. On the Sabbath these classes are taught the Shorter Catechism for an hour.

We never heard the Catechism more promptly and correctly recited in any school in the land. Some twenty of these girls will receive a Bible for reciting the whole of the Catechism. Under such influences we were not at all surprised at the religious feeling pervading the seminary.

The industrial department, where all manner of sewing is taught, especially interested us. The new hall, which the generous gift of Mr. James McMillan, of Detroit, Mich., will enable us to build this summer, will afford room for 250 girls. The present building is now overcrowded. God has wonderfully blessed and prospered this institution, which promises to be a mighty power for good among the colored people of the Southwest.

On our way down we stopped to visit some of our missions in Arkansas. We were at the forming of the new Presbytery (colored) of Little Rock, the first organized in the Southwest, an account of which has doubtless been read in our church papers.

The school and church at Cotton Plant are in a flourishing condition. The new school building there, which the ladies of Illinois have undertaken to put up, will soon be completed. It is a good and substantial house, costing about \$2000. The school now numbers 120 pupils, and many are only waiting for the new building to be completed, as the present one is overcrowded.

We stopped also at Brinkly, a flourishing town of ten thousand people, more than half of whom are colored. Here the colored people have built a neat house of worship without any outside aid, and propose in a year or two to support the minister whom we have just sent them.

We spent two days at Pine Bluff, where we have another mission, one of the most important in the state. The school numbers over two hundred pupils, under the care of Rev. Louis Johnson, our colored minister. They have a good, substantial two-story house, not

yet entirely completed, the lower story only being used at present. We hope to complete this building during the summer. It is an important feature of all our schools that the Bible and Shorter Catechism are regularly taught in them every day. I never heard the Catechism repeated more promptly and correctly than by the pupils in this school. It does a Presbyterian heart good to hear them. When the house is finished they will need desks, as there is not one in the building now, and we would invite the attention of some liberal church or Sabbath-school or generous persons to this great and present need of the school. The teachers and pupils insisted on voting to name this school the "Richard Allen Institute," in honor of the secretary. We will transfer the name, however, and the honor too, to any other brother who will induce his church to give us one hundred and twenty desks.

We wonder if our readers ever heard of the superstition among the southern Negroes in connection with the "rabbit's foot." The foot of a rabbit killed at midnight in a graveyard in the dark of the moon has a wondrous power to keep off bad spirits and bring good luck to the man who carries it in his pocket. The owner of one of these charms does not like to part with it, but we succeeded in getting one in Arkansas by virtue of being the secretary of the Board of Missions for Freedmen, and we are now carrying it in our pocket for "good luck" to "Richard Allen Institute," and we want the friends of the secretary to help this school.

From Pine Bluff we went to Little Rock, where we had the pleasure of preaching on Sabbath morning for Rev. Dr. Barret, of the First Presbyterian Church, and for the colored

people in the evening. We hope to organize a colored church in this city very soon.

Arkansas is one of the most promising fields now open to our Board. Very many of the Negroes from the Atlantic states are moving into this state, where they can get land cheaper and better wages for labor. Among these are many Presbyterian families. It is a new field, and the Board has entered it with a good deal of vigor; but we need men and money to push the work still more vigorously. The new presbytery will open many new missions, and we must occupy them at once. Heretofore this great Southwest has been overlooked by the Board, simply because we had not the means to enter it; but now having entered it, we can possess the land if the churches will come up to our help. We have seven churches and six ministers on the field now, and many important points that ought to be occupied at once. We found our colored ministers standing high in the estimation of the white citizens, who expressed the wish that we would send many more like them into the state.

When will the church realize the greatness and importance of this work among the freedmen? Oh, if the church could only come face to face with them as we do, if she could see them in their degradation and ignorance, if she could see many of them honestly struggling to lift themselves and their families up from this degradation, as we have seen them, we are sure that the Board of Missions for Freedmen, in its great work of elevating and Christianizing these poor people, would have a warmer place in the heart and prayers and sympathy of the church, and a more liberal share in her contributions for the extension of Christ's kingdom.

R. H. ALLEN, *Cor. Sec.*

CROCKETT, TEXAS, February 5, 1889.

In a very interesting and instructive lecture on *The Race Problem in America*, by ex-Senator Bruce, he alluded to the alleged superstitiousness of the Africo-Americans, and pleasantly remarked, "The Negro carries a rabbit's foot for good luck, and the

white man nails a horse-shoe over his door to keep the witches away." Senator Bruce is right in claiming that superstition and sin characterize no one of the so-called races of men, but *the race* of mankind. The cure for both is the gospel of Christ.

INDUSTRIAL TRAINING IN SCOTIA SEMINARY.

Fully three fourths of our pupils come to us without a knowledge of the fundamental rules of arithmetic. They are even more deficient in matters of general information. They are no better instructed in domestic economy and the practical affairs of life. The last statement can only be fully understood by one who is acquainted with the average home of the colored people of the South. To such a one it presents at once the necessity for and the nature of our industrial work. Our mission is, as we understand it, to furnish for this broad, needy field good Christian teachers and Christian home-makers. The former we are doing not at all to our satisfaction, because we have not teaching force enough. The latter, we think, has been more successful, thanks to the generous appropriation by the trustees of the John F. Slater fund.

DESIGN.

The design of our industrial system has already been indicated. Primarily, it is to qualify our students for taking charge of homes of their own and filling well the places of wife and mother. Subsidiary to this is the idea of giving them the means of self-support, so that they may go to their own homes as a matter of choice and not of necessity.

HOUSEWORK.

In this department we have no theory and no class-room work. The system has grown with the seminary, and it benefits the students in several ways. By putting the various kinds of domestic work into the hands of the students the running expenses are so far reduced that we are able to give board, fuel, light, washing, etc., for \$5.60 per month. The means by which this result is attained is in itself a valuable lesson in household economy; but as a means of discipline, there are other and more marked advantages. The rooms of the older students are many of them models of neatness, and no other rule of the seminary is more easily enforced than that which requires cleanliness. Other offences usually have to be hunted up, but the student who is not cleanly is exposed at once by her schoolmates.

In the kitchen and laundry the work is done under the direction of persons competent to give instruction. Every student is detailed in turn to the different kinds of work. No distinctions are made except on the ground of health. We have many applications from those desiring to "work their way," but thus far we have accepted none of these. The work is a part of the education, and those who bear their own expenses work just as those who receive aid. With very few exceptions, every task is cheerfully performed. The members of the higher classes are eager to avail themselves of the special opportunities given to take lessons in household cooking.

One of our missionaries tells of a trip made by himself several years ago to one of the dark corners of the "Old North State." The people gave him the best they had in the way of lodgings—a one-room hut, full of children, with a dirt floor, a bench for a bed, and all the rest, inside and out, in keeping. While he was there he persuaded them to send one of the many daughters of the household to Scotia. Several years later he was in the same region and paid his old friends a visit. The Scotia girl had stayed long enough at her father's home to transform it. Not only the house and the yard had been made over, but the occupants of that home were wonderfully changed. Then she went to her own home, where he found her, poor indeed but happy and contented in the midst of a perfect picture of taste and comfort. This we offer as a specimen of the results of our industrial work, and it is one of many scattered all over these south Atlantic states.

SEWING DEPARTMENT.

This is conducted more methodically, regular instruction being given to every student. Each one is expected to learn what she does not already know about making and taking care of her own clothes. More than two thousand articles were made in the sewing-room during last term. Nearly all of the last graduating class appeared on the stage in dresses which they had made for themselves, under the direction of the teachers. Just now there

are about fifty learning how to use the chart in cutting and fitting dresses, so that they will be able to use this as a means of support.

TRAINING-SCHOOL FOR NURSES.

This is another department in which we are deeply interested just now. By giving to a certain number of these girls who show peculiar gifts a good practical training in the care of the sick-room, we can bring a great blessing to the South and at the same time open up another channel of industry to those who need it so much. But better still, we can in this way impress all with the importance of caring for the body as the temple of the Holy Ghost,

and teach them how. As we view the field, no other part of the work claims attention more imperatively than this; but so far, owing to the straitened circumstances of the Board, we can do little more than make a beginning. Indeed we feel cramped in all directions when we compare the work to be done with our facilities for doing. We are waiting as patiently as possible until the means are at hand of doing a better work; and in the meanwhile we rejoice in that the Master is giving to us so much to be thankful for in the measure of success already attained.

D. J. SATTERFIELD, *Pres. Scotia Sem.*

CORCORD, N. C.

BURKVILLE SEMINARY, VIRGINIA.

In no department of its mission work has the Freedmen's Board met with more gratifying success than in its efforts to promote female education. This was the feature of the work that specially interested the late Mrs. Mary Allen, the lamented wife of Secretary Allen. Every one knows that to regenerate society we must begin with the homes. This is peculiarly true of the colored people. The Christian home, in its highest sense, has been unknown among them. Who would expect to find anything elevating or ennobling in a windowless cabin, dark and dirty, in which father, mother and children, of both sexes and all ages, are huddled together—cooking, eating, sleeping—all in one room? Yet this is a correct picture of life in a vast number of Negro homes to-day.

If we are to elevate and save this people, this is where the work must begin. It can be best done by taking bright and hopeful girls from these humble cabins, and for a period of years allowing them to breathe the purifying, quickening, health-giving atmosphere of a Christian home. Here they learn how to live. Here, through precept and example, they learn the proprieties of life. Here, being brought into daily contact with gentle and refined Christian women—their teachers—a new world opens

before them; dormant womanly instincts are aroused, and new ambitions are awakened. Returning to their homes, especially if they have been renewed by the Spirit of God, they carry a light with them that scatters the darkness of ignorance and sin. Girls thus taught in our boarding-schools have been instrumental in changing entire neighborhoods and communities.

Scotia Seminary, in North Carolina, has been doing this work for twenty years. Her graduates are scattered all through the South, carrying everywhere light and blessing. For two years, Mary Allen Seminary, in Texas, has been engaged in it, and her halls are overcrowded with eager girls struggling upward.

It has been decided to establish another such school in Virginia. The General Assembly of 1888 formed all the southern portion of that state, east of the Blue Ridge Mountains, into the Presbytery of Southern Virginia. This presbytery includes the "Black Belt," in which the largest colored population of the state is found. About two thirds of the population of this section are colored. Not far from the centre of this belt lies the town of Burkville, at the intersection of the Richmond and Danville and the Norfolk and Western Railroads. It is a bright, growing little place, very healthy and

easily accessible. We have a church there, under the care of Rev. J. M. Rittenhouse, formerly of Pennsylvania. There are ten other colored Presbyterian churches within easy reach. The need of an institution of a higher grade than our parochial schools has been apparent for some time. For three years past, Miss A. C. Carpenter, a very competent and successful teacher, has been in charge of Ingleside Seminary, at Amelia C. H., some twenty-five miles from Burkville. From this seminary she graduated, in 1888, the first class. This class numbered six—three young men and three young women. Of the young men, one is at work with his father as a carpenter, one is continuing his studies in Harvard University, and one is teaching school. The three young women are all teaching. Two of them manifested such exceptional ability that they were retained as assistants in the seminary. The class of 1889 contains the same number of pupils, but all are women. These graduates are not only thoroughly-trained teachers, but are earnest and active Christians. The seminary has greatly outgrown its accommodations. We cannot purchase more land. It has, therefore, been decided to move to Burkville. Here we have purchased a tract of land, containing sixteen acres, on a beautiful and commanding eminence overlooking the town. It is within seven minutes walk of the church, and within ten minutes walk of the Union depot.

A meeting was held in the mayor's office in Burkville, and was attended by the mayor, the council and the leading citizens of the place. At that meeting the wishes and plans of the Freedmen's Board were presented in detail by the field secretary, and were heartily and unanimously endorsed by those present. They pledged to the school the sympathy and support of the community, and also a contribution in money, considerably in excess of the cost of the land, to be paid when the foundations of the new buildings were complete. The present member of Congress from that district headed the subscription with fifty dollars.

The ladies at Pittsburgh representing the

Freedmen's Department of the Women's Executive Committee of Home Missions have decided to erect on the land already purchased and paid for at Burkville a four-storied brick building, containing chapel, recitation-rooms, sewing-room, offices, dining-room, kitchen, laundry, etc., with pleasant rooms for teachers and for sixty boarding scholars. It is believed that within three years additional room will be made necessary by the growth of the school; but all the general rooms are made large enough to accommodate that growth, and the plan upon which the present building is to be erected is such that an addition to it can be easily made that will accommodate one hundred additional pupils. It is designed, if possible, to bring the cost of the present structure within ten thousand dollars.

Our efforts in the direction of separate female education have been signally blessed of God; and the results, as shown by the life and work of the graduates, have been entirely satisfactory. It has, therefore, been decided that the school at Burkville shall be exclusively for girls, while that at Amelia may be continued as a school for boys.

Having gone thus far, we turn for help to the women of the church (and they are many) who desire the uplifting of their colored sisters in the South. We believe that you approve what has been done. We desire your generous aid in carrying our plans to completion. Shall we have it?

The Lord has graciously opened the way for us to found an institution that will be an unspeakable blessing to this race. We deplored the evils of slavery, and rejoiced when its dark shadow no longer rested on our land. Upon none did its curse and blight rest more heavily than upon bondwomen, who were condemned to be the wives and mothers of bondmen. The wail of their debased and dishonored womanhood yet quivers on the air. But a better day has dawned on their daughters, and eagerly they are welcoming it. They cry to you, who have been so highly favored, "Help us now in our weakness, that by and by we may help ourselves and help others." The way, the only way, to answer this cry is to

give the money necessary to educate, elevate and save these daughters of sorrow. May we not hope that some of the daughters of the King to whom he has given a goodly portion will be prompted to build and equip this institution as a memorial of some loved one who has "gone before"?

They that give themselves or their substance to this blessed work shall not lose their reward. When by and by they stand before the throne, the King shall say to

them, "Inasmuch as ye did it unto the least of these, ye did it unto me."

Money from home missionary societies should be sent through the presbyterial treasurers to Mrs. M. E. Boyd, P. O. Box L, Station D, 53 Fifth Avenue, New York city, marked "special for freedmen's department." Other contributions may be sent to Rev. James Allison, D.D., P. O. Box 1024, Pittsburgh, Pa.

H. N. PAYNE, *Field Sec.*

A SERIOUS QUESTION FOR MINISTERS AND CHURCHES.

How far is the Presbyterian Church succeeding in supplying itself with a ministry educated according to its standards? This is an important question, inasmuch as the answer to it will indicate the measure of the practicability of its high aim and what the effort to reach it calls for; and still further it will show what the failure to attain it may lead to. In determining this matter, our best way will be to compare the averages of supply and demand for the last five years, as furnished by the authorized records.

On the supposition that our educated ministers are mostly sent forth from our twelve theological seminaries, we naturally look to these for ascertaining the number of our supplies. Taking then the aggregate of graduates from these institutions as reported in the Minutes of the Assembly for the time specified, we find that they average one hundred and fifty-seven per year. But these cannot all be counted on for our service. A number come from other bodies to get the benefit of our excellent advantages, and will in all likelihood return to them—some to the South and some to the North, in Canada and New England. Several also are fitting themselves to be professors and teachers, and some may prove incompetent. Making then a fair deduction of twenty on these scores, we may put our available annual supply from this source at one hundred and thirty-seven. But not all these graduates have taken a full collegiate course. A few are admitted to the seminaries as "exceptional cases," and are permitted to

dispense with the study of Greek or Hebrew or both. Judging from the notices in the catalogues, a low average for this class would be seven per year; for it must be remembered that we include in our enumeration our colored institutions. Accordingly, our fully-rounded educated supplies furnished by our body we may estimate at one hundred and thirty annually. And with these we have, first, to fill the gap left by the one hundred and ten who die, plus the thirty dismissed to other denominations—in all, one hundred and forty; also to take charge of our vacant churches, which now regularly amount to over one thousand per year of all sizes; and also to look after the one hundred and eighteen new churches which form our net increase that remains after losing seventy-seven by dissolution and dismission. So much for the adequacy of our supply of educated men simply to meet the home demand—about ten less than is sufficient to keep our ministerial ranks full.

But there is another source of supply which we may suppose to be drawn from our body. Our average number of ordinations is reported at one hundred and sixty-six. This is thirty-six more than our regularly-educated ones. Moreover, our presbyteries are licensing one hundred and seventy-one candidates yearly, which is forty-one more. These numbers reveal approximately the extent to which we are compelled to call in partially-educated men to help out the deficiency just shown. So far do we fall short of our standard.

But it may be asked how we are getting along as well as we are. This is explained by the fact that we are yearly taking eighty-two ministers from other denominations to make up for our lack, several of which denominations ordain men on a lower grade of education than is fixed by us; and still further, we are admitting into our churches, on the invitation of their committees, men as "stated supplies" who do not belong to our presbyteries. How many these are it would be difficult to state exactly. Some years ago a careful statistician reckoned them about two hundred. Such, notwithstanding the large number and fine character of our institutions and the intelligence and wealth and, we may add, the professed piety of our membership, is the extent of our dependence on outside help for carrying on our work. Is not the deficiency too great? A number of our large vacant churches

that have been long looking for a suitable minister without success are finding it so.

These facts we have briefly collated for the consideration of our sessions and presbyteries, and especially for the commissioners to the next Assembly. Ought they not to touch the consciences of nearly half of our churches and ministers, in that they have contributed neither men nor means to further this cause? And must not those who have unreasonably withheld their donations, or sent us in only meagre ones, be accounted responsible for the fact that in this time of want the Board has been obliged to refuse aid to more than twenty applicants this year from want of funds, and will have to close its accounts with a debt that will be likely to embarrass its operations in the future? "If there be any virtue, if there be any praise," let the brethren "think on these things."

D. W. POOR.

HARDSHIPS NOT PECULIAR TO THE MINISTRY.

For nearly a year there has been lying upon our desk a vigorous letter from a valued correspondent, from which we have all the while intended to publish some extracts at a suitable and convenient time, although the writer did not intend his letter for publication. We give those extracts now as a seasonable contribution to the current questionings about young men being called to the ministry. The letter was called out by what seemed to its writer an over-statement, in some published articles, of the sacrifices supposed to be made by young men entering the ministry.

Not by ninety per cent. is it true that men who are struggling with small salaries and the hardships incident to a minister's life "would be enjoying a competence had they chosen a business life; or in the enjoyment of a lucrative practice had they followed medicine, the law or other professions."

Why not say that each would have been a General Grant if he had become a lieutenant

in the army of the republic instead of that of the Lord? Why all this talk of what the minister has *given up*? Is it not something like hearing that wheat has suddenly advanced ten cents a bushel and figuring that you have *lost* a hundred thousand dollars because you did not buy a million bushel before the advance? How far is it acceptable to the Lord for any man to feel complaisant over "giving up" what he did not and in the nature of the case never could possess? This as bearing on the prospective sacrifices so generally supposed to be made by the young men choosing the ministry, and to some extent supposed to have been made by the ministry in general.

Can you not bring up before the young men that great company who go to the mines, the new settlements, the ranches, the exchanges, the city and to foreign lands, of whom ninety per cent. just eke out an existence in the average of their lives and have nothing to show for it except such spiritual compensation as the Lord has

given some of them, but frequently in such meagre proportions because of the bread-and-butter struggle; then contrast it with the *proportion* of such compensation and joy of service in the "daily round" of the minister—first, third or fourth-rate man, no matter which, if he is content with the "rating" of the Lord?

The good Lord appears to have so arranged that *every* man has in one way or another about all he can carry; happy the man who, like old John Brown in his causes for thankfulness (with the rope in sight), can include "many severe afflictions, those most needed blessings of all." Does the Lord send any larger proportion of these to the clergy than to others? Is the apportionment of trial to a profession or to the individual to "work out" the larger hope?

Of the ten per cent. of successful men in any business or profession outside of the ministry, how many are ministers' sons? In my own observation the proportion is so large as to make one wish to be a "poor minister" for the sake of results to one's family.

That writer is the son of a minister and the grandson of a minister, and the nephew of two ministers. He himself is a merchant, an importer, not unsuccessful, and is now vigorous, healthy, respected, living in a happy home, doing earnest work as an elder in a large Presbyterian church, superintending a mission Sabbath-school, while his wife is prominent among the women who are doing so large a part of our church's work for missions. This letter is no carping whine from a disappointed man. It is no unsympathetic snarl at ministers. No man honors the ministry more truly; no man is more ready to be a helper to his minister. Few men have had better opportunities for observing and estimating the hardships and trials of the ministry and comparing them intelligently with those of mercantile life. What we thus know of

this man gives great weight to the words we have quoted from him, and to those which follow:

What proportion of parents who in their own youth experience the "hard lines" of a minister's lot, and in their later years such experiences as come to *other* "lines," choose the *latter* for *their own* children? Not many, I think. . . .

Did you ever estimate how much of the steady support (both financial and personal) of all good enterprises comes from families where one of the heads is the child of a minister?

Does not the very vocation of the minister bring him and his family to a position of influence which they have only to *maintain*, while those of other professions must first *attain*? Is not this *relatively* true, whether the sphere be small or large?

Think of the daily drudgery of a minister's life as compared with any other; how much of *his business* it is to cultivate the best of his intellect and heart, for which cultivation others have only the tired hours after a day's "grind" not of an uplifting character.

The writer of this letter gives most cordial and earnest commendation to the church's efforts to provide generously for the education of the "cadets," "to furnish honorable pensions to the disabled veterans, to sustain the men in the field;" yet he earnestly deprecates all talk and writing which represent manly Christian youth as being hindered from entering the ministry by hardships to be encountered in it, which are no more disheartening than must be encountered in other callings. He justly repudiates the intimation that such cowardly murmuring at its hardships is at all common among ministers. He says, "Most of them joyfully endure hardness as good soldiers of Jesus Christ, and they and their lot should not be misrepresented."

HOME MISSION LETTERS.

Rev. F. J. Cheek writes from Paris, Ky., of unhappy effects of political partisanship. He thinks that northern people can hardly understand how far this is carried into church matters. He adds:

I for one am in favor of reunion and will welcome the day when it comes. The two churches here ought to be one, but this can never happen until the assemblies go together. My people are a unit for our Assembly as long as the church stands divided.

From Craig, Mo., Rev. D. C. Smith writes:

On Thanksgiving evening the ladies of the church had a supper, the proceeds of which went toward the church. A Young People's Society of Christian Endeavor was organized a few weeks ago. We trust it may succeed in training the young and timid in church work, and bringing others into the fold. I might almost call this little church a bee-hive. Great interest is manifested in church work, and, though very few in number, our people are doing nobly. The collections for the boards through summer and fall have been more than ever before. The ladies gave a supper on Thanksgiving evening. Their purpose is to paper the interior of the church building. One of the ladies has charge of a mission band consisting of about twenty young ladies and girls. Another has charge of a juvenile temperance society called the "Royal Legion." The audiences at all our meetings have lately been very good.

BRINGING FORTH FRUIT.

Rev. William J. A. Wenn, of Lehigh, Ind. Ter., writes:

The church is barely large enough for our increasing congregation. The Sabbath-school averages in this bad winter weather 120. The Mary A. Watson Institute is already far too small for the 200 pupils, and a new building is in course of erection and a fourth teacher about to be sent. Our home has been saddened by severe affliction, while for several weeks the death angel hovered very

closely. At our last communion we received five members, of whom three were on profession.

Many who have gone from us have done well. One of the elders, who when I first knew him was but a year reclaimed from drunkenness, is now in northwest Arkansas, the superintendent of two Sabbath-schools, and his life, from impartial testimony, is the most conspicuously Christian in all his town. Another, a deacon and trustee, owns in southern Dakota 400 acres of land. He has been made deacon of the Congregational church, and his pastor writes me delightfully of his piety and activity. Another, the first elder of the Lehigh church, owns a farm in Washington Territory. His land is valuable on account of coal deposits. He is a Sabbath-school superintendent and an indefatigable worker. Another, who when I first knew him was a slave of sin, is in the same territory, and his pastor told me that on the first Sabbath after his arrival he told him he had come to hoist his colors and report for duty. Some of my flock are in Texas, Tennessee, Washington Territory, Dakota Territory, Arkansas and other states. The Indian country is not a permanent home for the white man. He comes but to stay a little while, and especially is this true of the coal-workers; yet I rejoice in the work that is being done and in the liberality of the church that is aiding us in doing it.

A NEEDY FIELD.

From Denver, Col., Rev. H. W. Rankin writes:

Walsenburg, in Pueblo Presbytery, is a coal-mining district, with several large camps near the town employing from 300 to 1000 men. Rev. H. F. Sewell, our excellent home missionary, is in the field, but cannot do the work needed. Our work there greatly encouraged the few workers and added to their numbers some prominent men, bringing material strength to the church. I went from there to Grand Junction, in Gunnison Presbytery. No minister has been there for two years. There were but few of the old members left. We held meetings for some time. The old members were encouraged and revived. Several of the leading

citizens came out on the Lord's side. Rev. Mr. Fulton of Gunnison came and reorganized. Three elders were elected and ordained.

The town has taken a new start and is now growing rapidly, and the surrounding country is settling up fast. We will soon have a strong church there if we can get a good man in the field.

From there I went to Berthoud, in Boulder Presbytery, another vacant field with no minister for more than two years. We might have had a strong church there now if we could have kept a man on the field. The people are poor, but are prospering, and in a few years will become strong supporters of the church. We should take hold and help them now, and keep a man in the field. Then we can soon have a strong self-supporting church there.

In my work during the year I travelled 8750 miles, delivered 285 addresses, conducted 172 meetings. There were added to our church 273 persons on profession of faith, and a number of church members having their letters in their trunks, some of them for two years, were received and became active members. A number of weak churches were strengthened spiritually and financially, several of them taking long strides toward self-support. New fields are springing up so fast that we cannot keep pace with the work. More than twenty new towns have sprung up in the last six months.

PERILS OF WATERS.

From Tacoma, W. T., Rev. M. G. Mann writes:

I spent a week at Gray's Harbor and Quinault. Unfavorable tides and slippery paths over the mountains kept me from going on to Quiets at that time. However, a number of Indians came down to Quinault to hear me preach. I married two young couples from Quiets. I require them to procure a marriage license, or I get it for them, and they pay the usual fee to the proper officers, but nothing for my services. Eight of my best Indians from Chehalis accompanied me, and did excellent service in their talks and visitations in their friends' homes.

Coming back we had a very rough time. One of the Indians, who lives on Gray's Harbor and owns a large boat, offered to take us all to Hoquiam, where we might connect with the steamers for Montesano. A cold east wind set in, with heavy

rain. After tacking and rowing all day against wind and tide, we made only eight miles, and at twilight landed at the nearest shore. Fortunately we found a cabin which contained a lone white man, who bade us welcome and prepared supper for all. At midnight I was aroused from my slumber by my Indian captain because the tide was coming in. The wind was contrary, and the rain and fog and darkness were far from agreeable when I remembered that several boats had been carried to sea over the bar. I thought of the lonely disciples on the Sea of Galilee. Our Indians kept time to their oars in singing gospel hymns. After six hours of hard work, at which I did my full share to keep warm, we made port at 6 A.M.

I shall visit these coast Indians again as soon as the days are longer and travel better on land and sea.

At Puyallup we suffered a great loss in the death of two of our best women. One, Katherine Snowyall, was really the mother of our church and a pillar in it. For thirteen years she never missed a Sabbath service or a prayer-meeting when her health was good. She was a beautiful singer, was full of the gospel and the Spirit and good works. She conducted prayer-meetings among the women. She has been instrumental in bringing many souls into the kingdom. She was untiring in her effort to bring her two sisters to Christ, and two weeks before she died I had the satisfaction of calling a meeting of session at her bedside to receive these two sisters on profession of faith.

VACANT CHURCHES SUPPLIED.

Rev. J. H. Stevenson, of Mt. Carmel, Ill., writes:

The leading professional men of the place are among our regular hearers. The average congregation is three or four times what it was a month ago. We feel sure that in a few years there will be a strong Presbyterian church built up here. Our Sabbath-school is growing. I have just organized an adult class (mostly spectacled), which promises well. The weekly prayer-meeting is very regularly attended, and the young people's meeting is especially hopeful and important. We are meeting with favor in our subscription for a house of worship. One especially encouraging feature is the growing favor manifested toward the

Presbyterian church and the fraternal spirit of the denominations.

The representatives of the different churches expressed their desire for union evangelistic meetings, and we are holding them now for the first time in the history of Mt. Carmel. I look upon this delightful spirit of harmony and co-operation as one of the results of a convention for prayer for a revival of religion held here by direction of the Presbytery of Cairo.

The presbytery passed resolutions looking to supplying our twenty-five vacant churches in part by ruling elders appointed by two committees, one for each side of the great field (twenty-four counties), and directed the calling of a convention on each side, eastern and western. A circular was sent to a number of our best-qualified elders, and another was addressed to all vacant churches, telling them of the plan, appointing a convention, and urging all the elders to come. Many came, with almost all the pastors of our division. Ten of the vacant churches have since secured supply pastors, and three more are now in correspondence with a view to the same end. Manifestly God hears the prayer of his churches. My weak faith was rebuked as the letters came pouring in with the good news. About one half of these churches have been so grouped as to ask no aid from the Board.

So important do I deem the work here in Mt. Carmel, and so hopeful, that I have declined a call with an increase of \$200 per annum to my salary, which is a very important matter. I am a home missionary, with a large family to maintain, and a son, dedicated by his parents first and then by himself to the ministry, just ready to enter college, with only my salary to depend on.

CANDIDATES FOR THE MINISTRY.

Rev. A. M. Heizer, of Lucas, Iowa, writes:

The past quarter has certainly been one of very great blessing. Forty-three have been received here on profession of faith, and three at Derby. Our congregations are steadily growing, also our Sabbath-school and our Young People's Society of Christian Endeavor and the Ladies' Sewing Society. Mrs. Heizer has recently started a children's band meeting. One constant embarrassment has been the smallness of our church (24 by 36); but

now our people have bought a lot and started a subscription to build a new church, which we hope to dedicate June next. One thing that has very much cheered us is the entering Parsons College last week of a very excellent young man from the Derby church with the ministry in view, and another young man, very bright and very much esteemed, from the Lucas church. He has not fully decided on the ministry; but if God marks out the ministry for him, he is ready. Two other boys are looking toward the ministry. Jacksonville church is completed.

If you know of any church where we could secure some second-hand books, we would be thankful. No matter how worn they are. Mrs. Heizer is a success in fixing them together.

GETTING HOLD.

Rev. W. N. P. Dailey, of Nephi, Utah, writes:

Nephi is about to be chartered as a city, and the outlook here for a populous and important town is most encouraging. The Presbyterian hold upon this town is both strong and sure. The day-school numbers over 100 pupils. The Sabbath-school has more than half that number. The preaching services are attended by an adult audience with an average of 55. A regular mid-week prayer-meeting is sustained. The day-school has held this number of scholars, the most of them of Mormon parentage or sympathy, notwithstanding that a free Mormon school opened in the fall within two blocks of the mission. I do not know of any field south of Salt Lake which promises so well. There are enough truant children in this town to fill half a dozen schools.

From Harper, Kan., Rev. Merchant S. Riddle writes:

God has been pleased to own and bless my work here. We have had a gracious outpouring of the Holy Spirit. Business men have been brought into the kingdom of Christ. A man of great influence in the town gave himself to Christ, and the same night went to his home, took down the Bible and erected the family altar. He rose in a meeting and said, "Friends, this is the first time in my life I rise in a church. One week ago no one could have induced me to do so. I did not want any one

to speak to me on the subject of religion; but now it is all my delight. I attribute this change to the love of God." His conversion is having wonderful influence in the town. I go next week into the country to hold meetings. I trust we may soon be able to organize a church at this point. The people are hungry for the word of life.

From Box Elder, Utah, Rev. S. L. Gillespie writes:

Travel, travel, travel, from New York to St. George. Two thousand miles to the east, and eighteen days. A day longer to the west, and more weariness to the flesh. The latter was the southern harem of Brigham Young, the former is the home of the nations. The one was formerly entered through Hellgate, the latter is at least "over the rim of the Basin."

Southern Utah is the paradise of rattlesnakes and cactus. It could never have been chosen as the home of a white man but for some ulterior purpose. That purpose was sensual revelry, as far as possible from the light and laws of civilization. The Mormon people, like the woodchuck, must always have a hole in which to hide. Such was the design of Brigham Young in establishing a town at St. George. And all the towns between there and Salt Lake City were built as way stations. Now the railroad has left his route at the end of the Utah Valley and is attracted westward by the Great Horn silver mine to Milford. The San Pete Valley Railroad is building through the valleys on the east side of the Wasatch range, leaving Brigham Young's route and his towns to perish.

The result of that trip south is to advise, through presbyters, the removal of our work from the towns south of Juab to the railroad west and over the mountain eastward, along the San Pete and Sevier Railroad; and as a rule, to be rarely deviated from, "establish no new stations off the railroad. Don't follow the route of sensual fanaticism, but of western civilization. Don't go beyond the population." It is to be admitted that this argument weighs heavily against all our Mormon work. And you will say, as many did, "You had better have stayed at Corinne, a Gentile town, than to have gone to Brigham City among the Mormons."

But Brigham City is Utah's Castle Garden, where all the Danes and Swedes stop who arrive at Ogden. Three train-loads have been dumped down

upon us during the past quarter, and are now living in the cellars and garrets around us. We have great opportunities to reach these poor people by food and clothing in their home-sickness; at least we keep the Mormon Relief Society very much agitated and faithful to their duties, lest we lead away their dupes.

And then the town is on two railroads, the county seat of a county as large as Massachusetts, with fifteen outlying towns, of which Malad City is one. The population is here, and that permanently.

But a fact oft repeated, yet never considered by the Board, is the Mohammedan-like hostility to apostates seen in our work here. One leaving the Mormon Church is publicly denounced as an apostate from all hope of salvation, and consequently from the society, the business and friendship of the saints. He is cut off and turned over to the buffetings of Satan, which is literally carried into effect by the "destroying angels of the Mormon Church." So it has been during all the years of our work at Brigham City, that any one leaving the Mormon Church must also leave the town. And these persons have gone to the more liberal towns around us or entirely away from the Mormons into Idaho or Montana. Every one of those forming the Logan church, except one family, also the Malad church, and more than half of the Ogden church, came from my church at Corinne or my work in Brigham City. Also Montpelier, Idaho, Blackfoot, Bellevue, Deerlodge, Mon., and other places have been organized in our own or other Christian churches, from those who have been connected with us. Three families, who have been sending to our school the past winter, are now preparing to move out, and their places are being filled by this low European immigration. A few families also from Salt Lake City, having sold out to Gentiles, have come here to live. Thus we have a constant influx of ignorant foreigners or the most fanatical element of the Mormons, while all the fruit of our work is gathered elsewhere.

Our school has never been so efficient nor had so wide an influence on the town, although the attendance is not large. It is the model not only for the town, but for all the schools of the county. The County Teachers' Institute for December was held in our chapel.

The preaching and other services have been held by the teachers in my absence, with some assistance from Mr. Greene and others. The

attendance will average about forty, and the spiritual interest is very encouraging.

Every effort has been made and every opportunity eagerly sought to reach the people and impress them with the truth. Past experience has given me the impression that another people than the fanatical Mormons must be the permanent inhabitants of these valleys. Instead of digging the Mormons out of their holes, therefore, our efforts should now be directed more to the incoming Gentiles.

KERRVILLE AND COMFORT, TEX.

Rev. W. H. Buchanan writes:

Dr. Little and Dr. Wright authorized me to explore and supply the field near Kerrville. I first went to Boerne, a German town, thirty miles north of San Antonio, with a population of some 800 or 900. Learning that a small organization there had been effected some three years ago by Dr. Little, I arranged to preach there one Sabbath each month. Then I went to Waring, a station fifteen miles north of Boerne. I preached in the new school-house and arranged for one Sabbath each month. Then I set toward Comfort, an infidel German town of 600, with no church building or religious services, whose boast was that they had none and were determined not to have any. A minister who would go there on such an errand, I was told, would take his life in his hand, and therefore all ministers left Comfort to its idols—beer and whisky and cards. A Mr. Morehouse, a member of Brother Wright's church, expressed a desire that I would make an attempt to go to Comfort with the gospel, and gave me a letter of introduction to a New Orleans American Presbyterian on a ranch in the vicinity. The latter entertained me very cordially, but thought it was useless to attempt work in Comfort. He took me to dine with his brother, an old citizen, very well acquainted with the Comfort people and for nearly a score of years their justice of the peace. I thought he would be an efficient instrument to secure me the entrance I wanted, although he too thought it a very doubtful enterprise. Next week I wrote a letter to each of these men and named the day I could go to Comfort, and earnestly requested them to secure a hall and give out that I would preach if the way was clear. I met an old Methodist

Episcopal presiding elder on the train, going to his appointment above Kerrville, and when I said I was going to Comfort he was astonished that I should attempt it, and bade me good-night as if he might not see me again. The first salutation I had at the hotel was an invitation to drink, which I declined. At supper curiosity was excited to know my errand. One young German at last ventured to ask me. I frankly told him I was a minister and I had come to preach. All eyes were upon me. They said there was no church there and they never had any preaching. To this the son of the proprietor, a lad of fourteen, replied that they were going to have preaching and a church hereafter. Gradually I got acquainted and got one after another enlisted in the new movement. On Sabbath morning I went to see the hall. I had to go into a saloon to get the key. When the hour came for service, first came a group of boys, then followed one of my New Orleans men, and then a young American doctor, and then an American lady, and then a little knot of Germans. I had taken a few gospel song-books with me, and I distributed them among the boys and showed them how to find the hymn. I suppose not more than half a dozen in my audience, which finally came up to about forty, had ever seen a hymn-book or heard a chapter in the Bible or a sermon. Brother Rankin tells me that he attempted eight years ago to organize a Bible society there, and they told him they did not have any Bibles and they did not want any. I announced the hymn, "What a friend we have in Jesus," and raised a tune myself, asking all to sing, but not a voice joined me, and I did the best I could on a solo, and the audience looked on their books and patiently heard me. Thus I sung four solos in the course of the service. I read the Scripture and preached to a quiet and attentive audience, and at the close they all voted for me to come to Comfort again. I was told by a guest at the hotel that my landlord said that he would give \$50 to help build a church. People here who know the reputation of Comfort are astonished, and I am both astonished and grateful.

At Kerrville I have organized a church with nine members, elected two elders and baptized one lady. Kerrville is a beautiful and growing little mountain town of 700 to 900 people, on an altitude of about 1680 feet above the Gulf and 1100 above San Antonio. These places will all grow, and we have now pre-emption rights in them.

From Salem, Neb., Rev. H. M. Goodell writes:

When I came this whole village of 700 or 800 souls, with five church buildings, had no resident pastor, and I am still the only minister in this part of the country. Notwithstanding these discouragements and repeated disappointments in getting a minister, our church toiled faithfully on, keeping up their Sabbath-school, prayer-meeting, and some kind of a service on Sabbath. The members of my session and other leading members of the church are pillars of strength, and their hearty support gives me great encouragement. This community had been so long without a resident minister that I was welcomed by all denominations and by the business men of the place. People seemed to realize that the absence of gospel work was a deprivation; many seemed hungry for the bread of heaven, and all rallied to my support. During the fall our church would often scarcely hold the congregation. In December we commenced union meetings, which are still maintained. Fourteen have just united with the church, three by letter and eleven on profession. Two more have promised to come.

FIRST GENTILE VICTORY.

From Ogden, Utah, Rev. Josiah McClain writes:

Yesterday Ogden held its election. The Liberals carried the day by 425 majority. So to-day we are living and working in a Gentile city. There is great rejoicing all over Utah. This is the first spot redeemed from the curse of Mormon misrule. I hope you will rejoice with us. There is joy in Ogden to-day.

Our work will now progress more in a year than it has done in the past five years. With the opening of the spring we hope to dispose of the property we have for sale, and begin our new church. We are greatly encouraged over the outlook for this field.

From Marine City, Mich., Rev. J. V. N. Hartness writes:

Marine City, or "Salt City" as it is commonly called here (underlying the city is a bed of salt one hundred and twenty-five feet thick), is situated on the beautiful St. Clair river. Up to the time this church was organized, there were no Presby-

terian churches in this country except the United Presbyterian churches of Port Huron and Fort Gratiot. Away back in the twenties or thirties a Presbyterian church was organized at St. Clair, eight miles above Marine City, but some time before 1840 it became a Congregational church. Two years ago this church was organized, and occasional services were held in the city hall. In May, 1888, the old town hall was purchased. It is beautifully situated on a public square on the best residence street of the city. Originally built as an academy, afterwards changed into a courthouse, town hall and jail, it now became a church. On investigation, the frame was found to be of solid oak, in excellent condition and good for a hundred years more service, with a foundation of solid stone. The building was thoroughly rebuilt, repainted, papered and carpeted, and now we have a very pleasant house of worship. Three months ago I began work here. We then owed \$1200. With the aid of the Board of Church Erection and some other friends and our own efforts we were made free from debt. At our communion, held the first Sabbath of this year, seven united with the church. Our Sabbath-school has now about one hundred and thirty scholars. The prospects for a strong church at this point are exceedingly bright.

Miss S. E. De Graffe, of Logan, Utah, writes:

The school work for the past quarter has been very satisfactory. The school has been full, and nearly all interested in work. Some of the larger pupils have already left on account of the spring work, and I suppose more will soon follow. It is a great drawback to the thorough grading of our school, but we try to do the best we can for those large boys who can come in only for the winter term.

We are rejoiced at the prospect of having our new building for next year. The Methodists will have their new school building completed by June; and if we would not lose much of the results of all the last year's work here, our building must be ready for use by September. One of their ministers in this territory remarked, when they had gone in and reaped the fruit of the toil and privations of our workers in that place, that the Presbyterians were good seed sowers, but the Methodists were better reapers. We certainly do not

wish to give them an opportunity of doing the same thing here. There is work enough for both, and we would give them a hearty welcome if they would let our work and pupils alone, a thing they have not done since they entered upon work in this place.

Several of our Mormon pupils have been taken from our school, and there are others we are very much afraid we shall lose, as the bishop of that ward is appointing meetings to be held in the evenings at their homes, as they do not go to the ward meetings. I do not know what the result will be, but most earnestly pray that we may keep them.

For more than two years Moses Thatcher, one of the "twelve apostles," (?) has been on the "Underground;" but a short time ago he gave

himself up, and was found innocent! Since he has dared to show himself, and it has been evident that Utah would not be admitted as a state, the lines have been drawn more closely, and liberties that have been allowed the people are being restricted again.

From Williams, Hamilton county, Iowa, Rev. L. M. Beebe writes:

My work has been somewhat broken into by sore bereavement; but we are now in the midst of a glorious revival and many are daily coming into the fold of Christ. Our Sabbath-school is in a most flourishing condition, with a deep interest in the study of God's word. The prayer-meeting has grown from a handful to a large meeting of intense interest.

FOREIGN MISSION LETTERS.

AFRICA.

ALONG THE OGOWE.

TALAGUGI, December 19, 1888.

MISS ISABELLA A. NASSAU:—Last week I started with a company of seven young men as a crew in my boat. I left on Tuesday and returned on Friday. We visited twelve towns, and, at a low estimate, spoke and sang the gospel to no less than seven hundred people. The people all along the route from Talagugi to the limit of our boat journey, just about two thirds of the distance between here and Kangwe or Galwa district, are becoming so well acquainted with the intent of the "Evangeline" that they are not pleased if for some reason of needful haste we pass by any town. You may ask, "Are you encouraged and do the people seem to appreciate the message?" We are both encouraged and discouraged; the first by their wondering interest, the second when some word or question shows how deep and dense their ignorance. In a certain town we had landed and stationed the little organ and ourselves under the projecting thatch of the native houses. A small steamer had been descried by the keen-eyed people on the other side of the river and farther down.

They were not certain of its nationality; they feared it was French and that it would fire on their town, which would mean the hasty destruction of their bamboo and thatch buildings. When we understood this we were not surprised at the entire absence of women, and even the hastening away of the men, until we ourselves sat alone in the street, while the little steamer (not a French gunboat, as we soon perceived, but a trading steamer) came puffing around the steep bluff on which the town is situated. When the steamer had passed by and the frightened people in the forest hiding-places heard only the notes of the little organ, they gradually returned, until we had quite a company around. Then we told them why God is more to be feared than man, and that his wrath is terrible beyond that of men.

GROSS DARKNESS.

Suddenly it occurred to me to ask them who and what God is. There was no immediate reply; then a man, whose face I had seen several times before in my trips to that town, said, "We do not know of what fashion God is, but the person who comes to tell us of God, we call that person God."

The young man who helps me in talking seemed quite taken aback at what seemed almost blasphemy to him, and we went into a course of illustration and comparison to prove to those poor dark ones the existence, the power and the relation of God to us. Perhaps we do not always in our instructions fathom the deep darkness and ignorance of these people, and that may be the reason that the ideas of the poor man in the Ososa town startled us so painfully.

A FANGWE MAN.

Very different was the impression made upon my mind by a Fangwe man whom I first met in his own town about three years ago. His inquiries were from the first so thoughtful, and visit after visit showed me that his mind was becoming enlightened. He met with sudden death while shooting at a hippopotamus, and how often now I wish I had been able to give him more time when visiting in his town! His two little sons, whom he had placed in my hands to come far from their town to Talagugi, have made rapid progress and now read in both Mpongwe and Fangwe, and both are in the catechumen class. They have been with me nine months. I need not tell you that I am very much attached to them. I have been and am teaching others, but these, on account of their father, have a special interest for me.

CHINA.

SOLID GAINS.

CANTON, January 12, 1889.

REV. B. C. HENRY:—We have just concluded our week of prayer services, in which all the missionaries in Canton united with unusual cordiality. Our two Presbyterian churches also united in daily services, which were well attended. In making up the reports for the year we found that, while many discouragements have come, yet there are also many hopeful signs and some solid gains. In my own work I have been greatly cheered by the progress made at several outstations. In the Lienchow region the work is spreading. More than a score of new members have joined us and several new centres of work have been opened. There is a decided movement and a spirit of sincere inquiry, and many of the members are very efficient and earnest in bearing witness in their own homes. To the east, in connection with the Lin Po church, a very promising opening has come in the village called Duck Pinion Ridge where already fourteen

have come out and received baptism, and more than a score of others have given up their idols and are under instruction, and will probably be prepared to enter the church this year. The earnest spirit shown by these peasant people, who cheerfully travel fifteen miles to the Lin Po church, is very gratifying, and we hope that the whole village will become Christian.

CHINESE CHRISTIAN ENTERPRISE.

There is much ground for encouragement in the activity displayed by the Christian Chinese in America in conjunction with their brethren in China. During the past year funds to the amount of over \$1000 have been subscribed by our Presbyterian Chinese here and in America, and in the Sandwich Islands, for the establishment of an independent reading-hall with a home for Chinese brethren passing to and fro through Canton. Another fund of several hundreds of dollars has been subscribed unitedly by the Methodist, Congregational and Presbyterian Chinese in America, and sent to Canton to be used in establishing a similar chapel and home in the district from which most of the Chinese who go abroad hail. This progress in the line of self-help is cheering.

INDIA.

WAYSIDE ZENANA WORK.

PANHALA.

MISS ESTHER PATTON:—In December I went with Mr. and Mrs. Seiler on their tour to Ratnagiri. Mrs. Seiler and I, sometimes accompanied by Radhabai, her Christian ayah, talked to the women in the towns by the way. In Sieud there were seventy-five women in the audience, besides many men and boys, and all listened eagerly. In Mulkapur, after talking in one or two places in the town, we found some bright, intelligent women by the riverside, and they seemed to understand wonderfully well. They said, "There is no use in worshipping idols. The God above is the One who cares for and saves us." In Sakharpe we were invited to the home of one of Mr. Seiler's pupils, but his old father would only let us see the daughters-in-law. They came out when they were called like obedient girls, and let us look at them, and then went back out of sight. The men said it was not the custom for their women to speak before men. We asked them if we might not go to them, but they answered that they had work to

do. As we came away, we found two widows in an adjoining house; and while Mrs. Seiler was talking to them, the women from the first house came and listened, and then the old man came out and argued awhile. He said that the Hindus really believe in our God, only we call him by another name. He seemed to know a good deal about Christ's life on earth and his death, but felt no need of a Saviour.

The next day we were invited to go and take the children. Only the young man was there, and I asked him if he would not go away so that his wife and sisters-in-law could come out and talk to us. He said they had household duties to attend to, and had not time. We were coming away completely disheartened, when the old mother came forward and said, "Are you going away without singing or talking to us?" We told her we wanted to talk, but her son would not let us, and we went back gladly. When we were seated, he said, "You may sing, but do not talk." After the hymn, I talked to them, and in a little while the young man said, "Enough, enough." But the women wanted more, and so we sang another hymn; and when Mrs. Seiler began to explain it, he said, "They understand well enough; say no more." But Mrs. Seiler said, "Oh yes, let me explain this hymn; I am going to anyway." And she did, though the young man was exceedingly uneasy. When we were leaving, the women invited us to come and see them whenever we stop in Sakharpe.

In another place, Rakhabai and I went to a house where a woman was at work, and asked her if she had time to sit and listen awhile. She said, "Do not ask for anything; we have nothing to give you." And an old woman called out of the house, "What are they asking for? Tell them we have nothing." I explained we only wanted them to hear the "good news," and they came out and sat and listened eagerly. In one place the men would not let the women come out for a long time; but after many questions as to why I wanted to talk to them, they called them out, and also called the neighboring women to come, and all listened quietly. A man said, "It is all true, but how few are serving the true God."

VISITING THE JAIL.

In Ratnagiri we visited the jail by special permission, and found two women who were there in 1882. They remembered the hymns we taught

them and about Christ and what he had done for us. They said they had been watching for us and hoping we would come and tell them more and teach them. And when they assured each other that, now we had begun to come, we would come often, it made our hearts ache to tell them we were not sure we could come even once more. There was a woman who had been transferred from Thanna, where she had been taught about Christ, and she and the other two women sang the hymns with us.

In the leper hospital there are only a few women, as they nearly all run away as soon as the rains are over, preferring freedom and begging to living in the hospital, where they are well cared for. They seemed glad to see us, and said they remembered what we had told them.

We went up the river to a village, and had a delightful audience of women. When we went in, we told the men we wanted to talk with the women, and they all went away or stood back and sent the women to us, and all kept very quiet while we were talking.

SYRIA.

THE SIDON FIELD.

BEIRUT, January 29, 1880.

REV. H. H. JESSUP, D.D.:—I have just returned from a ten-days tour in the Sidon field of our mission, accompanied by Mr. Nelson of Tripoli and Mr. R. Lockwood of Binghamton, N. Y. We conducted communion services in Ibl and El Kiyam and visited Deir Mimas, Jedeideh and Hasbeiya. Mr. Eddy invited me to accompany him on this tour, but sudden illness in his family prevented his going, to our great regret. The schools and churches in the most of these places we found flourishing. The communion service at Ibl Sunday morning was crowded excessively, so that the elders found it difficult to pass between the densely-packed throng seated on the mats on the floor. The papal Greek priest of the village was present throughout the whole preaching and communion services. In the afternoon I held communion service at El Kiyam, two miles south of Ibl. After the service the people assembled to tell me of their affairs, and were discussing how they could effect the release of some sixteen men of the village who had been imprisoned without evidence, simply because a Metwaleh neighbor had died of apoplexy. In Hasbeiya I found some old friends I had not

seen for twenty-five years, and was glad to see the beloved and faithful native pastor Kossis Seline el Hakin. The British Syrian girls' school under Miss Boucher we found very flourishing, and enjoyed an evening with the teachers and the native brethren and sisters.

BITUMEN WELLS OR MINES.

On returning to Sidon we passed the bitumen wells or mines, now the private property of the sultan. A new vein six feet thick has lately been struck and the product is increasing. The most of it is exported to France. About fifty women and girls from Hasbeiya are employed to wash and pulverize the poorer grades of the bitumen at wages of eight cents a day for ten hours work, besides the hours going to and coming from their work. We had three days of severe weather when in the saddle, and rode for hours in a driving rain, the wind blowing a gale.

SIoux INDIANS.

A CHEYENNE CAMP.

PINE RIDGE AGENCY, I. T., Feb. 16, 1889.

REV. C. G. STERLING:—Two days ago I visited the Cheyenne camp on the White river, returning yesterday. I held services at the house of Red Eagle, an uncle of Elkanah's, of whom I have spoken to you. The memory of the evening is delightful. I was late in arriving, as I had difficulty in finding a good fording place in the half-open river. I had set twelve o'clock as the hour of service, but, not arriving until three, those who had gathered in the morning had dispersed. On my arrival, Elkanah sent his younger brother on horseback to notify the people. While waiting for the people to gather, I had conversation with Elkanah's aunt. The uncle was out. I found that through Elkanah's instruction the uncle and aunt had gained a knowledge of Christ and his salvation, and seemed to be sincere believers. She spoke of her happiness in Christ's forgiveness of her sins, of the trial she had through the scorn of her unbelieving neighbors on account of her faith, and of her effort to "do for Christ" by helping the poor.

THE LIGHT WELCOMED.

Later, as the people began to gather, I had a few words with some of those first arriving. A young Cheyenne, "Mexican" by name, with his

wife, "White-face woman," seemed to receive the word with gladness and faith. Our conversation was about as follows: "Do you know about our Saviour, Christ?" "No, I do not." "Do you know of the one God who created all things?" "No; at least only a little." I then gave a brief statement of the love of God our Creator for us and the way of redemption planned to meet our need as sinners; the covenant of God with Christ to forgive us and free us from punishment if he would suffer for us; then of Jesus' coming, his suffering and death. His response was prompt and seemingly sincere and thoughtful. He said he had been trying to be kind to his fellow men, but that he had not had the knowledge of Christ; that he came to the meeting anxious to learn; that he was rejoiced to hear of the way provided by God for his forgiveness. In some words volunteered later, he spoke with evident feeling and sincerity, saying that before all had been dark, but that now the light seemed to have come to him. "White-face woman" also spoke of her gladness at hearing the word of forgiveness, and said she feared she had displeased God in her past life.

I think that the Spirit took of the things of Christ which I mentioned and showed them unto them, and gave them unquestioning faith. I spoke other words to them of the duty of pleasing Christ in our lives, of loving God and our fellow men, even our enemies; to all of which they attended thoughtfully. As the others gathered, we opened the formal service with singing, having the accompaniment of my portable organ, which I had brought (a great convenience on our circuit trips). Then I spoke to them, reading and expounding the 19th Psalm, Elkanah interpreting.

GENTILES—INDIANS.

I was speaking to the Sioux lately on the text "The Gentiles shall come to thy light." The word for Gentiles in the translation is the word also used to designate "Indians." I thought the rendering happy and suggestive, that, although the verse thus understood as applying to Indians was not so inclusive as the Spirit intended, it was thoroughly true to his meaning. The whole included the part. God had these Indians in mind and near to his heart of love when he foretold that all peoples should come to the light of the church.

MISCELLANY.

BRITISH RESPONSIBILITY IN INDIA.

That there have been wrongs in the establishment and administration of the Anglo-Indian empire, no Christian Englishman is likely to deny. That the British rule of India is on the whole an immense benefit to its people every intelligent American Christian, especially every American Christian missionary, will strongly affirm.

In the London Missionary Conference the voices of Americans and Englishmen were in harmony with those of other nationalities in condemning the delinquencies of government in respect to the opium trade and in commending the recent action withdrawing previous license of vice. What we would here emphasize is the duty of encouraging and helping by our sincere prayers the efforts of the government to fulfill its great responsibilities, instead of expending all our strength and zeal in denunciation of its shortcomings. There are good tokens of awakening conscience in the British nation. There are manly and Christian utterances of British statesmen which well voice the national conscience. Eminent among these contemporary statesmen is Lord Dufferin. We copy from the *Mission Field* of London the following extracts from Lord Dufferin's speech at Calcutta:

India is an empire equal in size, if Russia be excluded, to the entire continent of Europe, with a population of 250,000,000 souls, composed of a large number of distinct nationalities, professing various religions, practicing diverse rites and speaking different languages. The census report says there are 106 different Indian tongues—not dialects—of which 18 are spoken by more than a million persons, while many races are still further separated from each other by

discordant prejudice, conflicting social usages and even antagonistic material interests.

Perhaps the most patent peculiarity of our Indian cosmos is its division into two mighty political communities—the Hindus, numbering 190,000,000, and the Mohammedans, 50,000,000, whose distinctive characteristics, religious, social and ethnological, it is unnecessary to mention. To these two great divisions must be added a host of minor nationalities (though minor is a misleading term, since most of them are numbered by millions), who, though some are included in the two broader categories, are as completely differentiated from each as Hindus from Mohammedans. Such are the Sikhs, with their warlike habits and traditions and theocratic enthusiasm; the Rohillas, Pathans, Assamees, Beloochees and other wild and martial tribes on the frontiers; the hillmen dwelling in the Himalayas; our subjects in Burmah, Mongol in race and Buddhist in religion; the Nairs, Bheels and other non-Aryan peoples of the centre and south of India, and the enterprising Parsees, with their rapidly-developing manufactures and commercial interest.

Again, among the numerous communities are found, at one and the same moment, all the various stages of civilization through which mankind has passed from prehistoric ages to the present time. At one end of the scale is the naked, savage hillman, with stone weapons, head hunting, and polyandrous habits and childish superstitions; at the other the Europeanized native gentleman, with the refinement, polish and literary culture of western philosophy and advanced political ideas; while between the two lie layer upon layer, in close juxtaposition, of wandering communities living in tents, with flocks of goats, collections of undisciplined warriors, with blood feuds, clan organization, and loose tribal government, feudal chiefs

or barons, with picturesque retainers, seigniorial jurisdiction, and mediæval modes of life, and modernized country gentlemen, enterprising merchants and manufacturers, with well-managed estates and prosperous enterprises. Besides all these under our direct administration, the government is required to exercise a certain amount of supervision over 117 native states, with their princely rulers, autocratic executives and independent jurisdictions, and their fifty millions of inhabitants. The mere enumeration of these diversified elements must suggest to the most unimaginative mind a picture of as complicated a social and political organization as has ever tasked human ingenuity to govern and administer.

But even within India itself we have not reached the limits of our accountability; for we are bound to provide for the safety and

welfare, not only of her majesty's Hindu, Mohammedan and other native subjects, but also for the large East India community, the indigenous Christian churches, and the important planting and manufacturing interest scattered over the face of the country, as also to secure the property and lives of all British residents in India, men, women and children, whether employed in the service of the government or pursuing independent avocations in the midst of alien and semi-civilized multitudes, whose peaceable and orderly behavior cannot, under all circumstances, be implicitly relied upon.

This last paragraph [rightly says the editor of the *Mission Field*] is especially noticeable for its reference to the indigenous Christian churches as now a real factor in Indian life, which cannot be overlooked in the sphere of government responsibility.

HOME MISSION APPOINTMENTS FOR MARCH, 1889.

Rev. J. G. Venable, Highland Park,	Kan.	Rev. Campbell Coyle, Nevada,	Iowa.
Rev. M. E. Barakat, Grant River, Hopeville and station,	Iowa.	Rev. Benj. H. Hunt, Burr Oak, Hope and Bethel,	Neb.
Rev. W. J. Moffatt, Paul's Valley, Johnsonville and White Bear Hill,	Ind. Ter.	Rev. C. E. Bradt, Lincoln, Second,	"
Rev. Vincent Pisek, New York city, Bohemian,	N. Y.	Rev. Josiah McPherrin, Bennett and Palmyra,	"
Rev. A. Schabehorn, Clarkstown, German,	"	Rev. J. D. Vandoran, Elgin and Petersburg,	"
Rev. A. E. Meyers, Hastings, Constantia, White-law and Oneida Lake,	"	Rev. W. W. Jones, Bender and station,	"
Rev. H. M. Dodd, Augusta,	"	Rev. F. M. Weeks, Papillion and La Platte,	"
Rev. N. R. Kirkpatrick, Cassville,	W. Va.	Rev. J. A. Hood, Schuyler,	"
Rev. Samuel G. Hair, Bartow,	Fla.	Rev. Paul Martin, Omaha, Knox,	"
Rev. C. C. Wallace, Kissimmee,	"	Rev. B. C. Swank, Maple City, Depter and Eltonville,	Kan.
Rev. James H. Board, Kismet, Akron and station,	Tenn.	Rev. Robert Liddell, Long Island, Logan and Zion,	"
Rev. W. A. Ervin, Chattanooga, Park Place,	Ohio.	Rev. James Haswell, Blakeman, Ludell, White Lily and station, Rawlins Co.,	"
Rev. James Bassett, New Providence and station,	Ind.	Rev. A. MacLaren, Goodland, Olivet, Bethel and New York Settlement,	"
Rev. John H. Rose, Independence,	"	Rev. C. E. McCane, Armourdale, Central,	Ind. Ter.
Rev. T. E. Burrows, Hicksville,	"	Rev. H. A. Tucker, Atoka and vicinity,	"
Rev. E. N. Prentiss, Salem Centre,	Ill.	Rev. William J. A. Wenn, Lehigh,	Tex.
Rev. J. S. Grimes, Evansville, First Ave.,	Mich.	Rev. F. W. Grossman, Dallas, Mission,	"
Rev. J. B. Fowler, Winchester,	Wis.	Rev. M. McFeatters, Terrell and vicinity,	Col.
Rev. W. N. Steele, Sidney,	Minn.	Rev. William Anderson, Crook and station,	"
Rev. William Lyttell, Taymouth and stations,	"	Rev. M. H. Groh, Rocky Ford and station,	"
Rev. N. B. Andrews, Cass City and Brookfield,	"	Rev. James McFarland, Central City,	Alaska.
Rev. W. T. Hendren, Nellisville and station,	"	Rev. Sheldon Jackson, Presbyterian Missionary,	Wash. Ter.
Rev. O. H. Elmer, Crookston,	"	Rev. J. T. Glover, Aberdeen and Hoquiam,	"
Rev. D. E. Evans, Jordan, Belle Plains, Manannah, Harrison and stations,	"	Rev. Thos. MacGuire, Tacoma, Second and Third,	"
Rev. Jacob Kolb, Reiderland, German,	"	Rev. A. J. Canney, Seattle, Second,	"
Rev. J. C. Robinson, White Bear Lake,	"	Rev. W. A. Willison, Knappa, Bear Creek and vicinity,	"
Rev. J. P. Dysart, St. Paul, East,	"	Rev. William Travia, Lafayette and North Yamhill,	Oregon.
Rev. Lucien E. Danks, Devil's Lake, Westminster,	Dak.	Rev. S. P. Whiting, Fulton,	Cal.
Rev. Ransom Wait, Beaulieu, Woodbridge and stations,	"	Rev. D. L. Lander, Hueneme and Pleasant Valley,	"
Rev. Charles R. Crawford, Good Will,	"	Rev. Reuel Dodd, Pacific Beach, Roseville and station,	"
Rev. Philip Witte, Germantown,	"	Rev. F. H. Robinson, Templeton,	"
Rev. W. J. Bollman, Springville,	Iowa.	Rev. E. R. Mills, Redlands,	"
Rev. Alex. W. McConnell, Anamora and Centre Junction,	"	Rev. R. S. Symington, Sequel,	"
Rev. A. H. Campbell, Hamburg,	"	Rev. S. Hall Young, Wilmington and Long Beach,	"
Rev. Willis Weaver, Panora,	"	Rev. W. C. Scott, Elk Grove,	"
Rev. E. G. Beyer, Coggan, Zion,	"	Rev. P. L. Carden, Red Bluff,	"
		Rev. I. N. Hurd, Concord,	"

It was a very pleasant surprise to receive the following letter from Mr. R. MacDougald, Drummond Colliery, Westville, Nova Scotia. Desiring the writers who kindly co-operated in our symposium to know the happy effect of their writing, we insert the letter here:

As one who has been greatly helped by your symposium on the question "Am I called to the ministry?" I beg to tender to you my sincere and hearty thanks. The question has been troubling me more or less for a considerable time past, but the answers and articles given in your magazine treating the general principles and specific instances with so much knowledge, precision, faithfulness and I may say personal tenderness, have enabled me, after prayerful thought, to reach a decision which I believe to be in

harmony with the will of God. I doubt not that many others beside the immediate inquirer and your deeply-obliged servant have been helped.

BOOK NOTICE.

AT HOME IN FIJI. By C. F. Gordon Cumming. A second edition of this interesting book is issued in attractive form, with map and illustrations, by A. C. Armstrong & Son, 714 Broadway, New York. While not strictly a "missionary book," items of missionary interest are not neglected, and the descriptions of these islands, with the customs of their inhabitants, written by one who has lived among them and seen with her own eyes what she describes, are of great value to all who are watching to see what the introduction of Christianity can do for "the people who sat in darkness." The picture of the cannibal fork that decorates the cover is an emblem of the past, and the word-pictures of safe and pleasant sight-seeing by the English residents of the governor's family tell of the changes which the years have brought.

SUBJECTS FOR MONTHLY CONCERTS.

ABROAD.

JANUARY.—General summary in connection with week of prayer.
FEBRUARY.—China.
MARCH.—Mexico and Central America.
APRIL.—India.
MAY.—Siam and Laos.
JUNE.—Africa.
JULY.—Indians, Chinese and Japanese in America.
AUGUST.—Papal Europe.
SEPTEMBER.—Japan and Korea.
OCTOBER.—Persia.
NOVEMBER.—South America.
DECEMBER.—Syria.

AT HOME.

JANUARY.—The evangelization of the great West.
FEBRUARY.—The Indians of the United States.
MARCH.—Home Missions in the older States.
APRIL.—Woman's work.
MAY.—The Mormons.
JUNE.—The South.
JULY.—The Roman Catholics in our land.
AUGUST.—Our immigrant population.
SEPTEMBER.—The Mexicans.
OCTOBER.—The treasury of the board.
NOVEMBER.—Our missionaries and missionary teachers.
DECEMBER.—Spiritual condition of our country.

ANNUAL CONTRIBUTIONS.

For churches that have not yet adopted the scheme of weekly offerings set forth in the Directory for Worship, chapter vi., it is recommended by the General Assembly that the first Lord's day of the following months be set apart for contributions to the boards:

	MONTH.	SEND COLLECTION TO
1. Foreign Missions,	January,	G. K. Harroun, <i>Treasurer</i> .
2. Aid for Colleges,	February,	C. M. Charnley,
3. Sustentation,	March,	O. D. Eaton,
4. Sabbath-school Work,	May,	C. T. McMullin,
5. Church Erection,	July,	Adam Campbell,
6. Ministerial Relief,	September,	W. W. Heberton,
7. Education,	October,	Jacob Wilson,
8. Freedmen,	December,	James Allison,
9. Home Missions,	Whenever deemed advisable,	O. D. Eaton,

GLEANINGS AT HOME AND ABROAD.

The medical missionary in charge of the dispensary at Nazareth says:—"Muhammed Abdallah, Moslem, from Taboon, from whom I lately extracted a large mulberry calculus, and who is now quite well, has been much benefited in his soul as well as in his body. From the day of the operation until he left the town, his softened mind took in all the words that were read and spoken to him gratefully; and before he left he learned a good deal about Jesus, and about his own sinfulness and God's love to sinners. He frequently asked, 'Will God be pleased to take away all my sins, as the doctor removed all my pains?' I pray that the Spirit of God may accompany the words and open his eyes, that he may see more clearly what Jesus has done for him."

A missionary writes from Hangchow, of the labors of some of the native helpers, that "at one place where they stopped the man of the house listened some time to the truth. 'Well,' he said, 'according to this doctrine I have no need for my idols.' He brought down his household god and gave it to the helpers, who brought it back with them to Hangchow."—*Rev. William Park in Daybreak.*

One of the most hopeful and encouraging works of the Oxford Mission in Calcutta is the boarding-school for native Christian boys. This school is situated in new buildings in the compound of Bishop's College, and is under the immediate charge of Mr. Brown, one of the members of the Oxford Mission. It numbers at present over thirty boarders, and it is intended, if means allow, to develop it into a diocesan institution in connection with the college, to which it will act as a feeder in many important respects.

The immense importance of boarding-schools both for native boys and girls in India is universally allowed, as it is the only way of isolating the children, not only from surrounding heathenism but from the low moral atmosphere of their own homes.—*The Net.*

We are in the midst of the controversy on the school question—the Turk claiming the right to shut out the gospel from the Moslems and Nusairiyeh. In what manner God will vindicate his right to be heard we know not. The governor of Mersine who is trying to shut our schools had a stroke of paralysis two weeks ago, affecting his tongue, and immediately sent

for Dr. Metheny. He has recovered. Since I wrote you last year seven young men of the Nusairiyeh have been baptized and others are asking for baptism. Three girls from the Orthodox Greek Church and a Maronite Catholic have also been received. We have fed almost five hundred children this winter who were in our schools. Some of these are in boarding-schools, others receive one hot meal a day. May the Lord's blessing rest on all your efforts to prepare workers in the vast field which is so needy.—*Mary E. Metheny in Medical Missionary Record.*

Our hearts are constantly made sad by the supreme indifference of the masses to the claims of the gospel, but occasionally the clouds lift and light appears to cheer our weak faith. A man from a certain district in Manchuria, where the United Presbyterians of Scotland are engaged, went to a missionary physician for treatment of his eyes. He received some benefit, but his great gain was to his soul. A deep impression was made on him by the worship and the kindness in the hospital. After he returned to his home, he went about from village to village, telling what he had learned and pleading with all to accept Christ as their Saviour. Many scoffed, but some believed, and these sent a request to the missionaries to send some one to teach them more fully. A teacher was sent, and the missionary subsequently baptized thirty inquirers.—*Rev. Dr. Hunter Corbett in Medical Missionary Record.*

Rev. Henry Martin Scudder, D.D., of Japan, in the *Advance*, writing of the movement for church union in that country says:

I believe that in a way as wonderful as God's deliverance of the Hebrews from Egypt, and in a manner as signal as his establishment of liberty in our own land, the spirit of our Master is here beginning a world-wide solution of the problem of the unity of all believers. Amid indifference and in spite of opposition, the union sentiment has grown slowly and steadily, no one knows just how, till at the present moment the great body of believers in this country have experienced the inspiration. There has been no incitement, save against it; no concerted action among a few leaders to persuade the rank and file. Beginning as a union between churches of the same polity, and therefore requiring but few mutual con-

cessions, it was still regarded by many as well-nigh impossible that it should continue. Difficulties there were at first; but year by year God's spirit has been taking them away, until now no one can be found who does not pronounce the United Church of Christ in Japan (Presbyterian and Reformed) a wonderful success. And by God's grace, the union of varying church politics now contemplated will issue in a mighty church, which it is not in the least chimerical to believe will, ere many years elapse, have the satisfaction of uniting with all the other Christian Protestant bodies in this country.

Rev. R. J. Lynd, moderator of the Irish Presbyterian Church, says:

One of the most valuable fruits of missions has been a higher conception of Christian heroism. Missionaries are but human, and the imperfection which attaches to our nature clings to them; but I question, taking them all in all, if the world can furnish such a self-sacrificing and heroic record as they can produce. Many of them have fallen in the noble army of martyrs, and when the facilities for missions were far from so favorable as they are now, the sacrifices they made, the labors they undertook, the isolation of their lives from all that, humanly speaking, could render them sweet and happy—their passionate devotion to the work of the Lord—a thousand elements of heroic action—have given to the modern church a far higher ideal of Christian heroism than without them she ever could have formed for herself. When materials are needed to stimulate and rouse young and generous hearts to live and labor and endure for the Lord, our missionary records provide an abundant supply, and the church's standard of the higher life is to-day higher than it could have been without the missionary standard.

Montgomery, Ala., presents two instances of colored physicians, each of whom has considerable practice. One of them also manages a well-furnished drug store, with a colored pharmacist. In six months over 10,000 prescriptions have been filled. Such proofs that the Negro is ambitious, and competent to fill higher than menial positions, are encouraging. Moreover, a meeting of leading colored men of the state has just been held in the same place, at which such questions as how to secure a free ballot and a fair count, how to bring about a better feeling between whites and blacks, how

to make public schools more effective, how to secure a state university, how to secure first-class travel upon railroads, etc., were discussed in a dignified and able manner. Furthermore, when the state university topic was up, a colored man from Birmingham rose and gave to Prof. Patterson, as the head of the university movement, a deed of real estate in Birmingham worth \$4000, and cash subscriptions to the amount of \$1000 also were made by others present.—*Congregationalist*.

Mr. Mackenzie, formerly secretary to the governor of India in the Home Department and now the official in rule of ten millions of people, says: "No man who studies India with a seeing eye can fail to perceive that the indirect results of missionary enterprise, if it suits you so to call them, are, to say the least, most pregnant with promise. The Dagon of heathenism is being undermined on all sides. To careless bystanders the image may loom as yet intact in all its ghouliah monstrosity, but its doom we know is written. And great will be its fall. I have often given it as my opinion that ere many years are over we shall have in India a great religious upheaval. The heaven of western thought and the heaven of Christianity together are working on the inert heap of dead and fetid superstitions, and by processes which cannot always be closely traced are spreading a regenerating ferment through the mass, which must in time burst open the cerements that now enshroud the Indian mind."—*Missionary Herald*.

Dr. John Hall, of New York city, assisted in the dedication of a new Presbyterian church edifice in Holyoke, Mass., March 5, and he writes us that there was a remarkable expression of denominational comity on that occasion. Baptists, Episcopalians and Congregationalists were there with fraternal greetings, and the latter have given thousands of dollars toward the enterprise. The membership is made up largely of mill operatives, many of them from Canada, who are Presbyterians by education and habit; and the new church will tend to strengthen rather than weaken the other Protestant bodies in the city.—*Congregationalist*.

American Christianity has three grand institutions in Constantinople, namely, the Bible House in Stamboul, which is the centre of literary work for the empire; the Female College, called the "Home," on the heights of

Scutari on the Asiatic shore, and Robert College, on the bluff of the Bosphorus, six miles above the city. There are three native evangelical churches, namely, two Armenian and one Greek, with a total membership of over two hundred, and eleven religious services in eight different quarters of the city and in three different languages are held every Sabbath, with a total attendance of about one thousand. . . . The preachers of the gospel have never been so numerous and strong as at present, and the spirit of love and union among the brethren has sensibly increased. By means of our station conference, genuine co-operation in carrying forward the evangelical work has been secured, and the differences of former years have quite disappeared.—*Missionary Herald*.

The *Foreign Mission Journal* of the Southern Baptist Convention gives the following interesting account of an early friend of the editor:

Physicians, after careful examination, had decided that he was suffering from very serious heart trouble, and had told him he must not attempt to preach. It would be almost certain death. Sadly he turned away from the path he had hoped to walk in and entered on a business life. For several years we lost sight of him and did not know whether success or failure had attended his efforts. But since we came into the service of the Board, our acquaintance has been renewed, and on this wise: Every now and then a letter comes to the office in which is enclosed a check or draft of some kind, always for a goodly sum of money, and always accompanied with some such request as this, taken from his last: "In acknowledging, please say 'from a friend,' and give no name."

And so my friend is preaching after all. God has given him the ability to make money, and with it he is preaching the gospel his lips were not allowed to proclaim, and *preaching it on five continents*. God shut up his way to preaching in his own land, but lets him go far hence to the Gentiles. From these far-off regions may many hail him in heaven as the instrument, under God, of their salvation. In like manner many of our people can become preachers of the gospel—even foreign missionaries.

The *British Weekly*, referring to flippant criticisms of missions by travellers who have

made only hasty and superficial observation, adds:

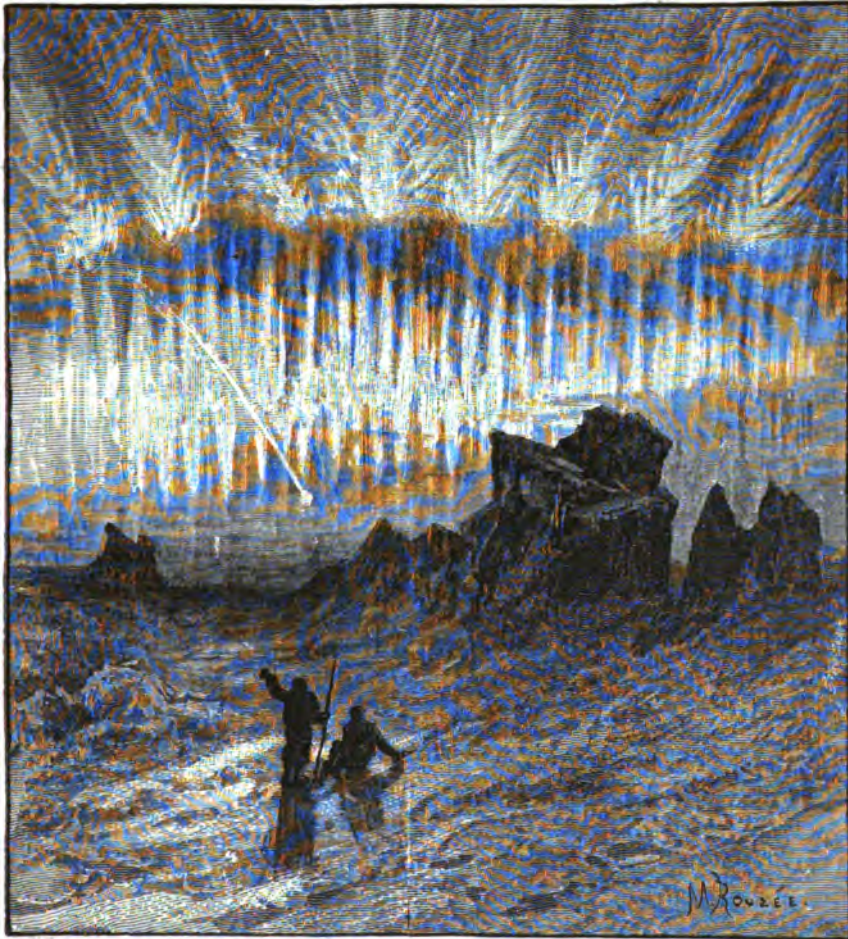
The attack upon missionary effort which would be formidable, if it were made, would be an attack from missionaries themselves. Let the churches at home consider that they are constantly sending out as fresh recruits their most devoted and not least able men. These men are in a position to know everything that passes; they are in a position to test the value of different methods. Whenever they report that existing methods are unsatisfactory, and, better still, when they are able to show better methods, giving better results, then a revolution in missions will take place. But such attacks as this of Mr. ——— deserve no serious heed.

A colored missionary teacher in one of the most desolate parts of North Carolina writes us as follows: "In making out my bill, you will perhaps not understand what I mean by the amount to be 'deducted.' I desire to give one tenth of all my earnings to God. Of course it is his by right. Our missionary has brought the matter plainly before me, so I desire that you will deduct \$2 every month, which will be one tenth of my entire salary, and put it where it will be used for the service of Christ."—*American Missionary*.

In a manufacturing town in New England, in the forenoon service, a man, evidently an operative in one of the mills, sat in a front pew with a whole row of little children beside him, his wife at the end of the line with a baby in her lap. In the evening, the same man and family, minus the mother and baby, occupied the same pew. After the service, this man came to the preacher, and with deep emotion said: "I am only a working man; you saw my large family of little children; every penny I can earn counts, but I feel that I must divide the living of my children with these poor people you have told us of to-day. We can get on with poorer food to give them the gospel."

This was said in the accent that told that this Christian nobleman came from old covenant-making and covenant-keeping Scotland! Not a very "dangerous foreigner!" Money given from such extreme sacrifice is sacred. Would this spirit were universal!—*American Missionary*.

CHILDREN'S CHURCH AT HOME AND ABROAD.



AURORA BOREALIS IN ALASKA.

You may see how bright the sky is in Alaska sometimes, even in the night. *Aurora Borealis* really means *northern dawn*. Some of you have seen this beautiful and strange brightness in the sky in a winter's evening, and have heard it called the *northern lights*. It looks as if morning light was coming from the north instead of the east. In the countries far north, like Alaska and Siberia, this northern dawn is much more brilliant than it is with us. Mr. Ken-

nan, the traveller, gives wonderful descriptions of it. This beautiful picture of the Alaska Borealis is borrowed from the *Home Mission Monthly* of the Woman's Executive Committee of Home Missions, and we copy from the same number of that magazine the following interesting story:

Mr. Austin, who has been long and successfully connected with our Alaska work, relates the following:

"A man was sick and the Indian doctor

accused a poor friendless boy, living with an uncle, of having bewitched the sick man. The night after he was accused, a large party of Indians, armed with guns, surrounded the uncle's house and demanded that he be delivered up to them. The uncle refused to comply with their demands, and having taken the precaution to bar his door securely, the assailants could not enter. After waiting a long time in vain, they fired a volley into the house and left, to await a better opportunity to accomplish their designs. At midnight the uncle and boy stole away from the house, and in their canoe started on a race for life. They reached Tongass the next day and the boy was safe.

"When asked, 'Were you afraid?' he replied, 'Oh, I very 'fraid when they say I witch!'

"'What do they do with witches in that village?' 'They dig a hole in the ground, cover them up, and you never see them more!'

"Is it any wonder that the Alaskans are decreasing, when for every one who dies a natural death, another must die as a witch? And sometimes several are killed, when the one accused of witchcraft has numerous friends who try to defend him. How many are put to death every year in out-of-the-way villages where no white men live, and there are no means of escape, will never be known. The number is large, and often the poor little innocent children are sacrificed to satisfy this monster custom."

This story shows you how very dark it is in Alaska to the souls of the natives. Do not you pity them? Will not you do all you can to help the women and the men who are trying to make that "light of the world" shine into the Alaskan homes and hearts which makes your hearts and homes so happy?

CHRISTMAS TIME IN MOUNT LEBANON.

You will enjoy reading these pages much better if you will first bring the December number from the shelf where you keep it, and open it to the map of the Syria mission on page 511, about which we have had some pleasant talks already.

A little way from Beirut, on that map, you see a place called Sûk, and on page 514 it is explained that the full name of the village is Suk-el-Ghurb, which means West Market. This village is not on the plain, as you might think from the map, but well up the mountain side, nearly as high as Abeih, which is more than two thousand feet above the sea.

From her home in that village, Miss Jennie C. Pond writes:

DEAR DR. NELSON:—After reading your pleasant article about Syria in the December number of *THE CHURCH AT HOME AND*

ABROAD, and remembering the interest you took in the work of the Sabbath-school and training-school here in the Sûk when you visited us four years ago, I thought I would write and give you a little sketch of the missionary work going on this winter in this village.

If you could come into Suk-el-Ghurb on one of these bright, clear days, among the few changes you would notice that have taken place in it, since your visit here, would be our new church building, standing a little away from and below the carriage road which runs through the centre of the village. . . .

Our Sabbath-school has been unusually prospered this winter, the increased attendance of the village children being due to the opening of the day-school; for the two teachers take pride in seeing how many they can attract to the lesson on Sundays.

There were over eighty children in the day-school before Christmas, but not all of



SUK-EL-GHURB CHURCH.

them came to Sabbath-school till a week or two previous to the date of the celebration! It was thought best, therefore, to tell them that only those who had faithfully attended Sabbath-school during the whole year should receive any Christmas gifts except the usual orange and candy bag given to every child who came to the Christmas celebration. . . . The attendance at Sabbath-school *now* (January 27) is greater than it was three weeks *before* Christmas. When the presents and prizes were distributed to the deserving ones, these children (all of whom were Greeks) seemed to rejoice with them, and accepted their own oranges and candy most thankfully; so that we were not annoyed by jealous murmurings among them.

The Sabbath before Christmas, after the weekly collection had been taken up, the superintendent proposed that the teachers of the Sabbath-school, and any of the older pupils who could, should each make a

Christmas offering, to add to the money raised the past year by the Sabbath-school. We were pleasantly surprised when the superintendent announced the contributions to amount to 100 piasters, about \$4. When the boarders returned from their five-days vacation, the following Wednesday, some of the older ones added the sum of 82 piasters to this Christmas offering.

The church presented a busy scene on Monday the 24th, for several of the teachers, with the boys who had not gone home for the holidays, were busy dressing it with greens. Every one worked with a will and the happy Christmas spirit pervaded all. Stately and graceful palm branches, brought from Shweifaf, together with "branches of thick trees" and "branches of goodly trees," gathered on "*the mountain*," besides ivies and feathery wild asparagus, beautified the little church. In the centre of the decorations above the platform were the words

"Glory to God in the highest, and on earth peace, goodwill toward men," written in large Arabic letters of scarlet and framed with olive leaves. When some one suggested draping the American and Turkish flags on either side of the platform, there was quite a discussion as to which side it would be best to put the Turkish banner! This difficulty was settled by one of the teachers, who said, "Let one flag wave toward the west, the other toward the east." So when the last rays of the setting sun stole through the western window, to peep at our finished work, they rested longest on the "Stars and Stripes!"

Thursday, the long-anticipated day, dawned clear and bright. There was not a suggestion of the cold, gray, snowy days of the two previous weeks, in the dazzling blue sky and balmy air of this happy day. Every seat in the church was filled by 2 o'clock in the afternoon. The boys' choir occupied four benches on the platform, on either side of the organ; and instead of a Christmas tree, such as we had when you were here, there were two tables on the platform, loaded down with bright, pretty and useful gifts and bags of candy; while on the floor in front were piled 160 oranges or more, and clusters of oranges hung against the groups of evergreen in the corners and under each of the four bracket lamps. The pretty decorations of the church, the bright-faced pupils all in their best and gayest dress, and the interested faces of their fathers, mothers and friends gathered to celebrate this "feast of the birth of Christ," as they call it, made a very pleasant picture to us as we took our places among them.

The pupils, large and small, did credit to their teachers and to themselves in the performance of the different parts assigned them. The infant class, especially, covered itself with glory when its thirty members stood up each time their class was called and recited their verses in concert, with no prompter or teacher near.

When all the pleasant exercises were over the superintendent read the report of the Sabbath-school contributions for the year 1888:

	Piasters.
Sum of Sabbath-school contributions,	720
Special Christmas offerings, ...	182
Total receipts, ...	902=\$36 00
In the summer a large chandelier was bought for the church by the Sabbath-school, which took	485
Sundry expenses of the Sabbath-school, ...	182
Total expenditures, ...	667=\$26 60

The 235 piasters (or \$9.40) remaining in the "contribution box" will go toward getting a reading-desk or pulpit to take the place of the old table which now stands on the platform.

In 1887 the Sabbath-school sent a large part of its money to Mr. Burghman, a Swedish missionary in Africa, who was trying hard to reach the country of the Gallas. Having been dangerously sick with African fever he had come that summer to Mt. Lebanon to recruit. Here he took a hearty interest in the schools and gave the boys one or two talks of thrilling interest about Africa and his mission there. The boys were much roused, and when Mr. Burghman returned to his work he carried with him generous contributions from the Sabbath-school and Society of Christian Endeavor, and was followed by the prayers and best wishes of many of those who had heard him.

The meeting held in the church every Thursday evening is called the meeting of the Society of Christian Endeavor, but all the villagers who come in are made to feel themselves welcome. The president of this society is one of the teachers in the boarding-school, and after he has opened the meeting by reading the motto, "For Christ's sake," and the rules of the society, a hymn is sung. Then the member who the previous week named the subject for this evening has ten minutes in which to speak, after which other members of the society have opportunity to speak, pray, read a portion of Scripture or propose a hymn. At the end of each meeting the secretary reads a report of the last one. Once a month the treasurer makes his report, for every active member is pledged to give a

monthly contribution, not less than 60 paras or 6 cents. This Society of Christian Endeavor has been a great blessing to the young people here, and we hope will become more and more a help to them in their lives as Christians.

Some of the best evening meetings held this year in this church took place in the week of prayer. Although a storm was threatening to hinder the people from coming together, the weather suddenly cleared off, and we had beautiful moonlit evenings all the week after the first night. Many spoke of the blessing they felt they had received from these earnest evening meetings. Special interest was aroused among some concerning the cause of Christ in other lands, as mission news from all over the world was read to them.

We hope and pray most earnestly—and will you not pray with us?—that this interest may not prove to be only a passing one, but may take deep root in their hearts and grow up, bringing forth fruit in more faith-

ful and earnest labors for the Master in this their own loved Syria.

Mrs. Pond, the mother of Miss Jennie, writes that Mr. Pond and herself are now expecting to come to this country next summer. She says:

It will be twenty-one years since we left our native land, during which time we have never once been out of Turkey or Syria. The education of our children makes it imperative that we should leave our work for a time.

This number will hardly reach Mt. Lebanon before the young writer of the foregoing pleasant narrative, with her parents and their other children, will have set sail for this country. All readers of *THE CHURCH AT HOME AND ABROAD* will wish them a prosperous voyage and will be ready to give them a hearty welcome. *Tfuddulu! Tfuddulu! TFUDDULU!*

SEED-SOWING IN CHINA.

The parable of the sower, which we studied in our Sabbath-schools on the first Sabbath in February, is very much like the story that almost all Sabbath-school teachers and ministers and missionaries could tell us of their work. Some of the seed falls on the highway, some on the rocky soil, some among thorns, and some on good ground where it grows and brings forth fruit.

Mrs. Leaman, of Nanking, China, tells about three little girls who came to her school at the beginning of last year:

One was taken home to see her grandfather at the New Year, and because she would not worship the idols at that time he would not permit her to return, and constantly quarrelled with her parents for ever sending her to the "Jesus school." I trust God will keep this little one, now far removed from our care.

A second one went home to spend the

day, and as she did not return at the time appointed, we sent for her, but found the house empty. But she did not go empty away, for she managed to put on three suits of clothes the day she left. So it would seem that the school had not been much to her profit morally or spiritually.

But this is not all. The third, a dear child, I trust learned the way to heaven, and is to-day praising God with those holy little ones who stand around his throne. She was of that much-abused class, a little daughter-in-law. When the mother-in-law sent her to the school she said, "If Mrs. Leaman does not take her I will kill her, for she is so bad I can do nothing with her." I took her from pure pity, for she was a most unpromising child; but in a few months, from a lazy, disobedient, untidy child she was changed into a diligent, obedient little girl. She died from a fever prevalent among the Yellow-river refugees, several of whom lived in her home. When

we discovered the nature of the disease, we were obliged to send her home for the safety of the other children; but I furnished her with a good bed and sent her food, and she had the kind care of Dr. Beebe as long as she needed it. A day or two before she died, her old mother-in-law sent word to me saying, "Thank you for the food. She does not need it now; she is going to die. Would you please give me two boards to make a coffin?" I sent word to her not to trouble about the coffin,—I would attend to that. After I had the little tired body laid quietly away on the hillside, to rest until Jesus comes, the old woman came to me and cried. She said, "I sent her to your school because she was so lazy and disobedient I could do nothing with her; but the last few months she has been a good, obedient child." It is from this and other fruits of the Spirit that I trust she is forever happy. I must say I could not help feeling glad when she went from such a life of misery to be, I trust, forever with the Lord.

In another part of her letter Mrs. Leaman tells about the little girls in the day-school. They are taught about Jesus while at the

school, but when they go home at night their parents expect them to bow down to the "dusty old idol," and they have not the help of their Christian teachers always with them, like the children in the boarding-school. Does not that seem like sowing among thorns? Will you not all pray that those little girls and all the little girls and boys who are taught in mission-schools in China and everywhere may be brave enough to "stand up for Jesus" in their heathen homes?

If you wish to find a brave, plucky boy, look for him in the letter of Rev. W. H. Buchanan, among the Home Mission Letters. We need not say anything about the courage of the minister. It is a minister's business to be brave, as much as it is a soldier's. I hope that boy will be a minister yet. You, boys and girls that read this, will make a mistake if you do not read all the Home Mission Letters in this number. They are full of rich things.

ONE HUNDRED YEARS.

About the time when you will be reading this—that is, April 30—President Harrison and his chief officers, and the governors of many of the states, and thousands of soldiers with their officers, will go to New York; and tens of thousands of the American people will crowd the streets and the balconies and the roofs of that city to witness a great celebration. You all know what it is. It is in all your newspapers, and it is talked about in all your homes. It is another *centennial*. You have all learned what that word means. It has been printed and read and spoken oftener than ever before, ever since 1876, which is as long as *little* Presbyterians can remember. Those who cannot remember so long as that have been told how in 1876

thousands of people from all the states and from other countries crowded into Philadelphia to see the great exhibition, and to commemorate the great thing which was done in Philadelphia *one hundred years before*. That great thing, as you all know very well, was the *Declaration of Independence*, which made a new nation consisting of thirteen states, that before were colonies under the government of Britain, just as Canada and Australia and New Zealand are now.

This year's centennial celebration commemorates the beginning of the government which was framed for the new republic. On the 30th day of April, 1789, George Washington went to New York to be inaugurated; that is, to be regularly put into the

office to which the people had chosen him, and to begin to use its great powers and to do its great duties. On the very spot where great Washington stood when he took the oath of office, his successor who has so lately taken the same oath is to stand, just one hundred years from that day. Only a few of you can be in New York to see that great celebration; but you will all read about it and see pictures of it. Will you not all

read, on that day, the words of President Harrison which are printed on our first two pages, especially those, on the second page, printed in capital letters? And when you pray for all whom you love, will you not pray for our dear President, that God will always be with him in those moments of solemn loneliness, and that he will make him as wise and as faithful and as just as Washington?

RECEIPTS.

Synods in SMALL CAPITALS; Presbyteries in *italic*; Churches in Roman.

It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e. g.*, *Pastor, Treasurer, Miss or Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, FEBRUARY, 1889.

ATLANTIC.—Fairfield—Goodwill, 2. McClelland—Abbeville 2d, 2. 4 00
BALTIMORE.—Baltimore—Baltimore 1st sub-sch., 5; Baltimore Lafayette Square, 8 79; Zion, 3. Washington City—Lewinsville, 3 64; Manassas, 2; Vienna, 4 36; Washington Assembly, 26. 52 79
CATAWBA.—Yadkin—Winston, 1 20
COLORADO.—Boulder—Boulder Valley, 7; Valmont, 21 cts. Denver—Denver Highland, 20. Pueblo—Canon City 1st sub-sch., 7. Santa Fe—Ocate, 1 45. 35 66
COLUMBIA.—Puget Sound—Union Ridge, 6 00
ILLINOIS.—Bloomington—Gibson City 1st, 6 32. Cairo—Enfield, 4 90. Freeport—Cedarville, 6; Freeport 3d Ger., 3 62; Galena 1st, 20. Ottawa—Au Sable Grove, 10; Waterman, 5. Rock River—Woodhull, 4 50. Schuyler—Bushnell, 4; Oquawka, 3. Springfield—Brush Creek, 2 50; North Sangamon, 4; Pisgah, 2 33; Unity, 1 09. 77 25
INDIANA.—Fort Wayne—Kingsland, 5. Muncie—Wabash, 2. 7 00
INDIAN TERRITORY.—Chickasaw—Paul's Valley, 5; White Bear Hill, 5. Muscogee—Muscogee, 20. 30 00
IOWA.—Cedar Rapids—Watkins, 2 65. Council Bluffs—Walnut, 3 53. Des Moines—Dallas Centre sub-sch., 4; East Des Moines, 21 15; Medora, 2 60. Dubuque—Hazleton, 2; Manchester, 3 30. Fort Dodge—Bethel sub-sch., 3 25; Manning, 2 50. Iowa—Chequest, 2; Mediapolis, 1 69. Iowa City—Atalissa, 2; Sigourney, 5. Waterloo—Dysart, 6 1. 61 69
KANSAS.—Emporia—Oxford, 7 47. Highland—Baileyville, 14 72; Edgingham, 5. Neosho—Glendale, 1 50; Neodesha, 3 45; Thayer, 3. Osborne—Colby, 7 50; Oberlin, 5. Solomon—Cawker City, 10. Topeka—Mulberry Creek Ger., 5 50. 63 14
KENTUCKY.—Louisville—Kuttawa Woman's Presbyterial Soc., 5. Band of Little Workers, 1. 6 00
MICHIGAN.—Detroit—Saline 1st, 3. Kalamazoo—Kalamazoo 1st, 19. Saginaw—Ithaca, 5 10. 27 10
MINNESOTA.—Mankato—St. James, 5. Red River—Crookston, 4. St. Paul—Bethlehem, 4 24; Minneapolis Stewart Memorial, 26 32; St. Paul 9th, 3. 42 51
MISSOURI.—Kansas City—Raymore, 6 79. Ozark—Ash Grove, 10. Platte—Gallatin, 3; Hackberry, 1 25. St. Louis—St. Louis 2d Ger., 5. 26 04
NEBRASKA.—Hastings—Nelson, 80 cts.; Wilsonville, 2. Kearney—Kearney 1st, 16 10. Nebraska City—Hebron, 4. Omaha—Hooper, 2; Stronesburg, 3; Waterloo, 5. 32 90
NEW JERSEY.—Elizabeth—Clinton, 13 77. Connecticut Farms, 12. Jersey City—Arlington 1st Miss'y Soc., 10; Jersey City Claremont, 5; Jersey City Westminster, 8 34; Paterson 3d, 12. Morris and Orange—Dover, 22 31; Myersville Ger., 2. Newark—Newark 3d, 304 21. New Brunswick—Dutch Neck, 20; Trenton Prospect St., 43 10. West Jersey—Williamstown, 8. 480 73
NEW YORK.—Albany—Tribes Hill, 6. Binghamton—Cort-

land, 82 40; Preble, 2. Boston—Boston 1st, 13 71; Newburyport 2d, 15. Brooklyn—Brooklyn Cumberland St., 4. Brooklyn So. 3d St., E. D., 54 66; Edgewater 1st, 27 04. Buffalo—Buffalo North, 31 03. Cayuga—Auburn 1st, 66 52; Genoa 1st, 20 68. Champlain—Beekmantown, 4; Malone 1st, 13 50. Columbia—Hudson, 60; Spencertown, 1. Genesee—Corfu, 5. Hulton—Good Will, 3 20; Otisville, 4; Ridgebury, 50 cts.; Washingtonville 1st, 15. Lyons—Lyons, 24 81; Palmyra, 5. Nassau—Islip, 12; Smithtown, 14. New York—New York Bohemian, 2; New York Phillips, 271 30; New York W. 23d St., 100. North River—Newburgh Calvary, 21 45; Poughkeepsie, 17 20. Otsego—Stamford 1st, 35; Worcester, 2. Steuben—Arkport, 2 37; Campbell, 20; Cula, 7. Troy—Chester, 7. Ulster—Lyons Falls, 8 65. Westchester—Mahopac Falls, 6 85; Yonkers 1st, 147 47. 1181 14
NORTH DAKOTA.—Femina—Elkwood, 5; Mekinock, 12 50; Femina, 5. 22 50
OHIO.—Athens—Amesville, 2; New England, 3; Syracuse, 1 80. Bellefontaine—Bellefontaine 1st, 3 64; Bucyrus, 4 16; Urbana 1st sub-sch., 7 31. Chillicothe—Greenfield 1st, 45. Cincinnati—Cincinnati 2d, 199 41; Cincinnati Poplar St., 2; Westwood Ger., 1. Cleveland—Cleveland 1st, 4. Columbus—Columbus Broad St., 10. Dayton—Fluka, 25. Huron—Elmore, 6 03; Fostoria, 25. Mahoning—Massillon 2d, 40 24. Marion—Iberia, 3. Maumee—Toledo 3d, 10 32; West Unity, 8. St. Clairsville—Cadiz, 14 05; S. Canville, 2. Steubenville—Bacon Ridge, 6 20; Corinth, 12. Wooster—Holmesville, 3 60. Zanesville—Bladensburg, 3 75. 478 41
PACIFIC.—Los Angeles—Pomona, 11 55; San Buenaventura, 24; San Pedro, 4; Saticoy, 7. Sacramento—Elko, 2 50; Ione City, 12; Red Bluff, 14; Roseville, 5. 80 05
PENNSYLVANIA.—Allegheny—Pleasant Hill, 2. Blairsville—Ebensburg, 5. Carlisle—Harrisburg Market Sq., 30 93. Chester—Ashmun, 20; Bryn Mawr, 10; Chester 3d, 30 71. Clarion—Bethesda, 2; Callensburg, 3; Marionville 1st, 7 20; Oil City 2d, 6. Erie—Titusville 1st, 53 67. Huntingdon—Saxton, 1. Shirelsburg, 3. Lackawanna—Montrose, 25; Scranton Washburn St., 17 71. Lehigh—Bangor 1st, 10 10. Northumberland—Brar Creek, 2; Shamokin 1st, 2 95. Philadelphia—Philadelphia Evangel, 13 31. Philadelphia Central—Philadelphia North Broad St., 90 59; Philadelphia Columbia Ave., 13 45; Philadelphia Northminster, 69 39. Pittsburgh—Chartiers, 4 04; Middletown, 17; Pittsburgh 2d, 19 73; Pittsburgh Shady Side, 7. Shenango—Hopewell, 1; Petersburg, 4 50. Washington—Pigron Creek, 11 80. Wellsboro—Coudersport, 5. Westminster—Columbia, 12 71. 492 84
SOUTH DAKOTA.—Aberdeen—Britton, 4 50; Gary, 2 06. Black Hills—Whitewood, 2. Central Dakota—Brookings 1st, 5 79. Dakota—Goodwill, 5 83; Long Hollow, 2. Southern Dakota—Bridgewater, 9; Canton, 3; Parker, 7. 41 18
TENNESSEE.—Holston—College Hill, 1; Elizabethton, 2. Kingston—Rockwood, 5 30. 8 30

TEXAS.—*North Texas*—Archer (station), 50 cts.; Benjamin, 1; Seymour, 1; Throckmorton, 1. *Trinity*—Dallas 2d, 4 55.
8 05
UTAH.—*Montana*—White Sulphur Springs, 5 53
WISCONSIN.—*La Crosse*—North Bend, 6. *Lake Superior*—*Marquette*, 15. *Madison*—Lowville, 2 50. *Milwaukee*—Manitowoc, 2; Milwaukee Perseverance, 6 25. *Winnebago*—Omro, 4 30. 86 05

Total from churches and Sabbath-schools..... \$3,287 13

OTHER CONTRIBUTIONS.

Rev. W. L. Tarbet and wife, 2 50; Rev. J. E. Nourse, Washington, D. C., 1; Rev. Jas. Hayes, Pendleton, Oregon, 3; Alex. Guy, M.D., Oxford, O., 100; H. L. J., Williamstown, N. J., 3; S. J. M., 100; Cash, 28; K. H., Mauch Chunk, Pa., 5; A friend, 4; M. M., 25; Religious Con. Soc. of Princeton Theo. Sem., 11 51; Rev. W. B. Boomer, Santiago, Chili, 10..... 320 01

\$3,557 14

LEGACIES.

Estate Miss Anna Clark, late of Dauphin, Pa., 25; Estate Rev. John Robinson, D.D., LL.D., late of Ashland, O., 50..... 75 00

MISCELLANEOUS.

Interest, 615; Sale of church property, 175; Partial loss recovered from insurance company, 32; Premiums of insurance, 400 25..... 1,222 26

SPECIAL DONATIONS.

NEW JERSEY.—*Jersey City*—Passaic, 12 23
NEW YORK.—*Boston*—East Boston 1st, 45; Worcester, 5; South Ryegate, 10. 60 00

RECEIPTS FOR COLLEGES AND ACADEMIES, FEBRUARY, 1889.

ATLANTIC.—*Fairfield*—Goodwill, 2; Ebenezer, 1. 3 00
BALTIMORE.—*Baltimore*—Baltimore 1st sab-sch., 5; Deer Creek Harmony, 13 52; Taneytown, 16 21. *New Castle*—Dover, 17; New Castle 1st, 57 55; Port Penn, 3 93. *Washington City*—Manassas, 1; Washington Unity, 4 47; Western, 40. 160 78

COLORADO.—*Boulder*—Berthoud, 2 15; Longmont Central, 12; Valmont, 16 cts.; Sunnyside, 1 03. *Pueblo*—Durango 1st, 5 95; Las Animas 1st, 5 60. 26 91

COLUMBIA.—*Idaho*—Spokane Falls 1st, 12 05. *Oregon*—Albina, 2. 14 05
DAKOTA.—*Southern Dakota*—Canistota, 2. *Black Hills*—Whitewood, 1. 3 00

ILLINOIS.—*Alton*—Chester 1st, 5; Ebenezer, 1; Greenville, 5 25; Jerseyville, 8 10. *Bloomington*—Bloomington 1st, 15; Normal, 10 59. *Carro*—Anna, 15; Cobden, 5 22; Enfield, 5 50; Walnut Hill, 1. *Chicago*—Chicago 2d, 470; Chicago 4th, 673 24; Kankakee 1st, 6 95; Oak Park 1st, 28. *Freeport*—Oregon 1st, 7 05. *Mattoon*—Morrisonville, 6. *Ottawa*—Au Sable Grove, 10; Waterman, 2. *Poorla*—Knoxville, 10. *Rock River*—Alexis, 21; Millersburg, 5; Morrison, 16. *Schuyler*—Camp Creek, 6; Carthage, 12 67; Oquawka, 3; Rushville, 24 68. *Springfield*—Irish Grove, 5; Mason City, 7 50; Petersburg, 7 15; Pisgah, 2 34; Springfield 2d, 25 87; Sweet Water, 2; Unity, 1 08. 1424 19

INDIANA.—*Crawfordsville*—Dayton, 12 58. *Fort Wayne*—Elkhart 1st, 15; La Grange, 4; Lima, 5. *Indianapolis*—Indianapolis 12th, 4 25; Tabernacle, 7. *Logansport*—Meadow Lake, 2 63; West Union, 3. *Muncie*—Wabash, 1 50. *Vincennes*—Evansville Grace, 14 40; Graysville, 3; Sullivan, 2; Terre Haute Moffatt St., 4. 78 36

INDIAN TERRITORY.—*Muscogee*—Muscogee, 25 00
IOWA.—*Cedar Rapids*—Lyons, 3. *Council Bluffs*—Shelby, 2; Sidney, 5; Woodbine, 1. *Des Moines*—Dallas Centre, 6; Grimes, 11; Newton, 7 53. *Fort Dodge*—Cherokee, 6; Denison, 4 06; Vail, 8. *Iowa*—Mediapolis, 1 27. *Waterloo*—Grundy Centre, 8 70; Grundy Centre sab-sch., 1 30; Janesville, 2. 72 86

KANSAS.—*Highland*—Clifton, 12; Effingham, 2. *Osborne*—Oberlin, 2. *Solomon*—Cawker City, 3. 19 00

KENTUCKY.—*Ebenezer*—Sharpsburg, 3 00
MICHIGAN.—*Grand Rapids*—Montague, 7. *Monroe*—Raisin, 2; Tecumseh, 23. *Saginaw*—Lafayette 2d, 1; Mount Pleasant, 3 15. 36 15

MINNESOTA.—*S. Paul*—Merriam Park 1st, 4 35; Minneapolis 1st, 21 19; Oak Grove, 4 25. 29 79

MISSOURI.—*Kansas City*—Appleton City 1st, 4 50; Clinton 1st, 5. *Ozark*—Shiloh, 1; Springfield Calvary, 25. *St. Louis*—St. Louis Lafayette Park, 25 60; Webster Grove, 8 25; Webster Grove sab-sch., 5 75. 78 00

NEBRASKA.—*Hastings*—Nelson, 80 cts. *Nebraska City*—Hebron, 4 53; Pawnee City, 8. *Omaha*—Hooper, 2; Omaha Amble Park, 3; Omaha West Hamilton St., 5 41. 23 54

NEW JERSEY.—*Elizabeth*—Clinton, 16 91; Connecticut Farms, 9; Pluckamin sab-sch., 5. *Jersey City*—Jersey City

PENNSYLVANIA.—*Carlisle*—Harrisburg Market Sq., 10. *Philadelphia North*—Philadelphia Chestnut Hill sab-sch., 37. 47 00

S. Inglee, New York..... 119 23
250 00

Total..... \$5,223 63

Church collections and other contributions for 11 months, April, 1888—Feb., 1889..... \$43 617 43
" " 1887 " 1888..... 42,613 66

MANSE FUND.

MISCELLANEOUS.

Installments on loans, 718; Premium of insurance, 7 53..... 720 50

SPECIAL DONATIONS.

PENNSYLVANIA.—*Carlisle*—Carlisle 2d (including sab-sch., 14)..... 204 19
Miss L. C. Reeve, Newark, N. J..... 5 00

WILSON MEMORIAL FUND.

NEW YORK.—*Otego*—Worcester, 1. *Westchester*—Yonkers 1st, 36 86..... 37 86

Total..... \$957 55

If acknowledgment of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the secretary of the Board, giving the number of the receipt held, or, in the absence of a receipt, the date, amount and form of remittance.

ADAM CAMPBELL, Treasurer,
63 Fifth Avenue, New York.

Claremont, 5; Passaic 1st sab-sch., 4 29; Paterson 3d, 12. *Monmouth*—Burlington, 26 29. *Morris and Orange*—Chatham, 25; Dover, 14 60; Rockaway, 17 50. *New Brunswick*—Amwell 2d, 4; Dutch Neck, 20; New Brunswick 1st, 30 37; Trenton 2d, 12 12; Trenton Prospect St., 39 55; Trenton Prospect St. sab-sch., 4 06. *Newton*—Oxford 1st, 6 06. *West Jersey*—Williamstown, 7. 258 75

NEW YORK.—*Albany*—Carlisle, 2; Schenectady East Ave., 6 83. *Binghamton*—Cortland, 41 01. *Boston*—Quincy, 2; South Ryegate, 6 28. *Brooklyn*—Cumberland St., 2; Greene Ave., 12 85; Trinity sab-sch., 7 35. *Buffalo*—Buffalo Breckinridge, 7; Buffalo North, 47 17. *Cayuga*—Dryden, 2 35. *Champlain*—Malone 1st, 13 50; Port Henry 1st, 17. *Chenango*—Ancram Lead Mines, 2 10; Durham 1st, 4 50; Hudson 1st, 25; Spencertown, 1. *Hudson*—Chester, 25 38; Good Will, 2 40; Hamptonburgh, 14; Haverstraw 1st, 9 60; Washingtonville 1st, 15. *Long Island*—Middletown, 7 51; Southold, 11 13; West Hampton, 11. *Lyons*—Lyons, 15 10. *New York*—New York 5th Ave., 2425 58; Bohemian, 2; Prospect Hill, 19 36. *North River*—Cornwall-on-Hudson, 1 88; Little Britain, 7; Poughkeepsie, 12 90. *Otego*—Middletown Centre, 3 06. *Rockyester*—Honeoye Falls, 3; Mount Morris, 3; Rochester Westminster, 10; Sparta 1st, 17; Sparta 2d, 9 51; Victor 1st, 5 50. *St. Lawrence*—Cape Vincent, 4. *Seneca*—Arkport, 1 79; Jasper 1st, 4 20. *Troy*—Troy 9th, 30; Troy Woodside, 56 76. *Ulster*—Booneville, 6 20. *Westchester*—Yonkers Westminster, 8 05. 2951 37

NORTH DAKOTA.—*Fargo*—Jamestown, 17 48
OHIO.—*Bellefontaine*—Bucyrus, 3 12; Urbana 1st sab-sch., 15 39. *Cincinnati*—Avondale, 37 75; Cincinnati 2d, 50; Cincinnati 7th, 20 20; Cincinnati Cumminsville, 7 86; Cincinnati Poplar St., 2; Sharonville, 2; Springfield, 10; Venice, 3; Westwood Ger., 3. *Cleveland*—Cleveland 1st, 230; East Cleveland 1st, 35 23; Guilford, 8 16; North Springfield, 1. *Columbus*—Columbus Broad St., 1; Mifflin, 3. *Dayton*—New Carlisle, 6. *Marion*—Liberty, 3. *Portsmouth*—Portsmouth 2d, 23 56. *St. Clairsville*—Cadiz 1st, 6 15. *Steubenville*—Wellsville, 22; Yellow Creek, 1 50. 494 92

PACIFIC.—*Los Angeles*—San Pedro 1st, 4. *Sacramento*—Grayson, 4 05; Red Bluff, 5. *San Francisco*—Oakland 1st, 50. *San Jose*—Milpitas, 3. 66 05

PENNSYLVANIA.—*Allegheny*—Allegheny Providence, 33 35; Leetsdale, 49 70. *Blairsville*—Harrison City, 2 50; New Salem, 19; Unity, 15 23. *Butler*—Butler, 29 75; Muddy Creek, 2 50; Sunbury, 15; Unionville, 2. *Carlisle*—Carlisle 1st, 29 14; Mechanicsburg, 5 75; Mercersburg, 17 42; Monaghan, 6. *Chester*—Brandywine Manor, 13; Carlisle 1st, 1; Chester 3d, 24 84; Honeybrook, 16. *Clarion*—New Rehoboth, 6 35; Oil City 2d, 5. *Erie*—Bradford 1st, 29 93; Garland, 6 36; Greenville, 32 20; Meadville 2d, 11; Oil City 1st, 19 21; Pittsfield, 5 52; Sandy Lake, 2; Springfield, 3; Stoneboro', 2; Wattsburg 1st, 1 27. *Huntingdon*—Altoona 1st, 32; Bethel, 1; Hollidaysburg, 30 81, sab-sch., 4 45; Kylertown, 1; Lost Creek, 5 10; Petersburg, 3 79, sab-sch., 1 28. *Kiddering*—Bethesda, 3 61; Elder's Ridge, 13; Marion, 7 45;

Grader's Grove, 5 89. *Lackawanna*—Carbondale 1st, 54 12; Honesdale 1st, 48 14; Wilkesbarre Grant St. Chapel, 6 60; Wilkesbarre Westminster, 5. *Northumberland*—Bald Eagle and Nittany, 14 66; Briar Creek, 1; Hartleton, 4; Mahoning, 47 97; Mifflinburg 1st, 5. *Philadelphia*—Woodland, 134 52. *Philadelphia Central*—West Arch St., 52. *Philadelphia North*—Jenkintown Grace, 6; Leverington, 12; Macalester Memorial, 4 54; Norristown 1st, 16 35. *Pittsburgh*—Cannonsburg 1st, 9 25; Cannonsburg Central, 9; Chartiers, 3 08; Fairview, 5; McKee's Rock, 6; Montours, 8; Mt. Washington, 7 54; Oakdale, 9; Pittsburgh 2d, 14 88; Pittsburgh 4th, 36 11; Pittsburgh East Liberty, 50; Pittsburgh Shady Side, 7; Sharon, 15; Wilkinsburg, 45 37. *Reddons*—Scottsdale, 6 26, sab-sch., 2 47; Spring Hill Furnace, 3. *Washington*—Burgettstown 1st, 14 57; Cross Creek, 14 25; Frankfort, 13 50. *Wellsboro*—Coudersport, 8 47; Mansfield, 5. *Westminster*—Middle Octorara, 4 15; Union, 12; York 1st, 50 19.

1806 58
TENNESSEE.—*Holston*—College Hill, 1; Elizabethton, 1. *Union*—New Providence, 6 23. 8 26
TEXAS.—*North Texas*—Archer, 50 cts.; Benjamin, 1; Seymour, 1; Throckmorton, 1. 3 50
WISCONSIN.—*La Crosse*—La Crosse 1st, 1 48, sab-sch., 2 19.

RECEIPTS FOR EDUCATION, FEBRUARY, 1889.

ATLANTIC.—*Yadkin*—Winston, 1 10
BALTIMORE.—*Baltimore*—Baltimore 1st sab-sch., 5; Baltimore Broadway, 7; Baltimore Faith Chapel, 20; Baltimore La Fayette Sq., 5. *New Castle*—Drawyer's, 8; Wilmington Rodney St., 15. *Washington City*—Manassas, 1. 61 00
COLORADO.—*Boulder*—Valmont, 18 cts. *Pueblo*—Las Animas, 5 70. *Santa Fe*—Albuquerque, 10; Las Vegas Spanish, 2. 17 88
ILLINOIS.—*Bloomington*—Danville, 17 65. *Cairo*—Enfield, 5 62. *Chicago*—Chicago Reunion, 4 50; Oak Park, 2; Pullman, 6 42. *Freeport*—Galena 1st, 21 61. *Ottawa*—Paw Paw, 5; Waterman, 3. *Schuyler*—Bushnell, 3; Mt. Sterling 1st, 20 62; New Salem, 5; Oquawka, 2. *Springfield*—Jacksonville Westminster, from a member, 5; Pisgah, 1 76; Springfield 2d, 48 80; Unity, 81 cts. 152 79
INDIANA.—*Muncie*—Wabash, 1 25. *New Albany*—Madison 1st, 11 10. *Vincennes*—Poland, 5 75. 18 10
INDIAN TERRITORY.—*Muscogee*—Muscogee ch., 20 00
IOWA.—*Cedar Rapids*—Cedar Rapids 1st, 78 91. *Dubuque*—Hazelton, 2; Hopkinton, 8 12; Lansing 1st, 3 75. *Iowa*—Kirkville, 2 68; Mediapolis, 1 05. *Iowa City*—Brooklyn, 12 50; Muscatine 1st, 7 50. 116 51
KANSAS.—*Highland*—Clifton, 12; Effingham, 2. *Osborne*—Oberlin, 2. *Solomon*—Bennington, 2; Cawker City, 5. *Topeka*—Lawrence 1st, 11 20. 34 20
MICHIGAN.—*Kalamazoo*—Buchanan, 9; Kalamazoo 1st, 19. *Lansing*—Albion, 5. 83 00
MINNESOTA.—*Mankato*—St. Peter's Union, 10 30. *St. Paul*—Minneapolis Bethlehem, 2 65; Minneapolis Highland Park, 10; St. Paul 9th, 3. 25 95
MISSOURI.—*St. Louis*—St. Louis 2d Ger., 5; St. Louis Glasgow Ave., 12 06; Webster Grove (sab-sch.), 4 25, 42 65. 69 71
NEBRASKA.—*Hastings*—Nelson, 50 cts. *Kearney*—Kearney 1st, 17 81. *Nebraska City*—Hebron, 4. *Omaha*—Hooper, 1; Stronesburg, 2. 25 81
NEW JERSEY.—*Elizabeth*—Clinton, 16 18; Connecticut Farms, 7. *Jersey City*—Arlington, 13; Jersey City 2d, 42 56; Jersey City Claremont, 8; Jersey City Westminster, 7 34; Passaic, 25 60; Paterson 3d, 12. *Morris and Orange*—Dover, 35 46; Orange Central, 50; Rockaway, 17 50. *New Brunswick*—Bound Brook, 21; Princeton 2d, 7 10; Trenton Prospect St., 44 30. *Newton*—Phillipsburg Westminster, 9 39. *West Jersey*—May's Landing, 2; Williamstown, 27. 345 43
NEW YORK.—*Albany*—Schenectady East Ave., 6 82; Tribe's Hill, 5. *Binghamton*—Nichols, 1 50. *Boston*—Newburyport 2d, 15; Quincy, 12 08. *Brooklyn*—Brooklyn Rose St., 80 40. *Buffalo*—Buffalo Westminster, 75; Tonawanda 1st, 8. *Cayuga*—Auburn 1st, 69 12; Ithaca 1st, 164 50; Meridian, 6 50. *Champlain*—Malone, 6 75. *Columbia*—Hudson (sab-sch.), 25, 40 17; Spencertown, 1. *Genesee*—Corfu, 5. *Geneva*—Geneva 1st, 21 44; Romulus, 8. *Hudson*—Good Will, 2; Haverstraw Central, 43; Hopewell, 8; Otisville, 3; Washingtonville 1st, 15. *Lyons*—Fairville, 3; Lyons, 18. *New York*—New York 5th Ave., 2902 05; New York 14th St., 41 71; New York Adams Memorial, 5; New York Bohemian, 5. *North River*—Freedom Plains, 8; Little Britain, 6; Newburg Calvary, 5 53; Poughkeepsie, 10 75. *Rochester*—Groveland, 10 67; Rochester Westminster, 11; Sparta 2d, 8 24. *Steuben*—Arkport, 1 49; Woodhull, 1 50. *Troy*—Lansingburg 1st, 54 14. *Utica*—Clinton, 38 66; Lyons Falls, 2 65; Utica Memorial, 26 40. 3755 97
OHIO.—*Athens*—Amesville, 5; New England, 2 50. *Bellefontaine*—Bellefontaine 1st, 2 27; Bucyrus, 2 60; Kenton, 23 22; Urbana 1st, 6 79. *Chillicothe*—Greensfield 1st, 59. *Cincinnati*—Cincinnati 2d, 204 62; Cincinnati Poplar St., 2; Delhi, 3; Sharonville, 2 80; Springdale, 10 27; Westwood Ger., 5. *Cleveland*—Cleveland 1st, 25; Cleveland Wilson

Lake Superior—Marinette Pioneer, 15. *Madison*—Baraboo, 9 25; Kilbourne City, 1 40; Prairie du Sac, 13. *Milwaukee*—Pike Grove, 9 20. 51 52

PERSONAL.

A friend, 1000; Alex. Guy, Oxford, O., 100; George Griffiths, Philadelphia, Pa., 500; Mr. William E. Dodge, New York city, 2500; T. B., 30; H. L. J., 20; Frank L. Janeway, New Brunswick, N. J., 289 70; Rev. Meade C. Williams, D.D., Princeton, Ill., 50; Religious Con. Soc. of Princeton Theo. Sem., 8 63; Rev. W. L. Tarbet and wife, 2 50; Rev. W. B. Boomer, Santiago, Chili, 7 50; K. H., Mauch Chunk, Pa., 5. 4,513 23

BEQUEST.

Rev. John Robinson, D.D., L.L.D., Ashland, O. 50 00

Total receipts for February, 1889..... \$11,718 99
 Previously reported..... 14,665 67

Total from May 1, 1888..... \$26,374 66

C. M. CHARNLEY, Treasurer,
 Lock Box 294, Chicago, Ill.

Ave., 10 40. *Columbus*—Columbus Broad St., 5. *Mauvee*—West Unity, 4. *St. Clairsville*—Cadiz 1st, 23; Mt. Pleasant, 8 72; Nottingham, 20 86. *Steubenville*—Bacon Ridge, 10; Yellow Creek, 1 50. 437 05

PACIFIC.—*Benicia*—Bloomfield, 2; Kelseyville, 4 55. *Sacramento*—Red Bluff, 14. *San Francisco*—San Francisco Westminster (sab-sch., 8 55), 62 20. 82 75

PENNSYLVANIA.—*Allegheny*—Pleasant Hill, 2. *Blairsville*—Ebensburg, 5; Manor, 4; Foke Run, 30. *Carlisle*—Chambersburg Falling Spring, 40. *Clarion*—Beech Woods, 6 50; Bethesda, 3; Callensburg, 3; Concord, 3; Oil City 2d, 6. *Huntingdon*—Clearfield (sab-sch., 9), 26 66; Curwensville, 20 79; Kylertown, 1; Lower Spruce Creek, 17; McVeytown, 15 62. *Killbuck*—Lechburg, 15. *Lackawanna*—Athens 1st, 10; Harmony, 33; Pittston 1st (sab-sch., 16 02), 40 38. *Lehigh*—Bangor 1st, 9 36; Reading 1st, Cyrus Shick, sp. sch'p, 75. *Northumberland*—Briar Creek, 2. *Philadelphia*—Philadelphia 2d, 172 86; Philadelphia 10th, 363. *Philadelphia Central*—Philadelphia Gaston, 45; Philadelphia Kensington, 18. *Philadelphia North*—Norristown 1st, 16 36. *Pittsburgh*—Chartiers, 2 53; Pittsburgh 2d, 12 35; Pittsburgh East Liberty, 50; Pittsburgh Shady Side, 14; Riverdale, 1. *Washington*—Forks of Wheeling, 22; Pigeon Creek, 10 20; Upper Ten Mile, 10; Wellsburg, 9 77; Wheeling 1st, 50. *Westminster*—Union, 25. 1188 32

TENNESSEE.—*Holston*—College Hill, 1; Elizabethton, 2; Timber Ridge, 1. 4 00

TEXAS.—*North Texas*—Archer Station, 1; Benjamin, 1; Seymour, 1; Throckmorton, 1. *Trinity*—Dallas Ger., 3 70

WISCONSIN.—*Lake Superior*—Marinette, 15. *Madison*—Fancy Creek, 5; Richland Centre, 5. *Milwaukee*—Milwaukee Holland, 4. 29 00

Receipts from churches in Feb., 1889..... \$6,347 20
 Receipts from sab-schs. in Feb., 1889..... 67 82

LEGACIES.

Estate of Rev. John Robinson, D.D., L.L.D., Ashland, O., 50; Estate of Miss Anna Clark, Orchard Park, N. Y., 50; Estate of Mrs. Barbara Shulter, 250. 850 00

INTEREST ON PERMANENT FUNDS.

75; 12 90; 20; 75; 36; 33; 27; 8. 281 90

REFUNDED.

83; Student (prin. and int.), 78 50. 106 50

SPECIAL SCHOLARSHIPS.

E. P. Gilbert, 27 50; Y. P. S. C. E., Auburn Central ch., 87. 64 50

MISCELLANEOUS.

Rev. W. B. Boomer, Chili, 6 25; A friend, 31 50; Friendsville Academy, 200; Rev. David Willis, D.D., 5; Rev. Alex. Guy, acc't of note, 100; Rev. R. L. Clark, 6; Beebe mortgage (bal. of principal), 575; C. N., a thank-offering, 30; Frank L. Janeway, Esq., 289 70; K. H., 5; Religious Contribution Soc. of Princeton Sem., 7 19; Rev. W. L. Tarbet and wife, 1 86. 1,257 50

Total receipts in February, 1889..... \$3,475 42
 Total receipts from April 15, 1888..... 70,940 30

JACOB WILSON, Treasurer,
 1834 Chestnut St., Philadelphia, Pa.

RECEIPTS FOR THE BOARD OF FOREIGN MISSIONS, FEBRUARY, 1899.

ARIZONA.—*Arizona*—Phoenix, 13 56; Tombstone, 8. 21 56
ATLANTIC.—*East Florida*—Green Cove Springs, 5 00
BALTIMORE.—*Baltimore*—Baltimore Broadway S. S., 8 75; Baltimore Brown Memorial, 128 34, S. S., 23; Baltimore Central, 46 42; Baltimore Faith Chapel, 25; Baltimore La Fayette Sq., 14 33; Baltimore Light St. S. S., 3 50; Baltimore Brown Memorial, for salary of Rev. Wm. Langdon, Pekin, 175; Deer Creek Harmony, 22; Emmitsburg, 59 79; Taneytown, 41 21; The Grove, 15. *New Castle*—New Castle 1st, 144 39, S. S., 8 71; Smyrna, 11 64; Wilmington Central, 258 58. *Washington City*—Alexandria, 21 75; Darnestown, 25 3, S. S., 10; Hyattsville S. S., X, 8 50; Washington 4th, 86 39, Junior Miss. Soc., 146; Washington Covenant, 135 78. 1419 08
CHINA.—*Ningpo*—Presbyterian churches, 21 00
COLORADO.—*Boulder*—Berthoud, 5; Boulder, 86 cts. *Denver*—Denver Capitol Ave., 28; Denver 23d Ave., 80 43. *Pueblo*—Alamosa, 15; Colorado Springs, 91 05; Monte Vista, 20; Table Rock, 8; Trinidad 1st, 23, S. S., 5. *Santa Fe*—Las Vegas Spanish, 2. 280 34
COLUMBIA.—*Idaho*—Pendleton, 1 60; Spokane Falls, 33 71. *Oregon*—Albina, 6, S. S., X, 15; Ashland S. S., 11; East Portland, 7 50; Linkville, 2 15; Portland 4th, 21 60. *Puget Sound*—Seattle, 42. 139 56
DAKOTA.—*Aberdeen*—Britton, 4 30. *Black Hills*—White-wood, 5. *Central Dakota*—Woonsocket, 4 25. *Southern Dakota*—Canistota, 4; Dell Rapids, 3 50; Harmony, 5, Ladies' Home and For. Miss. Soc., 2; Hope Chapel, 5; Pine Ridge Agency, 1 88; Scotland, 13 25. 48 18
ILLINOIS.—*Alton*—Ebeneser, 1; Jerseyville, 20 07; Staunton, 4. *Bloomington*—Alvin, 2; Bement, 20; Chatsworth, 12; Clinton, 23 66; Danville, 55 25; Gilman S. S., 6 95; Jersey, 4, S. S., 2; Mahomet, 6, S. S., 3; Minonk S. S., 35 cts.; Wellington, 2. *Carle*—Eldred, 7 90; Fairfield, 5 57; Golconda, 10; Mt. Vernon, 14, 2, S. S., 11; Walnut Hill, 1. *Chicago*—Chicago 3d, 31 11; Chicago 4th, 3811 75; Chicago Covenant S. S., 38 82; Englewood 1st S. S., to aid in educating female pupil in Teleran, 50; Evanston, 250 37; Hyde Park 1st, 210 28; Oak Park, 42 62; Peotone, 110; Pullman, 11 31; Woodlawn Park, 100. *Firesport*—Belvidere, 50; Firesport 3d Ger., 3; Galena 1st, 22 06; Middle Creek, 61 42; Willow Creek, 169 45. *Mt. Pleasant*—Arcola, 6; Bethel, 6; Christian, 2 05; Kansas, 34; Marshall, 5 50; Matteson, 13; Neoga, 16 05, S. S., 2 58; Vandalia, 15 25. *Peoria*—Eureka, 19 77; Salem, 7 61; Geneseo, 40 72; Morrison S. S., 3 83; Peniel, 10, S. S., 5; Princeton, 65 26; Rock Island Broadway, 47 80. *Schuyler*—Bushnell, 5, S. S., 11; Camp Creek S. S., 9; Clayton, 17; Ebeneser, 24; Macomb, 63; Wythe, 29 09. *Springfield*—Irish Grove, 84; Jacksonville, Westminster, 101 65; North Sangamon, 10; Pisgah, 8 18; Unity, 3 77. 5811 27
INDIANA.—*Crawfordsville*—Bond, 8 75; Dayton, 49. *Fort Wayne*—Elkhart, 19 15; Kendallville, 10 89. *Indianapolis*—Carpentersville S. S., 5; Hopewell, 94, S. S., 14. *Lafayette*—Goodland S. S., 2. *Muncie*—Muncie, 13 58; Portland, 12; Wabash, 8 25. *New Albany*—Bedford S. S., 5; New Albany 1st, 40 34, S. S., 37; Vernon, 11 56. *Vincennes*—Evansville Grace, 78 15; Terre Haute Central, 38. *White Water*—New Castle, 7; Shelbyville, 36 42. 478 46
INDIAN TERRITORY.—*Chocoma*—Paul's Valley, 5; White Bear Hill, 5. *Muscogee*—Muscogee, 42; Wewoka, 25. 77 00
IOWA.—*Cedar Rapids*—Cedar Rapids 2d S. S., 50. *Council Bluffs*—Brooks, 1; Council Bluffs, 68 29; Hamburg, 8; Nodaway, 1. *Des Moines*—Dallas Centre, 9, S. S., 18; Des Moines Central, 72 43; Garden Grove, 16 57; Grimes, 21; Le Roy, 5; Pella Holland, 5; Ridgedale, 13; St. Charles, 2 30; Winterset, 76. *Dubuque*—Dubuque 1st, 45; Hazleton, 3; Jesup, 6. *Fort Dodge*—Boone, 12; Dana, 13; Grand Junction, 14; Sioux City 2d, 3 85. *Iowa*—Bonaparte, 8 55; Burlington 1st S. S., to apply toward salary of Ting Ying, China, 84; Fairfield, 35 77; Keokuk 1st S. S., 25; Kossuth 1st, 14 15; Martinsburg, 8 78; Mediapolis, 6 98, S. S., 23 63; Montrose, 10 76; Mt. Pleasant Ger., 20, S. S., 5; Ottumwa, 18 85; Primrose, 3 35; Sharon, 3 40. *Josia City*—Brooklyn, 37 37; Eldridge, 2 65; Summit, 5 45; Tipton, 14 50, S. S., 6 20, X, 9 30. *Waterloo*—Clarksville S. S., 2; Conrad Grove, 6 20; Dysart S. S., 4; Greene, 2; Janesville, 5; Marshalltown, 13 65, S. S., 2 35; Salena, 1; Tranquility, 22; Waterloo S. S., 15. 893 21
KANSAS.—*Emporia*—Burlingame, to constitute Rev. A. W. Lawrence a life member, 40; Burlington, 8; Council Grove, 13; Lyndon, 9 50; Marion, 15; Sedan, 15; Wichita West Side, 16 80; Winfield, 18. *Highland*—Axtel S. S., B. B., 6; Clifton, 22 25; Effingham, 4; Highland, 10; Holton 1st, 14; Washington, 10 63. *Larned*—Burton, 7 42; Lyons, 8 76; McPherson, 28. *Neosho*—Chanute, 10 76; Fairview, 1 30; Fort Scott, 26 41; Glendale, 1; Iola, 10; Moran, 9 75. *Osborne*—Downs, 2 50; Oberlin, 8; Osborne, 10. *Solomon*—Athens, 26 04; Bennington, 2; Cawker City, 16; Cheever, 4 29; Lincoln, 4 10; Union, 2. *Topeka*—Edgerton, 2; Lawrence, 87 75; Wyandotte, 90. 568 28
KENTUCKY.—*Benezet*—Covington 1st S. S., 57 65, to apply on salary of Miss M. A. Posey, Shanghai, 100; Flemingsburg, 25 60; Mt. Sterling, 10; Sharpsburg, 5 35. *Louisville*—Hop-

kinsville, 17 90; Louisville College St., 52 15; Plam Creek, 3. 271 75

MICHIGAN.—*Detroit*—Plymouth 1st, 21 10; Stony Creek, 18 22; White Lake, 8, S. S., 3. *Grand Rapids*—Crooked Lake, 1; Harbor Springs, 16; Ludington, 17; Montague, 17. *Kalamazoo*—Kalamazoo 1st, 113 14; Kalamazoo North, 9 48, S. S., 1 12; Schoolcraft, 10; Sturgis, 6. *Lansing*—Marshall, 25 50. *Monroe*—Blissfield, 7; Palmyra, 2; Raisin S. S., 7; Tecumseh, 78. *Saginaw*—Midland City, 13 69; Mt. Pleasant, 5 11; Saginaw Grace, 12 25; Saginaw Immanuel, 5. 401 61

MINNESOTA.—*Duluth*, 4 60. *Montato*—Le Seuer, 25; St. James, 7; Westminster, 17 42, S. S., 21 61. *St. Paul*—Duluth 1st, 51; Minneapolis Andrew, 4 5 07; Minneapolis Bethlehem, 17 50, S. S., 6 23; Minneapolis Bloomington Ave., 70 16; Minneapolis Franklin Ave., 36 10; Minneapolis Westminster, 809 92; St. Croix Falls, 9; St. Paul 9th, 5; St. Paul Central, 66 27; St. Paul Dayton Ave., 17 30. *Winona*—Oratona, 10 75; Rev. Henry Cullen, 10; Winona 1st, 13, Woman's Bd. For. Miss., 30. 1682 98

MISSOURI.—*Ozark*—Ash Grove, 10; Carthage, 38; Springfield Calvary, 100. *Kansas City*—Sunny Side, 4 30; Appleton City, 4; Knob Noster, 7. *Palmyra*—Hannibal 1st, 20, Dayspring Bld., for the support of Mexican boy, Cassiano Campos, 50; Macon, 2; New Cambria, 4. *Platte*—Akron, 5; Cameron, 5; Craig, 6; Fairfax, 5; Gallatin, 3; Martinsville, 5; Mound City, 11 10; New Hampton, 5; Parkville, 24 50; Tartio, 12 41. *St. Louis*—Ozark, 7; St. Louis 2d Ger., 5; St. Louis Lafayette Park S. S., 100. 2126 19

NEBRASKA.—*Hastings*—Tullerton, 3; Nelson, 3 30. *Kearney*—Kearney, 90. *Nebraska City*—Diller, 3 25; Hubbell, 8 53; Pawnee City, 6; Salem, 10 60, S. S., 3; Seward, 18 45; York, 11. *Nebraska*—Elgin, 1; Hartington, 2 34; Oakdale, 1 20. *Omaha*—Hopper, 8, S. S., 2; Marietta, 10; Omaha 1st, 217 55; Omaha 2d, 10 15; Stronburg, 7. 414 37

NEW JERSEY.—*Elizabeth*—Clinton, 111 89; Connecticut Farms, 61, S. S., 27; Dunellen, 14; Elizabeth 1st S. S., Murray Miss. Ass'n, 47 99; Elizabeth Marshall St., 24 33; Elizabeth Westminster, 848 70; Hope Mission, 9 94; Lower Valley Little Reapers, 5; Metuchen, 41 83, S. S., X, 11 64; Perth Amboy S. S., 50. *Jersey City*—Hoboken 1st, 11; Jersey City Bergen 1st S. S. Miss. Ass'n, toward the salary of Miss Maria B. Franks, Bogota, 100; Jersey City Charenton, 18; Passaic, 40; Paterson 2d S. S., 40; Paterson 3d, 12; Paterson Broadway Gate, 7; West Hoboken, 10 43. *Newmouth*—Bass River, 3; Burlington, 13 80; Farmingdale, 100; Lakewood, 10; Mansquan, 64 50; Manchester, 15; Mt. Holly, 11 89; Whiting and Shamong, 6 28. *Morris and Orange*—Hocouton, 50; Dover, 102 80; Madison, 40; Morristown 1st, from Woman's For. Miss. Soc., for salary of Miss Seward, 300, X offering of Children's Miss. Soc., 60 60; New Providence, 30; Orange Central S. S., 20; Parsippany, 5. *Newark*—Bloomfield Westminster, 170; Montclair, 950 16; Newark 3d, 39 35; Newark Central, 303 85; Newark Memorial, 21; Newark Park, 100. *Newark South Park*, 460 68. *Arden*—Brunswick, Anwell 1st, 12; Bound Brook, 13; Lawrence S. S., dime offering, 1 50; Princeton 1st, 212 55; Titusville, 27; Trenton 2d, 61 25; Trenton 4th, 225; Trenton Prospect St., 221 92, S. S., 10 50. *Newton*—Anderson, 4 26; Asbury, 200; Blairstown, 331 87, S. S., 68 29; Oxford 1st, 30; Stillwater, 16. *New Jersey*—Cedarville 2d, 2; Fairfield S. S., 34; Millville, 13 22; Salem, 114; Williamstown, 52, S. S., 18 72, for Ruth, 100. 6173 73

NEW YORK.—*Albany*—Albany West End, 25; Amsterdam 1st, 125; Charlton, 92 25; Esperance, 9 45, S. S., 1 55; Kingsboro', 6; Tribe's Hill, 10; West Troy S. S., 4 90. *Binghamton*—Cortland, 277 88, S. S., 100; Nichols, 1 60; Preble, 4. *Boston*—Lawrence Ger., 16; Newburyport 1st, 52 73; Quincy, 8. *Brooklyn*—Brooklyn 1st, 180; Brooklyn 2d S. S., 50; Brooklyn Grace, 10; Brooklyn Greene Ave. S. S., 72 44; Brooklyn Lafayette Ave., 1917 41; Brooklyn S. Third St., E. D., 42 41; Gurnette St. S. S., 7 81; Brooklyn Throop Ave. Miss. S. S., 100; Brooklyn Trinity S. S., 28. *Buffalo*—Allegheny, 3 57; Allegheny and Complanter, 1 03; Buffalo Central, to apply on salary of Miss Sarah Warner, 75; East Hamburg S. S., X, 8 50; Jamestown S. S., X, 50. *Cayuga*—Auburn Westminster, 4 58, S. S., 4 73; Ithaca, 314 85, S. S., 34 59; Victory, 6, S. S., 1. *Campbell*—Malone Congregational, 78 79. *Columbia*—Durham 1st, 17; Hudson, 200, S. S., 40, for Bible reader in Japan, 60; Spencerstown, 5; Windham, 20. *Genesee*—Batavia, 173 56; Castile, 13 85, S. S., 8 79; Corfu, 35; Perry S. S., for support of a scholar in Dr. Heron's class, 30; Warsaw, 132 30; Wyoming, 22 52. *Genesee*—Canoga, 6; Geneva 1st, 42 11; Oaks Corner, 11; Phelps, 62 50; Seneca Castle, 36, S. S., 9 25; West Fayette S. S., X, 9. *Hudson*—Good Will, 13 20; Haverstraw 1st S. S., 15 06; Haverstraw Central, 50; Middletown 1st, 100; Middletown 2d S. S., for support of native pastor in China, 100; Pellisades S. S., X, 16 01; Ridgebury, 2. *Long Island*—Bridgehampton, 14 40; Middletown, 30 65; Fort Jefferson, 14 24; S. John, 4. *Lynn*—East Palmyra, 14 15; Galen, 40 65; Lyons, 78 99; Palmyra, 5; Wolcott 1st, 5 47; Wolcott 2d, 13. *Nassau*—Hempstead, 40 90; Huntington 1st, 318; Islip S. S., 10. *New York*—New York 1st, 12th St. S. S., 52 50; New York 4th Ave., 307 07; New York 14th St., 75 45; New York Bethany, 75; New York

Madison Ave. 531 30; New York Park, 138 79; New York Rutgers, Riverside, 119 31; New York University Pl., 8749 30; New York Washington Heights, 30 67. *Niagara*—Albion, 49 73; Holley, 13 29; Lyndonville, 15 53; Tuscarora, 92 cts. *North River*—Little Britain S. S., to support a child in Pekin school, 50; Matteawan, 17 14; Newburgh Calvary, 10 25; Poughkeepsie, 70 95; Rondout, 94 32. *Rochester*—Caledonia, 46 68; Genesee Village, 875; Groveland, 12 58; Mt. Morris, 25 49; Nunda, 56 60; Rochester Central, 250. *St. Lawrence*—Gouverneur, 13; Hammond, 65; Rome, 6. *Steuben*—Arkport, 9 77; Campbell, 150; Howard, 8; Pultney, 6. *Syracuse*—Liverpool, 4; Skaneateles, 15 53; Syracuse Park Central, 240 38. *Troy*—Argyle, 10 04; Cohoes, 90; Glens Falls, 136; Hoosick Falls, 69 30; Lansingburg 1st, 140 14; Troy 9th, 150; Troy Mt. Ida Memorial, 21 63; Troy Park, 23 75. *Utica*—Booneville, 20 17, S. S., 13 93; Knoxboro', 15 27; Westernville, 46 45. *Westchester*—Gilead, 55; Mahopac Falls, 13 17; Mt. Vernon, 60; New Rochelle, 100 50; Peekskill 1st, 108 21, S. S., 29; Peekskill 2d, 49 14; South Salem, 45. 18,357 14

NORTH DAKOTA.—*Pembina*—Larimore, 10 25; Mekinok, 23, S. S., 5. 38 25

OHIO.—*Athens*—Logan, 50, S. S., 26 27. *Bellevue*—Bellevue, 14 99; Bucyrus, 18 41; Crestline, 4 35. *Chillicothe*—Union, 9. *Cincinnati*—Cincinnati 2d, 69 46; Cincinnati 5th, 26 50; Cincinnati Walnut Hills, 933 95; Hartwell S. S., 10 88; Lebanon, 20; Mohawk S. S., 27 50; Montgomery S. S., 21 11; Pleasant Ridge, 10 45; Sharonville, 6; Springdale, 20 88; Westwood Ger., 5. *Cleveland*—Ashabula S. S., 20 72; Cleveland 1st, 165; East Cleveland S. S., 25; Rome S. S., 2. *Columbus*—Bethel, 90 cts.; Bremen, 60 cts.; Circleville S. S., 15; Columbus Broad St., 101 79; London, 13; Mifflin, S. S., X, 8; Rush Creek, 5 50; Westerville, 10. *Dayton*—New Carlisle, 11; Oxford, 63 56; Seven Mile, 20 08; Somerville, 6 30; Troy, 106 16. *Huron*—Fremont, 70; Peru, 5. *Lima*—Ada, 37; Lima, 23; Turtle Creek, 5; Van Wert, 40. *Mahoning*—Canfield S. S., for support of Rev. S. G. McFarland, 19 64; Clarkson, 9 73; Ellsworth, 5; Poland, 10 18. *Marion*—Delaware, 105, S. S., X, 85; Iberia, 10, S. S., 30. *Maumee*—Bowling Green, 18 79; Delta, 5; Raker Mission, 1; Toledo 1st, 112 16, S. S., X, 45 11; West Unity, 5. *Portsmouth*—Manchester, 19, S. S., 8; Mt. Leigh, 8 50; Portsmouth 1st, 166 70, S. S., 24, for work of Miss Mary L. Cort, Slam, 50; Portsmouth 1st Ger. S. S., 13 36. *St. Clairsville*—Bannock, 5; Cadiz, 38 50; Kirkwood, 19 93; Martin's Ferry, 29 21; Mt. Pleasant, 36 67; Seneca, 13. *Steubenville*—Bacon Ridge, 8 70; Carrollton, 25; East Liverpool, 79 58; Feed Spring, 3; Irondale, 6 60; Island Creek, 3; Leesville, 9 61; New Hagers-town, 8 70; Toronto, 27; Yellow Creek, 9 75. *Woods*—Ashland, 5; Doylestown, 12 25; Fredericksburg, 91; Marshallville, 1; Nashville, 12; Perryville, 5 85; Savannah S. S., 30; Wooster Westminster S. S., 23 50. *Zanesville*—Madison, 57 50; Newark Salem Ger., 4 43; Zanesville 1st, 36 75. 3,397 87

PACIFIC.—*Bentley*—Big Valley, 1 10; Bloomfield, 4; Clear Lake 2d (Lakeport), 8; Freestone, 1; Healdsburg, 9 63, S. S., 1 13; Napa, 231 35; Point Arena, 7; Shiloh, 1 50; Two Rocks, 5. *Los Angeles*—Alhambra, 10; Arlington, 142 75; Grand View, 23 35; Los Angeles 3d, 58; Los Angeles Bethany, 5 50; Los Angeles Chinese, 25; Orange, 18 45; San Pedro, 5. *Sacramento*—Elk Grove S. S., 3 85; Jone City S. S., 5. *San Francisco*—Lebanon, 21 25; North Temescal, 162 75. *San Jose*—Hollister, 8 50, S. S., 3; Los Gatos, 11; San Jose, 316. 10,955 55

PENNSYLVANIA.—*Allegheny*—Allegheny 1st Ger., 7, S. S., 1 32; Allegheny Central, 77 32; Allegheny McClure Ave., 199 68; Allegheny North, 458 51; Allegheny Providence, 213 10; Bakerstown, 18 50; Claremont, 10; Glenfield, 8 87; Hillsdale, 30 84; Sewickley, 543 57, S. S., 561 33; Tarentum, 25 75; West Bellevue, 15. *Blairsville*—Blairsville, 272 71, S. S., 101; Conemaugh, 8; Ebensburg, 8; Fairfield, 91; Harrison City, 6; Livermore, 16 85; Murrysville, 33; Parnassus, 176 13; Plum Creek, 25; Poke Run, 20; Turtle Creek, 8 57. *Butler*—Butler, 223 11; Harlansburg, 12; Jefferson Centre, 5; Karns City, 2 25; Middlesex S. S., 7 10; New Hope, 8; Petrolia S. S., 1 14; Scrub Grass, 66. *Curtis*—Carlisle 2d S. S., 50; Chambersburg Falling Spring, 100; Dauphin, 7; Harrisburg Market Sq., 258 70; Lower Path Valley S. S., 33 23; Monaghan, 24; New Bloomfield, 20 55; Petersburg, 5 35; Silver Spring, 15. *Chester*—Brandywine Manor, 155; Bryn Mawr S. S., 19 71, X, 30 29; Chester City, 8 87; Coatesville, 27; Oxford 1st, 310 96, for support of Miss Ewalt, 125. *Clarion*—Brookwayville, 5 75; Oil City 2d, 5; Punxsutawney, 15. *Erie*—Cool Spring S. S., 8 44; Corry, 7 50; Erie Park S. S., for Dr. Mateer's sch. in China, 50; Fairfield, 9; Franklin, 124 08; Greenville, 80; Harmonsburg, 6; Mercer 2d, 50; Oil City 1st, 31 76; Sugar Grove, 3; Utica, 5; Wattburg, 2 45. *Huntington*—Buffalo Run, 5; Colerain Forge S. S., X, 12 50; Hubersburg, 2; Lick Run, 4; Lower Spruce Creek, 30 57; Milesburg, 5; Shirleysburg, 14; Sinking Valley, 10; Spruce Creek, 339 08, S. S., 26 37; Tyrone, 99 50; Woodland, 2. *Kittanning*—Bethesda, 4 66; Elderton, 20; Indiana, 106 10; Saltsburg, 67 41, for India, 32 43; Slate Lick, 68 56; West Glade Run, 40; West Lebanon, 17 13; Worthington, 23. *Lackawanna*—East Canton S. S., 2; Carbondale, 192 94; Herrick, 15; Pittston, 34 90, S. S., 15 70; Plains S. S., 8 72; Scranton 1st, 497; Sylvania, 10 65; Troy, 48 68; Tunkhannock, 51 92; Wilkesbarre 1st, 431 87; Wilkesbarre Westminster, 10; Wykesing 1st, 15. *Lehigh*—Bangor, 8 30; Easton

Brainerd, 716 07; Portland, 5, S. S., 2; Reading 1st, 83 77; South Easton, 3; White Haven, 10. *Northumberland*—Briar Creek, 6; Derry, 9 50; Lewisburg, 117 85; Shamokin 1st, 38 28; Washingtonville, 9; Williamsport 2d S. S., 60 26. *Philadelphia*—Philadelphia 1st, for college at Oronoiah, 500; Philadelphia 3d, 34; Philadelphia (Union St. Immanuel), 33 75. *Philadelphia Central*—Philadelphia Colocksink, 37 82; Philadelphia Memorial, 110; Philadelphia North Broad St., 106 27; Philadelphia Northern Liberties 1st, 69 50; Philadelphia Spring Garden, 19 13; Philadelphia North Broad St., 106 27; Philadelphia Zion Ger., 5. *Philadelphia North*—Bristol, 30; Falls of Schuylkill S. S., for support of a boy in Mr. Wilson's sch., Tabriz, Persia, 7 50; Macalester Memorial, 3 16; Providence, Pastor's Aid, 19. *Pittsburgh*—Birmingham, 3 98; Chartiers, 16 67; Forest Grove, 38; McDonald, 50; McKee's Rock, 15; Mansfield, 48 62; Montours, 17; Mt. Carmel, 13; Pittsburgh 1st, 500; Pittsburgh 2d, 163 37; Pittsburgh 3d, 1572 54; Pittsburgh East Liberty, 233, S. S., 100; Pittsburgh Shady Side, 35; Verona, 10 22; West Elizabeth, 16, S. S., 10. *Redstone*—Brownsville, 20; Long Run, 41 20; McKeesport, 335 93, S. S., 14 25; Sewickley, 10; Tent, 8 30; West Newton, 5 09. *Shenango*—Hermion S. S., 17 25; Hopewell, 43 75; Leesburg, 27; New Castle 2d, 30 56; Rich Hill, 85 25. *Washington*—Burgettstown, 8 71, for salary of Rev. J. R. Ewing, 56; Cove, 61 68; East Buffalo, 68; Forks of Wheeling, 125; Holliday's Cove S. S., 20 30; Lower Buffalo, 15 76; Mt. Prospect S. S., 10; Wellsburg, 17 63; West Alexander, 201; Wheeling 1st, 136 10, for special work under Rev. B. Labaree, D.D., Persia, 50. *Wellsville*—Coudersport, 10. *Westminster*—Columbia, 18 30; Lancaster S. S., 34 64; Middle Octorara, 33 55; Slate Ridge, 10; York 1st, 229 77. 13,790 68

TENNESSEE.—*Holston*—Elizabethton, 2; Jeroldstown, 1; Mt. Bethel, 6. *Kingston*—Chattanooga Park Place, 14. *Union*—Baker's Creek, 2; Clover Hill, 1 85; Hebron, 10; Hopewell, 7; Knoxville 2d, 5. 44 85

TEXAS.—*Austin*—Austin 1st S. S., X, 53 65; Taylor, 13. *North Texas*—Archer Station, 1; Benjamin, 1 50; Seymour, 2; Throckmorton, 1. *Trinity*—Dallas Ger., 3. 77 15

UTAH.—*Montana*—Boulder Valley, 9 20; Helena, 61 75; Missoula, 8. 78 96

WISCONSIN.—*Chippewa*—Hudson, 30. *La Crosse*—La Crosse 1st, 1 10, S. S., 4 34; Neillsville, 1, S. S., 4; North Bend, 6; North La Crosse, 5. *Lake Superior*—Marquette, 185 97; Ne-gaunee S. S., 5 23. *Madison*—Broadhead, 10 75; Cambria, 3 89; Lancaster, 1; Liberty, 1; Madison 1st, 42 63; Platteville Ger., 12; Rosedale, 1 79. *Milwaukee*—Milwaukee Holland, 12, S. S., 6; Milwaukee Perseverance, 13 60. *Winnago*—Oxford, 8. 335 30

WOMAN'S BOARDS.

Southwest, 1079 64; New York, 6133 70; Philadel-
phia, 11,323 31; Northwest, 6027 95..... 21,569 60

LEGACIES.

Legacy of W. E. Dodge, dec'd, 5000; Legacy of W. L. and Lydia C. Douglass, dec'd, 1074 93; Legacy of Rev. John Robinson, dec'd, 100; Legacy of Robert M. Cavett, dec'd, 978 62; Legacy of Miss Anna Clark, dec'd, 100; Legacy of Miss Augusta Cass, dec'd, 2000; Legacy of Mrs. Barbara Shuler, dec'd, 200; Legacy of Edwards estate, 2750..... 12,203 55

MISCELLANEOUS.

Rev. D. L. Dickey, Glenfield, Pa., 10; Thos. Ne-bett, Utica, Pa., 20; Sp. Miss'y Fund, Union Theo. Sem., for support of F. E. Hoskins, Syria, 75; A friend, Montclair, N. J., 50; Cornelia L. Lloyd, Rogersville, Tenn., 5; A friend, 50; Lucy A. Whiting, Northfield, Mass., 25; Religious Con. Soc. of Princeton Sem., 43 49; Frank S. Lockwood, N. Y. city, 2; S. M. H., Trenton, N. J., 100; Mission at Portland, Oregon, for work in China, 4 35; Mrs. R. Loney, Warsaw, Ind., 50; Rev. and Mrs. J. M. Smith, Marshallfield, Wis., 5; Ithaca, in remembrance of Mrs. Louisa Hardy, 11 00; Henry M. Trippe, East Orange, N. J., 3; Donald Ross, Spokane Falls, for support of U. Sik Kaw, a native preacher in Canton, 35; J. L. Wilson, Eustis, Fla., 5; C. A. H., 1000; Mrs. E. Hunkle, Asbury Pres. ch., N. J., 100; Andrew Hemphill, Clarksboro', N. J., 5; Y. P. S. C. E., House of Hope Pres. ch., St. Paul, Minn., 16; Geo. T. C. Isaman, Hastings, Neb., for support of a native preacher in China, 60; Mrs. Mary R. Wead, Malone, N. Y., 100; Dr. Alex. Guy, Oxford, C., 100; Young People's Miss'y Soc., Brookfield, Mo., towards support of native teacher in Siam, 36; A friend, 5; Y. P. S. C. E., Alledo, Ill., for support of two native teachers in Chennanfoo, 8 84; Jennie C. Bell, Oshkosh, Wis., to constitute Mrs. M. C. Phillips life member, 30; Miss H. J. McCay, Atoka, Ind. Ter., 8; A friend, 250; A member of Lower Path Valley Pres. ch., Pa., 4; A. M. C., Indianapolis, 5; J. K. W., 5; Walter McQueen, Schenectady, N. Y.,

100; Mrs. C. T. Charliss, of South St. Pres. ch., Morristown, N. J., 20; Dr. W. W. Atterbury, N. Y. city, 50; Mrs. Emily Bemendoffer, New Harrisburg Pres. ch., O., 3; Mrs. Isabella C. Small, York, Pa., 250; Y. P. S. C. E., 2d Pres. ch., Scranton, Pa., for support of Rev. John Watson, 144 10; F. J. S., for salary of Rev. D. Rodriguez, 125; D. Holliday, Baltimore, Md., 150; The King's Daughters, Fort Smith, Ark., a Christmas offering in His Name to Syria, 15; Y. P. S. C. E., Howard St. Pres. ch., San Francisco, 5; J. I. Covington, N. Y. city, to constitute Clara J. Covington life member, 30; Rev. Wendell Prime, N. Y. city, 100; Rev. S. Murdoch, Oaks Corners, N. Y., 5; Shantung College Miss. Bd., Shantung, China, 6 50; M. M., 50; Simon Yander, for work in Japan, 500; A friend, 1; Rev. E. P. Robinson, Dauphin, Pa., 17 50; S. M. Perry, Ashland, Md., 3; Mrs. M. J. Wilson, Neoga, Ill., 5; Miss Bd. of North Reformed ch., West Troy, N. Y., for support of native student in Tannura Indus. sch., 25; A country clergyman, 200; A friend, 500; A birthday thank-off. from a friend, 5; Mrs. Jane F. Willard, Auburn, N. Y., 2000; Thomas Smith, Duncan's Mills, Cal., 5; J. W. N., Freestone, Cal., 3; N., through the *Presbyterian*, Philadelphia, 50; Miss C. A. Greene, Castile, N. Y., 20; Y. P. S. C. E., Classon Ave. Pres. ch., Brooklyn, N. Y., 15; A thank-off. from Appleton, Wis., 30; Miss Ellen Collins, for Bible reader in Siam, 50; Robert M. Zug, Detroit, Mich., 5;

R. Arthur, White City, Kan., 3; Soc. of Earnest Workers for China of 1st Pres. ch. of New York, for boys' boarding-school at Shanghai, 700; Emily L. Janeway, Williamstown, N. J., 10; W. H. Davey, Maryville, Mo., 10; S. E. Cable, Danville, Iowa, to constitute Mrs. Lellia C. Cable life member, 30; J. V. Lauderdale, Fort Davis, Texas, for work in Mexico, 500; Frank L. Janeway, New Brunswick, N. J., 2645 84; Mr. and Mrs. S. 25; Wm. Reed, Trenton, Mo., 5; G. R. Smith, Malcolm, Iowa, 5; Y. P. S. C. E., 9th Pres. ch., Troy, N. Y., 20; Martha Patterson, San Francisco, 2 50; Y. P. S. C. E., Kenton Pres. ch., O., 15; K. H. Mauch Chunk, Pa., 5; M. and E., 1st ch., Fort Wayne, Ind., for Mrs. Chatterjee's orphanage, 7; M. and E., 1st Pres. ch., Fort Wayne, Ind., 3; Young Men's Bible Class of Grace Chapel, connected with Dr. Howard Crosby's ch., toward support of theo. student in Meiji Gakuin, Japan, 16; Religious Con. Soc. of Princeton Theo. Sem., 47 45; Rev. W. L. Tarbet and wife, 8 72; Rev. W. B. Boomer, Santiago, Chili, 41 25..... 12,103 00

Total amount received in February, 1889.....\$105,252 54
Total amount received from May 1, 1888.....356,864 34

S. S., for Sabbath-school; X, for Christmas offering; B. B., for birthday boxes.

GILBERT K. HARROUN, Treasurer,
53 Fifth Ave. cor. Twelfth St., New York, N. Y.

RECEIPTS FOR FREEDMEN, FEBRUARY, 1889.

ATLANTIC.—*Atlantic*—Aimwell, 3 00
BALTIMORE.—*Baltimore*—Baltimore Faith Chapel, 10; Baltimore La Fayette Sq., 8 17; Piney Creek, 13 25. *New Castle*—Newark 1st, 26. *Washington City*—Alexandria 1st, 4 75; Hermon, 1 75; Manassas, 1. 64 92
CATAWBA.—*Yadkin*—Mt. Vernon, 5 00
COLORADO.—*Boulder*—Boulder, 13 cts.; Longmont Central, 10. 10 13
COLUMBIA.—*Idaho*—Spokane Falls, 11 40. *Oregon*—Albina, 3. *East Oregon*—Pendleton 1st, 1 75. 16 15
ILLINOIS.—*Alton*—Litchfield, 3. *Bloomington*—Champaign 1st, 42 29. *Chicago*—Chicago 3d, 423 52; Chicago 4th sab-sch., 106 39; Chicago Covenant, 79 16; Oak Park, 50 cts. *Freeport*—Cedarville, 9; Galena 1st, 100. *Maltoon*—Vandalia, 5. *Ottawa*—Au Sable Grove, 7; Waterman, 5. *Preria*—French Grove, 2. *Rock River*—Buffalo Prairie, 3 50; Edgington sab-sch., 5 75; Pleasant Ridge sab-sch., 2. *Schuyler*—Oquawka, 4. *Springfield*—Brush Creek, 8 83; Jacksonville Westminster, 40 40; North Sangamon, 4; Pisgah, 3 50; Unity, 1 61. 833 45
INDIAN TERRITORY.—*Muscogee*—Achena, 2; Muscogee, 16; Wewoka, 10. 28 03
INDIANA.—*Crawfordsville*—Crawfordsville Centre, 52 19. *Fort Wayne*—Elkhart 1st, 12 25. *Indianapolis*—Indianapolis 2d sab-sch., 45; Peck Mission, 27 22. *Logansport*—Goodland, 4; Rochester, 4 20; South Bend 1st, 13 36; Union, 2 70. *Muncie*—Liberty, 5 50; Wabash, 1 25. *New Albany*—Hanover, 12 80; Sharon Hill, 2; Smyrna, 1. *Vincennes*—Washington, 6. 189 47
IOWA.—*Council Bluffs*—Shelby, 2. *Des Moines*—Dallas Centre sab-sch., 3; Des Moines Central, 25 83. *Dubuque*—Lansing 1st, 5. *Journ*—Kirkville, 3 50; Mediapolis, 1 05; Morning Sun 1st, 20 65. *Iowa City*—Fairview, 2 50; Tipton, 8. 71 53
KANSAS.—*Emporia*—Belle Plaine, 3; New Salem, 3 70. *Highland*—Effingham, 4 25. *Neosho*—Cherryvale, 4 70. *Osborne*—Oberlin, 2. *Solomon*—Bennington, 1 38; Cawker City, 2; Cheever, 3. *Topeka*—Manhattan, 12. 36 03
MICHIGAN.—*Detroit*—Detroit Westminster, 28 80; Plainfield, 4. *Grand Rapids*—Grand Rapids Westminster, 12 87. *Kalamazoo*—Kalamazoo 1st, 19. *Monroe*—Monroe 1st, 44. 108 67
MINNESOTA.—*Mankato*—Beaver Creek, 2; Kasota, 5 25; St. James, 4; Westminster sab-sch., 21 61; Union, per D. S. Gregory, 3 73. *St. Paul*—Merriam Park 1st, 5; St. Paul 9th, 5; St. Paul Bethlehem, 2 65; White Bear Lake, 7 17; sab-sch., 1 49. *Winona*—Albert Lea, 25. 82 90
MISSOURI.—*Kansas City*—Deepwater 1st, 1; Westfield, 4. *Ozark*—Carthage, 15; Springfield Calvary, 30. *Platte*—Craigs, 6; Fairfax, 5; Graham, 1 20; Parkville, 10; Stanberry, 2. *St. Louis*—St. Louis 2d Ger., 5; St. Louis Glasgow Ave., 20 12. 99 32
NEBRASKA.—*Hastings*—Nelson, 50 cts. *Kearney*—Kearney, 8 86. *Nebraska City*—Hebron, 8 46. *Nebraska*—Oakdale, 4. *Omaha*—Bellevue, 6 20; Hooper, 2; Omaha Castellar St., 3 70; Schuyler, 5 06; Stronachburg, 2. 85 78
NEW JERSEY.—*Elizabeth*—Connecticut Farms, 24; Elizabeth Westminster Hope Mission, 3 44. *Rahway* Ger., 1. *Jersey City*—Jersey City Claremont, 15; Passaic, 19 82; Paterson 3d, 12. *Monmouth*—Farmingdale, 30. *Morris and Orange*—Dover, 51 76; Morristown South St., by Mrs. C. T.

Charles, 20. *New Brunswick*—Amwell 1st, 9; Pennington 1st, 17 63; Princeton 2d, 5 80. *Newton*—Andover, 10; Bloomsbury 1st, 2 85; Newton, 40, sab-sch., 11 45; Yellow Frame, 10. *West Jersey*—Cedarville 2d, 1 25; Cold Spring, 6 25; Williamstown, 8, sab-sch., 4 38. 306 43
NEW YORK.—*Albany*—Ballston Spa, 16 50; West Galway, 4. *Binghamton*—Cortland, 46 37. *Boston*—South Ryegate, 5; Woonsocket 1st sab-sch., 2 60. *Brooklyn*—Brooklyn Cumberland St., 3. *Buffalo*—Buffalo Westminster, 50; Tonawanda 1st, 60. *Cuyuga*—Auburn Central, 13 47; Auburn Westminster, 6. *Champlain*—Malone, 20 23. *Chemung*—Mocklenburg, 6. *Columbia*—Hudson 1st, 35; Spencerstown, 1; Windham, 21. *Genesee Valley*—Corfu, 15. *Geneva*—Seneca Falls, 80. *Hudson*—Florida 1st, 34 37; Good Will, 2; Montgomery, 13 30; Ridgebury, 1; Stony Point, 12 15; Washingtonville 1st, 15. *Long Island*—Middletown 1st, 30. *Lyons*—Junius, 1; Lyons, 13 21. *New York*—New York Harlem, 33 70; New York Washington Heights, 20 28. *North River*—Amenia, 16 23; Freedom Plains, 17; New Hamburg 1st, 21 34; Poughkeepsie, 10 75. *Orange*—East Springfield, 11. *Rochester*—Groveland, 7 82; Rochester St. Peter's sab-sch., 45; Sparta 2d, 5 62. *Steuben*—Addison, 54 60; Arkport, 1 48; Cuba, 8. *Syracuse*—Oswego 1st, 25; Skaneateles, 9 06. *Weschester*—Katonah, 15 37; New Rochelle, 72 96; Rye, 30; Thompsonville, 31 32. 1031 70
OHIO.—*Bellefontaine*—Bellefontaine 1st, 2 27; Belle Centre, 7 50; Bucyrus, 2 60; Huntsville, 2 50; Urbana 1st sab-sch., 8 07. *Chillicothe*—Bloomington, 17 18; Greenfield 1st, 52. *Cincinnati*—Bethel, 6 50; Cincinnati 2d, 224 47; Cincinnati Poplar St., 2; Loveland, 12 73; Westwood Ger., 1. *Cleveland*—Cleveland 1st, 25. *Dayton*—Dayton 1st, 61 97; Jacksonburg, 1 30; South Charleston, 13 02. *Huron*—McIntire, 4 07; Olona, 8. *Maioning*—Canfield, 10. *Marion*—Liberty, 3. *Maumee*—West Unity, 6. *Portsmouth*—Eckmanville, 7 55; Manchester, 19, sab-sch., 8. *St. Clairsville*—Barnesville, 10 31; Cadiz, 10 50; Martin's Ferry, 10 56; New Athens, 13; Pleasant Valley, 2 55. *Steubenville*—Bacon Ridge, 10 10; Dennison, 4; Unionport, 2; Yellow Creek, 8. *Wooster*—Berlin, 1; Canal Fulton, 6; Hopewell, 19; Mt. Eaton, 1; Nashville, 9 06. *Zanesville*—Newark Salem Ger., 2 36. 613 96
PACIFIC.—*Benicia*—Healdsburg, 2. *Los Angeles*—Grand View, 12 25; Los Angeles Immanuel, 41 30. *Sacramento*—Red Bluff, 5. *San Jose*—Los Gatos, 6 50. 67 05
PENNSYLVANIA.—*Allegheny*—Allegheny McClure Ave., 200; Pleasant Hill, 2. *Blairsville*—Ebensburg, 5; Gallitzin and Chest Springs, 1 50; Irwin, 17 12. *Butler*—Muddy Creek, 4 50; New Hope, 8; North Liberty, 3 45; Sunbury, 46 61; Unionville, 3 50. *Crittelle*—Chambersburg Falling Spring, 25; Dauphin, 10; Gettysburg, 25 50; Harrisburg Pine St., 178 56. *Chester*—Brandywine Manor, 13; Charlestown, 1; Downingtown Central, 10 93. *Clarksburg*—Punxsutawney, 7. *Erie*—Belle Valley, 3 74. *Huntingdon*—Curwensville, Willing Workers, 25; Saxton, 1; Upper Tuscarora, 6 69; Woodland, 1. *Kittanning*—Kittanning 2d sab-sch., 10 13; Saltsburg, 31 42. *Lackawanna*—Sylvania, 4 90. *Northumberland*—Briar Creek, 1; Shamokin 1st, 6 07; Shiloh, 4. *Philadelphia*—Philadelphia 2d, 86 83; Philadelphia Evangelical, 12 71; Philadelphia Taber, 35. *Philadelphia Central*—Philadelphia Hebron Memorial, 8 83; Philadelphia Kensington, 18. *Philadelphia North*—Norristown 1st, 7. *Pittsburgh*—Centre, 40 46; Chartiers, 2 53; Fairview, 5; Mt.

Washington, 8 91; Pittsburgh East Liberty, 122; Pittsburgh Shady Side, 17 50; Riverdale, 1. *Redskins*—Mt. Pleasant Reunion, 10 91. *Shenango*—Hermion sab-sch., 18 08; Puleski sab-sch., D. A. McKee's class, 7 06. *Washington*—Cross Creek, 38 64; Pigeon Creek, 8 15. 1097 37
SOUTH DAKOTA.—*Black Hills*—Whitewood, 1. *Central Dakota*—Huron, 24 99. 25 99
TENNESSEE.—*Holston*—College Hill, 1; Mt. Bethel, 3; Timber Ridge, 1. 5 00
TEXAS.—*Austin*—Austin 1st, 27. *North Texas*—Archer, 50 cts.; Benjamin, 1; Seymour, 1; Throckmorton, 1. 30 50
UTAH.—*Wood River*—Boise City, 18 50
WISCONSIN.—*La Crosse*—La Crosse 1st, 2 20, sab-sch., 2 47; Neillsville, 4. *Madison*—Portage, 7. 15 67

\$4,818 52

MISCELLANEOUS.

A. A. Meathes, Oregon, Mo., 2; Mr. and Mrs. A. Porter, toward life membership for Edith Porter, Petosky, Minn., 10; Cash, 5; Rev. J. T. Turner, Iowa City, Iowa, 5; Estate Rev. John Robinson, D.D., Ashland, O., 50; Cash, 1; P. Boyd Tyther, Detroit, Mich., 1; Women's Executive Committee, 1915 65; Alexander Grey, Oxford,

O., 100; Friends in Latrobe, Pa., 15; E. De Witt, Elyria, O., 10; Mrs. Isabella Brown, Cincinnati, 100; A friend, 5; Legacy of Miss Anna Clark, Dauphin, Pa., 25; Legacy of Mrs. Barbara Shulter, St. Paul, Minn., 100; Legacy of Miss Augusta Cass, Dresden, O., 2000; G. R. Boyd, Geneva, N. Y., 100; H. L. J. Williamstown, N. J., 2; Rev. J. M. Hayes, West Salem, Wis., 3; Emily C. Blackman, Gilbertsville, N. Y., 1; Mr. and Mrs. S., 15; Mrs. J. S. Beon, Ogdensburg, N. Y., 60; Religious Contribution Society of Princeton Theological Seminary, 7 20; Rev. W. L. Tarbet and wife, Springfield, Ill., 3 74; Rev. W. B. Boomer, Santiago, Chili, 6 26; Rev. J. B. Peyton, Magnolia, S. C., 5; Mrs. W. C. Albertson and Gen. Robert McAllister, Belvidere, N. J., 10; A friend, Corfu, N. Y., 50. 4,625 84

Total receipts in February, 1889..... \$9,444 36
 Previously reported..... 71,171 29

Total receipts to date..... \$80,615 65

Box 1024.

JAMES ALLISON, Treasurer,
Pittsburgh, Pa.

RECEIPTS FOR HOME MISSIONS, FEBRUARY 1, 1889.

ATLANTIC.—*Fairfield*—Ebenezer, 2; Goodwill, 4. 6 00
BALTIMORE.—*Baltimore*—Baltimore Boundary Ave., 96 87; Brown Memorial (sab-sch., 4 25), 231 23; Faith, 30; Knox, 5; Light St. sab-sch., 3 50; Bel Air, 11; Grove, 10. *New Castle*—Dover, 1; Smyrna, 11 64. *Washington City*—Darnestown sab-sch., 10; Manassas, 22; Prince William Co. 1st, 3; Washington Covenant, 335 56; Metropolltan, 50. 820 80
COLORADO.—*Arizona*—Phoenix, 5 60. *Boulder*—Fort Morgan W. M. S., 8 15; Laramie (W. M. S.), 15 53; Rawlins, 8; Valmont, 78 cts. *Denver*—Central City, 18. *Gunnison*—Salida, 7. *Pueblo*—Monte Vista, 15; Pueblo, 55 35; Trinidad 1st sab-sch., 5; Walsenburg, 9; Rev. W. E. Archibald, 5. *Santa Fe*—James, 10; Las Cruces 1st, 10; Las Vegas Spanish, 5. 177 38
COLUMBIA.—*Idaho*—Coeur d'Alene, 5; Spokane Falls 1st, 20 64. *Oregon*—Albany (sab-sch., 10 50), 16; East Portland, 13; Eugene, 14; Ashland sab-sch., 11. *Puget Sound*—Seattle 2d, 12 40; Union Ridge, 9. 101 04
ILLINOIS.—*Alton*—Ebenezer, 2. *Bloomington*—Bement, 8; Bloomington 1st (sab-sch., 8), 73; Gilman, 6 95; Minonk, 76; Urbana, 2 62; Wenona, 10. *Castro*—Anna, 8; Ava, 2; Fairfield, 5 89; Flora, 10; Shawneetown, 15; Vergennes, 55 cts; Walnut Hill, 2. *Chicago*—Austin, 5 58; Chicago 5th, 44 43; 8th, 100; Central Park, 10; 41st St., 73 10; Holland, 20; Englewood 60th St., 12; Evanston, 240 65; Herscher sab-sch., 2 27; Itaska, 2; Oak Park, 7 50; Pullman, 16 76; Riverside, 23; Rev. E. R. Davis, 8. *Freeport*—Freeport 3d Ger., 4 15; Galena 1st, 26 65; Winnebago, 29. *Maltoon*—Arcola, 6; Bethel, 5; Brownstown, legacy of Dr. J. T. Fraser, 41 80; Kansas, 30; Neoga (sab-sch., 2 68), 10; Oakland, 3 25. *Provia*—French Grove, 4; Limestone, 4. *Rock River*—Alexis, 30; Ashton, 12; Buffalo Prairie, 9 50; Edgington, 53; Franklin Grove, 7; Milan, 12 80; Pleasant Ridge, 2. *Schuyler*—Brooklyn, 5; Camp Creek (sab-sch., 8), 27; Carthage (sab-sch., 2 12), 27 12; Clayton, 13; Dodsdsville, 2 40; Monmouth, 61 69; New Salem, 11 65; Osquawka, 25; Perry, 5; Quincy 1st, 92 35. *Springfield*—Irish Grove, 8; Jacksonville Westminster, 20; Pisgah, 7 01; Unity, 3 23; Rev. W. L. Tarbet and wife, 7 50. 1393 21
INDIANA.—*Fort Wayne*—Kingsland sab-sch., 3. *Indianapolis*—Hopewell sab-sch., 14. *Logansport*—Goodland, 10. *Muncie*—Hartford City (sab-sch., 7), 17; Muncie, 4; Wabash, 7 50. *New Albany*—Lexington, 2 60; Monroe Miss. Soc., 1. *Vincennes*—Evansville Grace, 33 20. *White Water*—Connersville 1st, 77; Homer, 5; Shelbyville, Samuel Hamilton, 25. 199 50
INDIAN TERRITORY.—*Chickasaw*—Paul's Valley, 5; White Bead Hill, 5. *Muscogee*—Achena, 2 50; Muscogee, 115; Nuyaka, 11 54; Wewoka, 22. 161 00
IOWA.—*Cedar Rapids*—Atkins, 2; Clinton, 15; Newball Central, 3. *Council Bluffs*—Atlantic, 7 25; Sidney, 7; Woodbine, 10. *Des Moines*—Chariton, 6 21; Des Moines Westminster, 42 88; Dexter sab-sch., 2 87; Garden Grove (Y. P. S. C. E., 6 20), 25; Grand River, 3 30; Humeston, 9 25; Indianola, 25; Leon (sab-sch., 3), 13; Medora, 3 35; Olivet, 5. *Dubuque*—Hazelton, 1; Lime Spring, 5. *Fort Dodge*—Battle Creek, 5 60; Burt, 4; Pomeroy, 10 04; Schaller, 5 33; Spirit Lake, 13 27. *Jowa*—Mediapolis (W. H. Moorhead, 1 75), 5 09; Montrose, 10 52; Mt. Pleasant (Ger. sab-sch., 3; Oakland, 5. *Jowa City*—Lafayette, 6; Montezuma, 6 09; Union, 2 25; Unity (sab-sch., 2), 10; What Cheer, 15. *Waterloo*—Ackley, 35; Albion, 8; Conrad Grove sab-sch., 5; Rock Creek, 8; Salem, 14; State Centre, 10 90; Tranquillity, 16; Union Ger., 5; Waterloo sab-sch., 15; Williams, 20. 427 20
KANSAS.—*Emporia*—Argonia, 1; Arkansas City, 65; Cedar Point, 3; Clements, 6 60; Mayfield, 3 24; Oxford, 8 86; Pleasant Unity, 5 75; Sedan, 8; Silver Creek, 94 cts.; State Valley, 4 52; Walnut Valley, 2 23; Waverly, 18; White City, 6 14; Winfield (Acorn Miss. Soc., 7), 29; Rev. Samuel

Ward, 2. *Highland*—Baileyville, 6 56; Effingham, 5; Marysville, 5. *Larned*—Spearville, 12. *Neosho*—Edna, 2; Erie, 3; Garnett, 8; Humboldt, 3 58; Lake Creek, 4; Neodesha, 3 60; Neosho Falls, 5; Osage 1st, 39. *Osborne*—Achilles, 1; Blake-man, 1 25; Ludell, 75 cts.; Oberlin, 10; White Lily, 1. *Solomon*—Bennington, 6; Cawker City, 20; Manchester, 2 07; Union Grove, 2. *Topeka*—Clinton, 10; Gardner, 5; Wamego, 12 70; Wyandotte, 80. 412 79

KENTUCKY.—*Ebenezer*—Covington 1st, 145 50; New Concord, 2. *Louisville*—Plum Creek, 4. *Transylvania*—Richmond, 5. 156 50

MICHIGAN.—*Detroit*—Brighton, 5; Detroit Jefferson Ave., 485; Westminster (sab-sch., 137 48), 215 92; South Lyon (sab-sch., 13), 38 21. *Grand Rapids*—Mission Wood, 4 14; Montague, 13. *Kalamazoo*—Decatur, 11; Kalamazoo 1st, 87 36. *Monroe*—Adrian, 110; Palmyra, 5. *Saginaw*—Bad Axe, 6; Bingham, 5; Caro, 13; Lapeer, 36 50; Linden, 5; Mt. Pleasant, 8 15; Saginaw Grace, 6; Immanuel, 3; Verona, 5. 1092 28

MINNESOTA.—Synodical, 500. *Duluth*—Pine City, 8; Rice's Point, 11 05. *Mankato*—St. James, 6; Westminster sab-sch., 21 61. *St. Paul*—Minneapolis Bethlehem (sab-sch., 6 28), 24 72; Highland Park, Union Mission, 20 70; Stewart Memorial, 43 72; Royalton, 4; Rush City, 4; St. Paul Central, 3 15; White Bear Lake (sab-sch., 2 29), 22 49. *Winona*—Caledonia, 2; Canton, 3; Henrytown, 3; Houston, 7 10; Kasson, 7 50; Washington, 2 77; Winona 1st sab-sch., 34; Rev. R. A. Clark, 2. 725 81

MISSOURI.—*Kansas City*—Butler, 15; Greenwood, 4. *Ozark*—Ash Grove, 10; Ozark, 10; Springfield Calvary, 100; Rev. J. C. Shepard, 5. *Palmyra*—Glasgow, 2 15; Hannibal 1st, 30; Macon, 5; Milan, 15; New Cambria, 6 15; Salisbury, 3; Sullivan, 5. *Platte*—Gallatin, 5; Lathrop, 4; Savanah, 4; Union, 1; Union Star, 4. *St. Louis*—St. Louis 2d Ger., 5. 233 30

NEBRASKA.—*Hastings*—Bloomington (sab-sch., 1 25), 8; Glenville, 4 35; Hardy, 2; Marquette, 7; Mt. Pleasant, 2 15; Nelson, 3; Ruskin, 2 30; Superior, 5; Unity, 6. *Kearney*—Berg, 1 93; Cherry Creek, 5 07; Clontibret, 10; Kearney, 74 80; North Platte, 16 40. *Nebraska City*—Auburn, 12 30; Firth, 4 60; Hebron, 11 50; Palmyra, 14 05; Raymond, 3 50; Salena, 12 55; Tecumseh, 41. *Niobrara*—Elgin, 2; Mt. Zion, 1. *Omaha*—Blair (sab-sch., 1 50), 10; Colfax Co. Central, 30 cts.; Hooper (sab-sch., 2), 10; Lost Creek, 6 75; Omaha Knox (sab-sch., 6 20), 14 07; Schuyler, 6 03; Stronesburg, 6. 303 65

NEW JERSEY.—*Elizabeth*—Connecticut Farms, 60; Elizabeth 3d, 30. *Jersey City*—Jersey City Bergen 1st, 226 90; Claremont, 23; Passaic sab-sch., 8 45; Paterson 2d sab-sch., 40; 3d, 12; Broadway Ger., 6 55. *Monmouth*—Beverly, 49 31; Farmingdale, 100; Tom's River, 2 25. *Morris and Orange*—Boonton (Y. P. S. C. E., 10), 60; Dover, 95 76; Hanover, the Misses True and Fish, 100; Morristown South St., Mrs. C. T. Charles, 40; Orange 2d, 752 69; Rockaway, 78 25. *Newark*—Montclair 1st, M. C. C., 22 86; Newark 2d Jay St. Chapel, 25; 3d, 539 52; Knox, 10. *New Brunswick*—Bound Brook, 10; Dutch Neck, 40; Flemington, 201 30; New Brunswick 1st, 174 90; Princeton 2d, 33 27. *Newton*—Andover, 6 30; Asbury, 50; Harmony, 45 50. *West Jersey*—Bridgeton West, 35 30; Fairfield, 13; Millville, 13 23; Williamstown (sab-sch., 15), 40. 2945 39

NEW YORK.—*Albany*—Albany 2d, 203 29; Princetown Bible class, 8 10; Stiphetown sab-sch., 10; Tribe's Hill, 10; West Troy sab-sch., 4 90. *Binghamton*—Bainbridge, 5; Cortlandt (sab-sch., 100), 219 89; Nineveh, 92 27; Preble, 4. *Boston*—Bedford, 16 10; Lawrence Ger., 25; South Ryegate, 10; Lonsdale, 5; Worcester, 22 72. *Brooklyn*—Brooklyn 1st M. C. C., 28 22; 2d sab-sch. Miss. Assn., 50; Bethany, 5; Lafayette Ave. M. C. C., 37 57; South 3d St. Gwinnet St. Miss. sab-sch., 7 81; Throop Ave., 62. *Buffalo*—East Hamburg

sub-sch., 5 27. *Cayuga*—Auburn Westminster, a birthday thank-off. from a friend, 5; Port Byron, 12; Weedsport (sub-sch., 10), 84 34. *Champlain*—Malone, 88 82. *Columbia*—Anchram Lead Mines sub-sch., 10; Cairo, 17; Hudson (sub-sch., 50), 330; Spencertown, 5; Windham, 20; Austerlitz, 1 50. *Genesee*—Bergen, 31 67; Bethany Centre, 7; Corfu, 60; Leroy, 40; North Bergen, 4 50; Pike, 12; Warsaw, 15 22. *Genesee*—Rome, 25 20; Seneca, 57 25; West Fayette (sub-sch. Christmas off, 2), 6. *Hudson*—Goodwill, 12; Haverstraw 1st (sub-sch., 15 06), 24 64; Central and sub-sch., 53; Hopewell, 18 50; Middletown 1st, 100; Moura, 200; Ridgebury, 2; Washingtonville 1st, 25. *Long Island*—Bridgehampton, 15. *Lyons*—Junius, 5; Lyons, 51 72; Newalk sub-sch., 11; Palmyra, 35 78; Wolkott 1st, 5 67. *Nassau*—Smithtown, 25. *New York*—New York Christ, 25 63; Central, 159 87; Covenant (Mrs. Mary P. Goodrich, 50), 621 41; 1st, @ 60; Madison Sq., 630; Park, 71 60; Rutgers Riverside, @ 25; 2d Ger., 15. *Niagara*—Albion, 49 78. *North River*—Poughkeepsie, 64 50; Pleasant Plains, 12 08. *Otego*—Fly Creek, 7; Hobart, 10. *Rochester*—Brookport, 63 16; Charlotte, 6 36; Genesee Village, @ 25; Groveland, 21 84; Honeoye Falls, 30; Mt. Morris, 31 15; Rochester Central, 160; St. Peter's, 110; Wheatland, 16 50. *St. Lawrence*—Waddington, 11. *Steuben*—Arkport, 5 09; Almond sub-sch., Band of Willing Workers, 17 50. *Syracuse*—Amboy, 12; Mexico, 93 80. *Troy*—Troy 2d, 50; Whitehall, 24 41. *Utica*—Little Falls, 106; Utica 1st, 189 60. *Westchester*—Mt. Kisco, 8 70; New Rochelle, 215 67; White Plains, 48 26; Youkers Westminster, 69 59. 5308 98

NORTH DAKOTA.—*Fargo*—Hillsboro', 7; Kelo, 5. *Pembina*—Emorado sub-sch., 5. 17 00
OHIO.—*Athens*—Bristol, 7; Logan, 37. *Bellefontaine*—Bellefontaine, 13 63; Bucyrus, 16 60; Urbana sub-sch., 9 61. *Chillicothe*—Union, 8. *Cincinnati*—Cincinnati 2d, 297 06; 3d, 30; Delhi Birthday Miss. Band, 20; Hartwell sub-sch., 10; Montgomery sub-sch., 21 88; Pleasant Ridge, 9 16; Westwood Ger., 6; Wyoming Mohawk sub-sch., 27 57. *Cleveland*—Ashtabula, 30 28; Cleveland 1st, 150; East Cleveland sub-sch., 25. *Columbus*—Circleville sub-sch., 15; Scioto, 8. *Dayton*—Dayton 1st, 292 13; New Jersey, 18 08. *Huron*—Sandusky, 92 19. *Lima*—Findlay, 50. *Mahoning*—Canfield sub-sch., 19 23. *Marion*—Cheterville, 7 73; Mt. Gilcard, 3. *Mauvee*—Delta, 3 60; Hicksville, 6; Toledo 1st Ger. (Miss. Band, 3); West Bethesda, 12; West Unity, 8. *Portsmouth*—Manchester (sub-sch., 8), 27; Portsmouth 2d (sub-sch., 3 54), 64 54. *St. Clairsville*—Bellaire 2d (Misses Maggie and Lizzie Cummins, 20), 28; Cadiz, 56 75. *Steubenville*—Bacon Ridge, 17 20; Dennison, 13; Newcomerstown, 3; Leesville, 3 80; Scioto, 10; Unionport, 2; Yellow Creek, 4 65. *Wooster*—Berlin, 8; Congress, 8; Creston, 12 98; Doylestown, 7 72; Jackson (sub-sch., 7 87), 27 87; Marshallville, 2; Wayne, 15 78; Wooster 1st (sub-sch., 10 80), 102. *Zanesville*—Brownsville, 20; Madison, 42 80; Newark Salem Ger., 8 57; Zanesville 1st, 42 78. 1784 16

PACIFIC.—*Berida*—Bridgeport station, 2 65; Covelo, 10; Duncan's Mills, Thomas Smith, 5; Fort Bragg, 10 95; Lakeport, 10; Little River, 3 85; Navarro station, 3 55. *Los Angeles*—Los Alamos, 7; Pomona, 15 10; Santa Monica, 10; Alhambra, 10; El Monte, 5; Rev. L. P. Crawford, 20; Grandview, 33 80. *Sacramento*—Arbuckle, 4 45; Colusa, 20; Elk Grove (sub-sch., 13 22), 19; Red Bluff, 50; Jackson station, 2 90; N. Y. Rancho station, 2 10. *San Jose*—Los Gatos, 16. *Stockton*—Fresno, 20. 280 85

PENNSYLVANIA.—*Allegheny*—Allegheny 2d, 10; Hoboken, 7; Rochester, 10. *Blairville*—Ebensburg, 7. *Butler*—Jefferson Centre, 5; Muddy Creek, 4 10; Petrolia sub-sch., 2; Plain Grove, 20; Unionville, 2 75. *Christie*—Bloomfield M. C. C., 3 36; Carlisle 2d, Della D. Jackson, 100; Dauphin (Y. P. S. C. E., 1), 13; Gettysburg, 68 35. *Chester*—Fagus Manor, 71 50; Penningtonville, 10. *Clarion*—Oil City 2d, 5. *Eric*—Concord, 3; Cool Spring sub-sch., 4 22; Meadville 2d, 10; North East, 100; Sugar Grove H. M. S., 3. *Huntingdon*—Altoona 1st, 53 05; Buffalo Run, 3 61; Lost Creek, 22; Middletown Westminster, 70 50; Mt. Union, 8; Phillipsburg, 50; Shirlersburg, 8. *Kittanning*—Leechburg, 45. *Lackawanna*—Canton (East Canton sub-sch., 2), 28; Rushville, 3; Stevensville, 3; Rev. J. H. Elliott, 10. *Lehigh*—Shawnee, 8. *Northumberland*—Beech Creek, 5; Brier Creek, 5; Buffalo, 21 65; Muncy, 14; New Berlin (sub-sch., 11 25), 20 10; New Columbia, 10; Shamokin 1st, 33 23; Washington, 45 50; Williamsport 3d, 34 69. *Philadelphia*—Philadelphia 1st, 1232 84; Calvary, Mrs. Henry J. Biddle, 100; Evangelical, 20 45; Mariners', 7 15. *Philadelphia Central*—Philadelphia Bethesda, 151 21; Cohocksink (sub-sch., 16 25), 40 02; Memorial, 56 70; Zion Ger., 3. *Philadelphia North*—Carversville, 8; Providence Pastor's Aid, 18. *Pittsburgh*—Bethany, 39 25; Chartiers, 15 15; Fairview, 6; Middletown, 40; Pittsburgh 1st, @ 300; 2d, 97 95; Shady Side, 28; Riverdale, 1; Sharon, 47 03; Verona, 8. *Redstone*—Dunbar (sub-sch., 10), 37; Little Redstone, 10 53. *Shenango*—Mahoningtown, 17; Mt. Pleasant, 26; New Castle 1st, 38 62; Pleasant Unity, 23 51; Little Beaver sub-sch., 12. *Washington*—Cross Creek, 20; Cross Roads, 18; Lower Buffalo, 13 71; Halliday Cove sub-sch., 7. *Westminster*—Chestnut Level, 55 54; Lancaster sub-sch., 34 63. *West Virginia*—Cassville, 5. 3483 90
SOUTH DAKOTA.—*Aberdeen*—Andover, 2 50; Gary, 2; Gro-

ton, 14; Holland 1st, 3; Hudson, 5 20; Ludden Westminster, 1; Oakes, 1. *Black Hills*—Whitehead, 5. *Central Dakota*—Huron, 55 85; Pierre, 5; Woonsocket, 8 25. *Iakota*—Good Will, 8 75. *Southern Dakota*—Dell Rapids, 3 50; Union Centre, 2. 116 55

TENNESSEE.—*Holston*—Elizabethton, 3; Mt. Bethel, 5; Oakland, 2; Timber Ridge, 2; Jerroldtown, 2. *Kingsston*—Chattanooga Park Place, 1. *Union*—Hebron, 5; Hopewell, 5; Knoxville 2d, 5. 30 00

TEXAS.—*Austin*—San Antonio Madison Sq. (sub-sch., 10), 42 55; San Angelo 1st, 10. *North Texas*—Archer station, 1; Benjamin, 2; Seymour, 3 20; Throckmorton, 2. *Trinity*—Dallas 2d (sub-sch., 4 05), 26 66. 87 41

UTAH.—*Montana*—White Sulphur Springs, 10. *Utah*—Ogden 1st, 10; Springville sub-sch., 9 55. 29 55

WISCONSIN.—*Chippewa*—Ashland, 30. *La Crosse*—New Amsterdam, 6 18; La Crosse 1st (sub-sch., 4 50), 6 65. *Lake Superior*—Iron River, 5; Marquette, 133 41; Newberry, 4 10. *Madison*—Madison 1st sub-sch., 29 77; Platteville (laes), 10; 22 50; Rockville, 5 25. *Milwaukee*—Barton, 7; Milwaukee Holland, 12 15; Perseverance (sub-sch., 11 20), 34 50; Pike Grove sub-sch., 10. *Winnebago*—Oxford, 8; Robinson, 1 10; St. Sauveur, 89 cts. 316 25

Woman's Executive Committee of Home Missions 16,500 00

Total received from churches.....\$37,110 50

LEGACIES.

Legacy in part of John S. Kenyon, dec'd, late of N. Y., 1000; Hon. Wm. E. Dodge, dec'd, late of N. Y., add'l, 5000; Wm. L. Douglass, dec'd, late of Morristown, N. J., a bal., 794 82; Lydia C. Douglass, dec'd, late of Morristown, N. J., a bal., 268 43; Rev. John Robinson, D.D. L.L.D., late of Ashland, O., 10; John Morrow, dec'd, late of Yorktown, N. Y., 8813 32; Mrs. Mary Morton, dec'd, late of Allegheny, Pa., 378 11; Mrs. Elizabeth Bryant, dec'd, late of Mt. Carmel, Ind., add'l, 400; Robert M. Cavet, dec'd, late of Irwin, Pa., bal., 978 62; Andrew Mitchell, dec'd, late of Philadelphia, Pa., 1127 43; Ferdinand D. Bodee, dec'd, a bal., 31 24; Mrs. Mary A. Demarest, dec'd, late of Passaic, N. J., bal., 1500; Mrs. Barbara Shulter, dec'd, late of St. Paul, Minn., 250; Augusta Cass, dec'd, late of Dresden, O., 2000; Hon. Wm. A. Wheeler, dec'd, late of Malone, N. Y., 846 78; Legacy of Mrs. Jane McKee, dec'd, 47 50; Miss Ann Clark, dec'd, late of Dauphin, Pa., 100. 23,636 25

MISCELLANEOUS.

Mrs. Henry E. Parsons, Ashtabula, O., 100; Mrs. E. Loney, Warsaw, Ind., 50; Rev. J. M. Smith and wife, Marshfield, Wis., 5; Ithaca, in remembrance of Mrs. Louisa Hardy, 1000; Rev. Wm. Irvin, D.D., N. Y., 80; Rev. C. R. Nugent, San Francisco, Cal., 1; Mrs. Mary K. West, Malone, N. Y., 100; Dr. Alex. Guy, Oxford, O., 100; Mrs. Cyrus Dickson, 200; Rev. A. E. Taylor, D.D., St. Louis, Mo., 10; E. De Witt, Elyria, O., 10; A friend, 250; Rev. W. W. Atterbury, N. Y., 30; Rev. E. H. Avery, Vinton, Iowa, 5; Walter McQueen, Schenectady, N. Y., 100; Mrs. Wm. Thaw, 20; D. Holliday, Baltimore, Md., 150; H. N. Y., 200; F. J. Slade, Trenton, N. J., 125; Rev. Wendell Prime, D.D., N. Y., 100; Mrs. W. Allegheny, Pa., 15; M. M., 25; Simon Yander, Indianapolis, Ind., 500; Mrs. C. F. Walker, Salisbury, Ill., 5; Mrs. Hannah W. Brown, Newark, N. J., 5; S. D. K., 10; Mrs. Jane F. Willard, Auburn, N. Y., 5000; H. S., 1000; A. West, Bridgeton, N. J., 10; Mrs. Geo. McClure, N. Y., 400; C. A. Whitnot, Pittsburgh, Pa., 500; In memoriam, 25; Robt. M. Zug, Detroit, Mich., 10; Julia McNair Wright, Fulton, Mo., 5; Miss Emily L. Janeway, Williamstown, N. J., 10; Rev. J. H. Dulles, Princeton, N. J., 10; Silver Creek 1st Union sub-sch., Neb., 1; W. H. Davey, Maryville, Mo., 5; Rev. Wm. Reed, Trenton, Mo., 5; Frank L. Janeway, New Brunswick, N. J., 2184 13; Mrs. L. L. Griswold, Peoria, Ill., 50; Mrs. E. E. Jones, Norway, Iowa, 75 cts.; Mr. and Mrs. S., 25; Miss Martha Patterson, San Francisco, Cal., 2 50; Rev. Geo. D. Stewart, D.D., Fort Madison, Iowa, 5; N. through the *Presbyterian*, 50; Rev. H. F. Scholl, East Springfield, N. Y., 15; John S. Boyd, M.D., Philadelphia, Pa., 5; Rev. H. P. Carson, 10; Mrs. Neil, Cal., 20; Religious Con. Soc. of Princeton Theo. Sem., 43 17; Rev. W. B. Boomer, Santiago, Chili, 37 50; Mrs. H. B. Williams, 3; Int. on John C. Green Fund, 575; Permanent Fund, 60. 13,581 05

Total received for Home Missions February, 1889, \$74,327 80
Total received for Home Missions, eleven months, 1888-89.....\$25,063 49
Received for same, eleven months, 1887-88.....569,318 75

O. D. EATON, Treasurer,
53 Fifth Ave., New York.

Box L, Station D.

RECEIPTS FOR SUSTENTATION, FEBRUARY, 1889.

BALTIMORE.—*Washington City*—Manassas, 1 00
 COLORADO.—*Boulder*—Valmont, 03
 ILLINOIS.—*Bloomington*—Minouk, 4 28. *Chiro*—Enfield,
 5 21; Colden, 5 45. *Freeport*—Cedarville, 3. *Ottawa*—Water-
 man, 2. *Springfield*—Pisgah, 1 18; Unity, 53 cts.; Rev. W.
 L. Tarbet and wife, 1 28. 22 90
 INDIANA.—*Fort Wayne*—Goshen, 2. *Muncie*—Wabash, 25
 cts.; Muncie, 9 93. 12 18
 IOWA.—*Des Moines*—Leon, 2. *Dubuque*—Sherrill's Mound,
 5. *Iowa*—Mediapolis, 21 cts. 7 21
 KANSAS.—*Larned*—Meade Centre, 7. *Osborne*—Oberlin, 1.
Solomon—Cawker City, 2. 10 00
 MICHIGAN.—*Grand Rapids*—Grand Haven 1st, 12 06
 MINNESOTA.—*St. Paul*—St. Paul Central, 1 70; Howard
 Lake, 2; St. Paul 9th, 1. 4 70
 MISSOURI.—*St. Louis*—St. Louis 2d Ger., 5 00
 NEBRASKA.—*Hastings*—Nelson, 10 cts. *Omaha*—Lyons, 6;
 Stronesburg, 1. 7 10
 NEW JERSEY.—*Jersey City*—Paterson 3d, 12 00
 OHIO.—*Bellefontaine*—Urbana 1st sub-sch., 7 34; Bucyrus
 1st, 52 cts. *Cincinnati*—Westwood Ger., 1. *Cleveland*—Cleve-
 land 1st, 5. *Columbus*—London, 5. *Maumee*—Lost Creek,

3 41. *St. Clairsville*—Cadiz 1st, 14 31. *Steubenville*—Yellow
 Creek, 5; Bacon Ridge, 2 50. 44 08
 PACIFIC.—*Sacramento*—Red Bluff, 7 00
 PENNSYLVANIA.—*Butler*—Plain Grove, 8. *Carlisle*—Fall-
 ing Spring, 30; Millerstown, 4. *Clarion*—Oil City 2d, 1 91.
Northumberland—Briar Creek, 1. *Philadelphica North*—Nor-
 ristown 1st, 11 35. *Pittsburgh*—Pittsburgh Shady Side, 7.
Washington—Mill Creek, 3. 66 28
 SOUTH DAKOTA.—*Central Dakota*—Madison, 2 00
 WISCONSIN.—*Winnebago*—Omro, 4 50

Total received from churches..... \$218 02

MISCELLANEOUS.

Religious Contribution Society of Princeton Theological Seminary, 1 44; Rev. W. B. Boomer, Santiago, Chili, 1 25..... 2 69

Total received for Sustentation, February, 1889..... \$220 71
 Total received from April 1, 1888..... \$4042 00

O. D. EATON, Treasurer,
 Box L, Station D. 53 Fifth Avenue, New York.

RECEIPTS FOR NEW YORK SYNODICAL AID FUND, FEBRUARY, 1889.

ALBANY.—*Voorheesville*, 10. *Binghamton*—Bainbridge, 8 81;
 Preble, 2. *Boston*—Lonsdale, 6. *Brooklyn*—Cumberland St.,
 5. *Buffalo*—Panama, 6. *Cuyaga*—Weedsport, 30. *Columbia*—
 Spencertown, 5. *Genesee*—North Bergen, 4; Batavia 1st, 42.
Hudson—Haverstraw Central, 30; Middletown 1st, 25; Good
 Will, 40 cts. *Lyons*—Lyons, 45 91. *New York*—Bohemian, 2.
North River—Poughkeepsie, 2 15. *Oswego*—Fly Creek, 3;
 Oneonta 1st, 23 31. *Rochester*—Lima, 10 79; Wheatland, 6 50.

St. Lawrence—De Kalb, 3; De Kalb Junction, 2. *Steuben*—
 Arkport, 18 cts. *Syracuse*—Mexico, 23 50; Houeoye Falls, 10.
Westchester—Mahoyac Falls sub-sch., 17 10.
 Total received for New York Synodical Aid Fund,
 February, 1889..... \$324 65
 Total received from April 1, 1888..... \$5862 20

O. D. EATON, Treasurer,
 Box L, Station D. 53 Fifth Ave., New York.

RECEIPTS FOR MINISTERIAL RELIEF, FEBRUARY, 1889.

ATLANTIC.—*Fairfield*—Goodwill, 2; Ebenezer, 1. *Yadkin*—
 Mocksville 2d, 1. 4 00
 BALTIMORE.—*Baltimore*—Ashland, 3; Baltimore 1st sub-
 sch., 25; Baltimore Brown Memorial (41 22 from sub-sch.),
 184 27; Baltimore Faith, 10. *Washington City*—Alexandria
 1st, 3; Prince William 1st, 2; Washington Assembly, 27;
 Washington Metropolitan, 30. 285 23
 COLORADO.—*Boulder*—Valmont, 23 cts. *Santa Fe*—Phoenix,
 7. 7 23
 ILLINOIS.—*Chiro*—Shawneetown, 12 55. *Chicago*—Oak
 Park 1st, add'l, 2; South Evanston, 63. *Freeport*—Galena
 1st, 22 20. *Maiton*—Hebron, 9; Mattoon, 8. *Ottawa*—Paw
 Paw, 10; Plato 1st, 3; Waterman, 10. *Schuyler*—Bushnell, 6;
 Oquawka, 10 35. *Springfield*—Jacksonville Westminster, 10;
 Pisgah, 1 18; Unity, 55 cts. 169 83
 INDIANA.—*Crawfordsville*—Sugar Creek, 2 50. *Fort Wayne*—
 Auburn, 3; Waterloo, 2. *Logansport*—South Bend 1st,
 13 07. *Muncie*—Liberty, 5 50; Waluach, 2 25. *New Albany*—
 Bedford, 5. *White Water*—New Castle, 6. 89 32
 INDIAN TERRITORY.—*Choctaw*—Wheelock, 1. *Muscogee*—
 Muscogee, 20; Nuyaka, 6; Wewoka, 11. 38 00
 IOWA.—*Dubuque*—Harleton 1st, 1; Lansing 1st, add'l, 4.
Fort Dodge—Fort Dodge 1st, 36; Manning, 2 50. *Iowa*—Me-
 diapolis, 1 90. *Iowa City*—Davenport 1st, 133 89. *Waterloo*—
 Albion, 3 50; Cedar Valley, 6; Waterloo 1st, 10. 204 79
 KANSAS.—*Emporia*—Canaway Springs, 2 62. *Highland*—
 Ellingham, 2. *Osborne*—Oberlin, 4. *Solomon*—Cawker City,
 6. 14 62
 MICHIGAN.—*Detroit*—Plymouth 2d, add'l, 1. *Kalamazoo*—
 Kalamazoo 1st, 19; Plainwell, 3. *Lansing*—Albion, 5;
 Homer, 13. 41 00
 MINNESOTA.—*Mankato*—Beaver Creek 1st, 4; Le Sueur,
 7 45. *St. Paul*—Minneapolis Bethlehem, 4 77; St. Paul 9th,
 5; St. Paul Dayton Ave., 14 50. 35 72
 MISSOURI.—*Platte*—Gallatin, 2. *St. Louis*—St. Louis 2d
 Ger., 5. 7 00
 NEBRASKA.—*Hastings*—Nelson, 90 cts. *Kearney*—Kearney
 1st, 19 47. *Nebraska City*—Hebron, 7. *Omaha*—Hooper, 2;
 Stronesburg, 3. 32 37
 NEW JERSEY.—*Elizabeth*—Clinton, 35 78; Connecticut
 Farms, 14. *Plainfield* 1st (5 50 from Mite Soc.), 46 37; Rah-
 way 1st Ger., 2. *Jersey City*—Laremont, 15; Passaic 1st
 (3 92 from sub-sch.), 18 74; Paterson 3d, 12. *Monmouth*—
 Hightstown (5 from sub-sch.), 41; Long Branch 1st, 15; Ten-
 nent, 10 16. *Morris and Orange*—Dover, 79 61; Morris
 Plains, 8; Morristown South St., 20; New Providence, 5;
 Orange 2d sub-sch. (Perth Amboy), 32; Orange Central, Mrs.
 C. G. Stone, 100. *Newark*—Bloomfield 1st, 145 31; Newark
 South Park, Mrs. Howell, 10; Newark Woodside, 10. *New*
Brassic—Pennington 1st, 20; Princeton 1st, 69 77; Prince-
 ton 2d, 7 91. *Newton*—Asbury 1st, 100; Branchville, 17;
 Yellow Frame, 9 52. *West Jersey*—Williamstown, 8. 850 17

NEW YORK.—*Albany*—Tribe's Hill, 10. *Binghamton*—
 Binghamton 1st, Mrs. McKinney and Miss Clarissa Ely, 70;
 Cortland (sub-sch., 40), 146 70. *Brooklyn*—Brooklyn Cum-
 berland St., 4; Brooklyn Franklin Ave. L. M. S., 15; Brook-
 lyn South 3d St., E. D., M. L. F., 5. *Cuyaga*—Auburn 1st,
 53 95; Auburn Central (5 11 from sub-sch.), 24 81. *Champlain*—
 Chazy, 17 83; Malone 1st, 13 50. *Columbia*—Hudson 1st, 100;
 Spencertown, 3. *Genesee*—Corfu, 5. *Hudson*—Good Will,
 3 60; Washingtonville 1st, 15. *Lyons*—Lyons, 37 62. *Nassau*—
 Smithtown, 25. *New York*—New York Bohemian, 2. *North*
River—Poughkeepsie, 19 35. *Oswego*—Cherry Valley, 60 69.
Rochester—Genesee 1st, 5; Genesee Village, 5. *St. Lawrence*—
 Hammond, 14; Sackett's Harbor, 6 50. *Steuben*—Almond,
 3 84; Arkport, 2 67. *Troy*—Argyle 1st, 3 50. *Ulster*—Whites-
 bore, 12. *Westchester*—Greenburg, 127 36; Katonah, 18 27;
 New Haven 1st, 5. 635 19
 OHIO.—*Athens*—Amesville, 9; Deerfield, 4; McConnell-
 ville, 7 10; New England, 6 53. *Bellefontaine*—Bellefontaine
 1st, 4 09; Bucyrus, 6 68; Forest, 4; Urbana 1st sub-sch., 8 63.
Chillicothe—Greenfield 1st, 35. *Cincinnati*—Cincinnati 2d,
 331 87; Cincinnati Poplar St., 2; Delhi, 15; Westwood Ger.,
 2. *Cleveland*—Cleveland 1st, 45; Cleveland Euclid Ave. L.
 Social Soc., 25. *Columbus*—Circleville sub-sch., 15. *Dryden*—
 Dayton 1st, 33 71; Jacksonburg, 1 30. *Huron*—Elmore, 5.
Lima—West Union, 8 25. *Maumee*—West Unity, 5. *St. Clair-
 ville*—Cadiz 1st, 48 25. *Steubenville*—Bacon Ridge, 5 10;
 Yellow Creek, 4 75. *Wooster*—Nashville, 8 75. *Zanesville*—
 Zanesville 2d, 41 60. 685 63
 PACIFIC.—*Bravida*—Bloomfield, 2; San Rafael (56 65 from
 sub-sch.), 128 10. *Los Angeles*—Alhambra, 10; Los Angeles
 Boyle Heights, 11. *Sacramento*—Elko, 2 50; Red Bluff, 10.
San Jose—Los Gatos, 14 10; Milpitas, 6; Watsonville, 5. 188 70
 PENNSYLVANIA.—*Allegheny*—Allegheny North, add'l, 30;
 Bridgewater, 27; Emsworth (including 3 71 from sub-sch.),
 32 91. *Butler*—Ebensburg, 12. *Butler*—Amity, 3. *Car-
 lisle*—Great Conewago, 1; Lower Marsh Creek, 6; Millers-
 town, 2 50. *Chester*—Charlestown, 2 21; Chester 3d, 67 34;
 Toughkenamon, 2; Unionville, 3. *Clarion*—Oil City 2d, 5.
Eric—Cool Spring, 5 82; Mercer 2d, 22. *Huntingdon*—Little
 Valley, 5; Fenfeld, 5; Shirleysburg, 2; Upper Tuscarora,
 7 61. *Kittanning*—Apollo 1st, 14. *Lackawanna*—Brooklyn,
 15; New Milford, 3 27; Wells and Columbia, 3; Wilkesbarre
 1st (Grant St. Chapel), 10 80. *Northumberland*—Briar Creek,
 2; Shamokin 1st, 6 05. *Philadelphica*—Philadelphica 10th
 sub-sch., 17 09; Philadelphica Bethlechem, 33; Philadelphica N.
Central—Philadelphica Bethlechem, 33; Philadelphica N.
 Broad St., 161; Philadelphica Northminister, 80 52. *Philadel-
 phia North*—Mt. Airy, 84; Newtown sub-sch., 22 16; Rox-
 borough, 7; Thompson Memorial (8 89 from New Hope),
 22 38. *Pittsburgh*—Chartiers, 4 54; Mingo, 8; Pittsburgh
 2d, 22 21; Pittsburgh East Liberty, 62; Pittsburgh Shady
 Side, 17 50. *Washington*—Cross Creek, 33 11; Mill Creek, 8;

Pigeon Creek, 6 85. *Westminster*—Centre (7 25 from sab-sch.); 19 80; Union, 25. 1000 18
 SOUTH DAKOTA.—*Central Dakota*—Forestburg W. M. S., 5; Whitehead, 1. *Southern Dakota*—Canistota, 2. 8 00
 TENNESSEE.—*Holston*—College Hill, 1. *Union*—Knoxville 2d, 25. 26 00
 TEXAS.—*Austin*—Taylor, 7. *North Texas*—Archer (station), 1; Benjamin, 1; Seymour, 1; Throckmorton, 1. *Trinity*—Dallas 2d sab-sch., 6 70. 17 70
 UTAH.—*Montana*—Butte, 19 00
 WISCONSIN.—*La Crosse*—La Crosse 1st (2 55 from sab-sch.), 4 08. *Lake Superior*—Marquette, 25. *Milwaukee*—Milwaukee Holland (3 50 from sab-sch.), 13. 42 08

From the churches..... \$4,551 80

FROM INDIVIDUALS.

Friend in Flint, Mich., 31 50; C. R. Nugent, Cal., 1; Mrs. Sarah Chauncey Savage, Pa., 150; Anon., N. Y., 30; Guest money at Perth Amboy, 48 50; Alex. Guy, O., account of note, 100; C., Cedar Rapids, 5; Union H. M. Soc. of Pres. chs. of Harrisburg, Pa., 138 10; Walter McQueen, N. Y., 100; Anon. K., 1; A friend, Waupun, Wis., 5; S. G. H., Phila., 5; Mary C. Toler, N. J., 3; Anna Paxton and sisters, Mo., 10; Anon., Phila., 5; Cash, Pa., 2; S. H. N., 5; Mrs. Clara D. Gaston, N. J., 5; W. T. Willson, O., 3; H. L. J., N. J., 30; P., Parkville, Mo., 5; Robert M. Zug, Mich., 10; Mr. and Mrs. S., N. Y., 25; Anon.,

Pa., 10; H. D. M., N. J., 75; Wm. Reed, Mo., 5; Two friends in Lancaster, Pa., 20; Mrs. Mary B. Wheeler, N. Y., 200; Mrs. Mary J. Gilmour, N. Y., 200; A. M. Hills, Pa., 20; Mrs. C. A. Stone, N. J., 200; H. W. Buckler, Md., 100; Wm. M. Dodd, N. Y., 5; Frank L. Janeway, N. J., 434 93; Wm. A. Brown, Pa., 10; Mrs. Thompson, Pa., 10; Rev. Isalah Faries, Minn., 50; Mrs. Isabella C. Faries, Minn., 100; Mr. H. W. Cortright, Pa., 25; Mrs. H. W. Cortright, Pa., 25; R. M. Olyphant, N. Y., 100; Religious Con. Soc. of Princeton Theo. Sem., 12 95; Rev. W. L. Tarbet and wife, 1 25; Rev. W. B. Boomer, Santiago, Chili, 11 25; Mrs. H. B. Williams, 2. 2,385 49
 Interest from Permanent Fund..... 675 00
 Interest from Matthew Scott Fund..... 20 00

Total for current fund..... \$7,582 29

PERMANENT FUND.

(Interest only used.)

Bequest of Rev. John Robinson, D.D., LL.D., late of Ashland, O., 50; Bequest of Miss Anna Clark, late of Dauphin, Pa., 50; Bequest (balance) Mrs. M. A. Demarest, late of Los Angeles, Cal., 500.... 600 00

Total for February..... \$8,182 29

Total current fund from April 1, 1888..... \$96,764 53

W. W. HEBERTON, Treasurer.

RECEIPTS FOR SABBATH-SCHOOL WORK, FEBRUARY, 1889.

ATLANTIC.—*Yadkin*—Mt. Pleasant sab-sch., 1 00
 BALTIMORE.—*Baltimore*—Baltimore Brown Memorial, 118 80. sab-sch., 25; Baltimore La Fayette Square (sab-sch., 8 68). 12 96. *New Castle*—Wilmington Olivet, 2 02. *Washington City*—Manassas, 1. 159 78
 COLORADO.—*Boulder*—Valmont, 7 cts. *Pueblo*—Trinidad 1st sab-sch., 5. 5 07
 COLUMBIA.—*Puget Sound*—Ainslie, 2 50
 DAKOTA.—*Southern Dakota*—Alexandria, 1 22; Bridge-water, 1. 2 22
 ILLINOIS.—*Chicago*—Joliet 1st sab-sch., 10. *Freeport*—Galena 1st, 9 68. *Ottawa*—Waterman, 3. *Schuyler*—Oquawka, 2; Quincy 1st sab-sch., 25. *Springfield*—Pisgah, 1 76; Unity, 81 cts. 52 25
 INDIANA.—*Chasfordville*—Colfax sab-sch., 5 56; Dayton, 12. *Muncie*—Wabash, 75 cts. *New Albany*—Bedford, 5; Madison 1st, 3 50. *Vincennes*—Washington, 4. 30 81
 INDIAN TERRITORY.—*Muscogee*—Wewoka, 7 00
 IOWA.—*Cedar Rapids*—Marion (sab-sch., 1 49). 6 64. *Des Moines*—Dallas Centre sab-sch., 4. *Dubuque*—Sherrill's Mound, 4. *Fort Dodge*—Alta sab-sch., 4 38. *Iowa*—Libertyville, 1 92; Mediapolis, 63 cts. *Iowa City*—Montezuma, 3 61. 25 38
 KANSAS.—*Neosho*—Monmouth, 1 08; Weir City, 1 57. *Osborne*—Oberlin, 1. *Solomon*—Cawker City, 2. *Topeka*—Lawrence, 16 80. 22 45
 KENTUCKY.—*Ebenezer*—Paris, 7. *Louisville*—Louisville 4th sab-sch., 13 61; Plum Creek, 3. 23 61
 MICHIGAN.—*Detroit*—Ann Arbor, 26 54. *Grand Rapids*—Montague, 7. *Lansing*—Albion, 5; Marshall, 4 28. *Saginaw*—Galnes sab-sch., 25 cts.; Westminster sab-sch., 21 62. 64 69
 MINNESOTA.—*St. Paul*—Minneapolis Bethlehem, 1 59
 MISSOURI.—*Ozark*—Springfield 2d, 4 10. *St. Louis*—St. Louis 2d Ger., 5; St. Louis Lafayette Park, 100. 109 10
 NEBRASKA.—*Hastings*—Nelson, 30 cts.; Williamsburg sab-sch., 1 10. *Kearney*—Hope, 3 05. *Nebraska City*—Hobron, 4 25; Hickman Ger., 6. *Omaha*—Stronesburg, 2. 21 70
 NEW JERSEY.—*Elizabeth*—Clinton, 12 37; Connecticut Farms, 5; Elizabeth Westminster Hope Mission, 5; Plainfield 1st, 25 85. *Jersey City*—Jersey City Claremont, 10; Paterson 2d sab-sch., 30; Paterson 3d, 12. *Morris and Orange*—Dover, 18 06; Orange 1st sab-sch., 100; Orange Central, 100; Rockaway, 5. *New Brunswick*—Princeton 2d, 7 75; Trenton Prospect St., 45 48. *Newton*—Newton (sab-sch., 14 89), 29 89. *West Jersey*—Greenwich, 18 28; Williamstown (sab-sch., 4 11), 42 28. 466 96
 NEW YORK.—*Albany*—Corinth sab-sch., 2. *Binghamton*—Cortland, 12 86. *Boston*—Quincy, 2; South Ryegate, 3. *Brooklyn*—Brooklyn Throop Ave. sab-sch., 25. *Cayuga*—Auburn 1st, 34 81. *Champlain*—Malone, 6 75; Port Henry sab-sch., 10. *Columbia*—Durham 1st, 1; Hudson (sab-sch., 25), 40. *Genesee*—Corfu, 5. *Genesee*—Waterloo sab-sch., 5. *Hudson*—Good Will, 1 20; Middletown 2d sab-sch., 100. *Lycous*—Sodus sab-sch., 2 34. *Nassau*—Smithtown ch. and sab-sch., 18 20. *New York*—New York Bohemian, 1. *North River*—Poughkeepsie, 6 45. *Rochester*—Rochester St. Peter's sab-sch., 23. *Seneca*—Arkport, 90 cts.; Belmont, 2 50. *Syracuse*—Skaneateles, 5. *Troy*—Argyle, 3 50. *Utica*—Wolcott Memorial, 9 64. 323 14
 NORTH DAKOTA.—*Pembina*—Minnewaukon, 2 72

OHIO.—*Bellefontaine*—Bellefontaine, 1 36; Bucyrus, 1 56; Urbana sab-sch., 42 01. *Chillicothe*—Greenfield, 41. *Cincinnati*—Cincinnati 2d, 178 38; Cincinnati Central, 38 05; Cincinnati Poplar St., 2; Delhi sab-sch., 18 19; Westwood, 1. *Cleveland*—Cleveland 1st, 15. *Columbus*—Circleville sab-sch., 15; Columbus Broad St., 3 25. *Mauwsee*—West Unity, 3. *Portsmouth*—Portsmouth 1st German sab-sch., 18 86; Portsmouth 2d, 22 08. *St. Clairsville*—Cadiz sab-sch., 35 17; Cadiz ch., 4. *Steubenville*—Bacon Ridge, 1 80; Unionport, 3; Yellow Creek, 5. *Zanesville*—Brownsville, 8; Madison, 20. 472 71
 PACIFIC.—*Bentley*—Bloomfield, 1; Clear Lake 1st (Kelseyville), 2 20. *Sacramento*—Red Bluff, 5. 8 20
 PENNSYLVANIA.—*Blairsville*—Ebensburg, 5. *Chester*—Charlestown, 1 30; Chester 3d, 30 76; East Whiteland sab-sch., 23 54. *Clarion*—Oil City 2d, 2; Punxsutawney, 6. *Erie*—Kerr's Hill sab-sch., 5 43. *Lackawanna*—Pittston ch. and sab-sch., 32 57. *Northumberland*—Briar Creek, 1; New Berlin sab-sch., 2 10; Shamokin 1st, 4 81. *Philadelphia*—Philadelphia 10th, 101 33. *Philadelphia North*—Germanstown 2d, 106 33. *Pittsburgh*—Chartiers, 1 51; Pittsburgh East Liberty, 25; Pittsburgh Shady Side, 7. *Shenandoah*—Hopewell, 5; Sharpville, 18. *Washington*—Cross Creek, 14 10; West Alexander sab-sch., 10; Wheeling 2d, 13 10. 416 88
 TENNESSEE.—*Holston*—College Hill, 1 00
 TEXAS.—*Austin*—Taylor, 3. *North Texas*—Seymour, 1; Throckmorton, 1. 5 00
 WISCONSIN.—*La Crosse*—La Crosse 1st sab-sch., 2 49. *Lake Superior*—Marquette, 25; Marquette, 44 85. *Winnebago*—Marshall, 5 81; Nasonville sab-sch., 2 75. 80 90

From the churches, February, 1889..... \$1,628 53
 From the Sabbath-schools, February, 1889..... 678 13

Total from churches and Sabbath-schools, February, 1889..... \$2,306 66

MISCELLANEOUS.

Interest, J. C. Green Fund, 157 50; Robert Elder, May's Landing, N. J., 50 cts.; Henderson sab-sch., N. C., 1; Sab-sch. Convention, Litchfield, Minn., 4; J. W. Annett, Kelseyville, Cal., 1 40; John Quail, Mapleton, Dak., 1; E. E. Saunders, Fargo, Dak., 5; Terryville Union sab-sch., Dak., 3 75; Lookout sab-sch., Dak., 3; E. H. Grant, Huron, Dak., 2 60; Oakland sab-sch., N. C., 10 cts.; Rev. J. R. Boyd, D.D., Geneva, N. Y., 100; Frank L. Janeway, New Brunswick, N. J., 29 70; Mrs. Thompson, 10; Interest from trustee, 4 14; Society of Princeton Theo. Sem'y, 4 32; Rev. W. L. Tarbet and wife, Ill., 1 86; Rev. W. B. Boomer, Santiago, Chili, 3 75; Benjamin ch., Texas, 1; Archer Station, 50 cts. 585 12

Total receipts for February, 1889..... \$2,901 78
 Amount previously acknowledged..... 59,672 25

Total contributions since April 1, 1888..... \$62,574 06

C. T. McMULLIN, Treasurer,
 1334 Chestnut St., Philadelphia, Pa.

THE CHURCH

AT HOME AND ABROAD.

JUNE, 1889.



PUBLICATION AND SABBATH-SCHOOL WORK.

Our readers will gladly see, at the opening of this number, the genial and saintly face of Rev. W. P. Breed, D.D., so lately the honored and beloved president of the Board of Publication and Sabbath-school Work, and now dwelling among saints made perfect. The editor of *THE CHURCH AT HOME AND ABROAD* takes the opportunity to record his own grateful sense of the brotherly kindness and wise helpfulness of Dr. Breed in the difficult and perplexing task

of conducting this magazine during its first and second year. With no previous personal intercourse or acquaintance Dr. Breed so quickly and so justly appreciated the situation of the editor, and was so sympathetic, so tactful and so frank, that he immediately won the most complete reciprocal confidence, and will ever be held in grateful and affectionate remembrance.

The Board of the Church over which Dr. Breed so ably and acceptably presided is

that to which, two years ago, the General Assembly at Omaha committed the Sabbath-school work, with stronger emphasis and larger provision than before. So strong was the desire to emphasize this in the minds of the special committee, whose report of a year's investigation and deliberation was adopted by that Assembly, that finding no adequate word in the existing vocabulary, they coined a somewhat ungainly but singularly-significant term, advising that the Church's Board of Publication be *sabbath-schoolized*.

Naturally, more and more, this is becoming *the Children's Board*, the special agency of the Church whereby she obeys her Lord's direction, *Feed my lambs*.

The Church has seen fit to appoint a Sabbath in June for annual observance as *Children's Day*. This gives the Church's motherly recognition to the month of summer verdure and blossoms as the *Children's month*. Gladly, therefore, in this June number of her magazine, we give the opening pages to a pleasant presentation of the work of this Board.

THE BOARD AND ITS WORK.

The Board of Publication and Sabbath-school Work has not only the longest name, but the most complex organization, of any of the great agencies of our Church. It embodies three departments, each of which is a board in itself, namely (in the order in which we will treat of them), the Editorial, the Business and the Sabbath-school and Missionary. At the head of each of these is a superintendent, whose labors are devoted to the furtherance of the interests and the oversight of the work of his own special domain; and at the head of all is the secretary, who is the chief executive of the Board and who has general oversight of all the departments. The Board itself is divided into three standing committees, each of which, in connection with the secretary and the appropriate superintendent, has oversight of one of the departments. Each of these committees has a stated meeting once a month, and each reports once a month to the Board, which has also a monthly stated meeting. In addition to the secretary and superintendents, there is another officer whose duties are multifarious and most important, namely, the treasurer, who receives, cares for and disburses all the moneys coming into, and going out from, all the various funds of the institution.

THE EDITORIAL DEPARTMENT.

This department has charge of all the publications so far as their subject matter is concerned. It has three functions:

1. It selects from the great mass of manuscripts that are offered for books, tracts and leaflets those that, in its judgment, it will be proper to publish.

2. It prepares by the pens of its editorial staff, and by selection from offered articles, the various lesson helps and periodicals that are sent forth for the assistance of the Sabbath-school teachers and the instruction of the scholars of our Church.

3. It prepares for the press and looks after the typographical correctness of all that it determines to publish. There are few manuscripts that are offered for publication, however excellent may be their matter, that do not need amendment, trimming and pruning, and sometimes amplification. This work must be carefully performed by experts. But the work is not yet completed. Even after the manuscripts have been most carefully prepared, and the type has been set by the most skillful compositors, errors will be found in the print which require for their correction most careful proof-reading.

The work of this department has been exceedingly arduous during the last year.

A very large number of manuscripts have been examined, the great majority of which have been declined. Thirty-two new books and tracts have been accepted and prepared for publication, and ten lesson helps and periodicals have been edited and regularly issued. It is impossible for man to estimate the amount of instruction and comfort that have thus been given to the Church.

THE BUSINESS DEPARTMENT.

This department has three functions :

1. It has charge of all the property of the Board. It cares for the Publication House—its repair, its lighting and heating and the renting of its rooms.

2. It has charge of the mechanical part of publication. The Board does not manufacture its own paper, nor does it execute its own printing, stereotyping or binding. The business department purchases all the paper used in the manufacture of books and periodicals, and it makes contracts for printing, stereotyping and binding.

In addition to printing the publications of the Board, this department also prints *THE CHURCH AT HOME AND ABROAD*, for the preparation of the matter of which the Board is not responsible.

3. It places the publications upon the market. This is done by advertising in the leading papers of our own and sister denominations, and through the agency of the main store in Philadelphia and twenty-three depositories and branch houses, nineteen of which are in this country and four in Great Britain and Canada. This plan was adopted by the Board after most careful consideration. It has again and again been reported to the General Assembly, and has always met with the unqualified approbation of that body.

THE SABBATH-SCHOOL AND MISSIONARY DEPARTMENT.

In this department are consolidated two departments that existed previous to the reorganization of the Board by the General Assembly of 1887, namely, the Sabbath-school and the Missionary (or Colportage) departments. Its functions are four :

1. The appointment and superintendence of the Sabbath-school missionaries. This, in view of the special work assigned to these missionaries and the superior qualifications demanded in them by the reorganizing act of the Assembly of 1887, is a most delicate and important task.

The work of the missionaries is, in the language of the Assembly of 1887, the “organizing, fostering and strengthening of Sabbath-schools” and the “gratuitous distribution of books, [the] religious visitation to families and sales of the Board’s literature” in “the destitute regions—places destitute of God’s word and of religious teaching.” The proper qualifications of the men to be employed are set forth in the following declaration of the same Assembly :

The effective prosecution of this work will demand henceforward the employment only of such men as field agents as are possessed of piety, tact, vigor, intelligence and love for the young. Such men cannot be obtained without the exercise of great care in making selections.

In view of the foregoing considerations great caution has been exercised in making appointments. The entire number of permanent missionaries commissioned during the last year was forty, of whom thirty-four still remain in the service of the Board. In addition to these, however, fifty-five junior students in our theological seminaries were put into the field during the long summer vacation, who did noble service.

The fields of labor of the missionaries have been principally in the growing states and territories of the great West. The needs of the spiritually-destitute who dwell east of the mountains, and especially of the freedmen in the southern states, have not been overlooked. As the result of labor 831 Sabbath-schools were directly organized during the year, which, together with 117 organized under other influences exercised by the department, make a total of 948 schools, into which were gathered more than 37,000 persons to receive religious instruction. Several churches have already grown out of these schools, and there is a fair prospect that many more will before long be organized.

Encouraged by past success, seventy theological students have already been commissioned to enter the field during their coming vacation.

2. A second function of this department is the distribution of the Board's literature by grants and by missionary sales. During the last year 944 grants of lesson helps and periodicals were made to needy Sabbath-schools, besides 433 grants of books and tracts. The net value of publications gratuitously distributed was more than \$11,500, or nearly \$15,000 at catalogue prices. In addition to the books and papers thus distributed, between five and six thousand volumes were sold by missionaries.

3. Another function is "the elevation and improvement of the Sabbath-school work of our churches." The effort is made to accomplish this result by various modes, principally by (1) Visits by the superintendent to particular schools, and to presbyterial and synodical institutes and conventions. (2) Missionary letters to contributing schools. Each Sabbath-school that sends to the Board a contribution is assigned as a part-support to some missionary, from whom it receives a quarterly letter. More than two thousand schools are now in the receipt of such letters. (3) Prize Bibles for reciting the Shorter Catechism. During last year 2553 Bibles were so awarded.

4. A fourth function of this department is the collection and presentation of Sabbath-school statistics to the General Assembly.

Every year there may be found, in the Appendix to the Assembly's Minutes, a summary of such statistics in which are set forth, so far as they can be collected, the number of schools in each presbytery, the number of officers, the number of scholars, the number of scholars in the full communion of the Church, the number received into communion during the year, together with many other items of interest and importance.

CONTRIBUTIONS.

The Sabbath-school and Missionary Department is the only one that receives contributions from the Church. The total amount directly received from churches, Sabbath-schools, individuals and other sources was \$74,640.16. To this must be added, however, \$14,801.43 that came into the hands of the trustees from legacies, etc., making a total of \$89,441.59; or a total advance upon the receipts of last year of \$14,160.95.

THE OUTLOOK.

The outlook is most encouraging. The field is white for the harvest; from all sections the cry comes up to us for laborers; our missionaries are gladly welcomed wherever we are able to send them; the increase in the contributions, and the increased number of contributing churches and schools, encourage us to hope for the future; and, above all, the favor of God that has rested upon our labors the past year bids us to look forward with confidence to the future.

SABBATH-SCHOOL MISSIONARY SYMPOSIUM.

The men who this month will participate in this symposium for THE CHURCH AT HOME AND ABROAD are worthy of being heard. They believe that they have been called of God to labor in the capacity of Sabbath-school missionaries, and they regard it as a pleasant duty, as well as a blessed privilege, to acquaint you with the actual facts of their work. Mr. Hugh Ham-

mond, of Kansas, being called upon, rises and says:

My first work having any noticeable results was in the southern part of Saline county. I was informed that a young lady had been trying to hold a school together under very unfavorable circumstances. She had become somewhat discouraged, as she had no help whatever. Her school was composed entirely of children, about

forty in number. She was acting as both superintendent and teacher. I wrote her that I would be glad to give her any assistance in my power; consequently I was called upon to visit the school, which I did, assisting in reorganizing and aiding in other ways, and she has since informed me that the school is in a prosperous condition.

FROM THE FORESTS OF MICHIGAN.

Rev. D. A. Jewell can tell us a story of self-denial that will put many of us to the blush. Who of us gives until he actually feels it? But Mr. Jewell tells us of humble

bors were not; in fact, none but Mr. W——'s family gave a cent toward the support of the Sabbath-school. Mr. W—— did not have the money to buy the map; but his wife came to the rescue and asked me if I would lend them the money until they could replace it. I told her I would. "But," said he, "where is the money coming from to pay it back?" Finally it was agreed between them that they would do without tea or coffee until they had saved from that source the five dollars. It took about a year and a half thus to raise the money. It was a matter of no little self-denial, for they loved their tea and coffee. The revival was



SOD HOUSE IN DAKOTA.

followers of Jesus in the woods of Michigan who may rise up in judgment to condemn us. Hear him:

"I never knew the blessedness of giving until we began to practice self-denial." Such was the remark of Mrs. W—— when I asked how the little Sabbath-school prospered. After a moment of apparently deep thought she said, "We have had a revival in the school, and several of the parents are now Christians; but it seems as if the richest part of the blessing came to us." About two years before the above conversation Mrs. W—— prevailed on her husband to purchase a five-dollar map and give it to their Sabbath-school. They were poor, as were their neighbors, with only this difference—they were Christians and their neigh-

one of the results of that little act of benevolence.

In one of the new settlements of our state we organized a little Sabbath-school. A young lady who lived only a short distance from the school-house became very much interested in the school. A few years ago this young lady received an injury which crippled her for life. She thought that they ought to pay for their own Sabbath-school supplies, and in order to encourage the rest to give, she agreed with her father that she would grub out three pine stumps which were in the yard if he would give her the twelve shillings he had offered to any one who would take them out. He promised; and out she went on her crutches and dug them out. The money she gave to the school; and while the act of that noble girl

gave a wonderful impulse to the school, yet the richest part of the blessing came to herself. At first it was a noble impulse on her part which in the end led her to such close communion with her Lord that it can be seen in her face and in every act. Hers is now truly a consecrated life.

MR. J. C. GOWLLAND.

If any reader of *THE CHURCH AT HOME AND ABROAD* imagines that our Sabbath-school missionaries go around organizing Sabbath-schools wherever they can get a crowd of girls and boys to keep quiet long enough to be organized, let him listen to this faithful worker in Minnesota:

We cannot go into a neighborhood and simply announce that we will organize a Sabbath-school. In some places where I have been the people had not so much as thought of such a thing as having a Sabbath-school. I had to originate and develop the idea and carry it on to fruition. In many places this takes time.

I have now in mind a place where I labored earnestly three years before I could succeed in planting one, but now I have there a live, strong evergreen school. The district must be canvassed, sometimes more than once, the people enthused, a suitable person found to take charge, and ready workers for officers and teachers. And when, at last, we succeed in starting a school, it oftentimes has to be carefully nursed into a continued existence. Right in a line with all this work, I have, during the past year, visited 1718 families; distributing, by sale, 82 volumes; by gift, 1392, and 54,695 pages of tracts and periodicals. The beneficent nature of the Sabbath-school and mission work is shown in its salutary effects. Once get the people thoroughly interested and at work in the Sabbath-school, and the general character of the community at large is soon changed, no matter how spiritually destitute or depraved they may have been before. Not long ago I visited a school that just illustrates this fact. When I first went in there I found nearly every sort of evil and very little good; but behold the change! With one or two exceptions, every family is now represented in the Sabbath-school. Yes, and in the church too; it is a Christian community. As I go about from district to district, visiting my schools, I find that my work is more and more appreciated.

FROM THE PACIFIC COAST.

Mr. James W. Annett deposes thus:

It seems to me that we are just fairly enter-

ing upon this grand Sabbath-school work, for the more I do the more I can see to do. There are yet many places in my field where Sabbath-schools may be organized, and the time is just at hand for us to begin this work of organizing, as the winter is about over. When we organize a little school in a destitute place, we cannot tell what good may come of it.

I would like to call attention to one or two of this kind that I organized last summer. They have grown and doubled in numbers, and we had a revival of religion in one of them lately, which resulted in a dozen conversions. One of our ministers in the prayer-meeting at the same place spoke of the wonderful change that had taken place for the better, all growing out of the Sabbath-school.

We sometimes meet with persons half-grown who do not know who Jesus is. I was visiting a family a short time ago where there were four or five children, the oldest about twelve years of age, and after giving them some tracts and papers, I asked the oldest if he knew who Jesus was. He replied, "I think I do; isn't he the man that lives down in the ground?" I then told them who Jesus was, and invited them to come to Sabbath-school.

There is a grand field of labor lying before me for the coming summer. May the Lord give me strength to do my whole duty in gathering into Sabbath-schools the youth of my field that they may be trained up for Jesus!

MISSOURI.

Rev. W. J. Haydon, who labors in southwestern Missouri, can introduce himself and tell his own story:

I also visited down among the hills and backwoods of Maries and Pulaski counties. Here I found, truly, a moral destitution—children who had reached the ages of fourteen and fifteen years who were never in a Sabbath-school. At one point I gathered the people in an old-fashioned log school-house, puncheon floor, clapboard roof, seats of split poles with wooden pins for legs, no backs. There was no Sabbath-school anywhere around, and seldom preaching; young people growing up in ignorance regarding the word of God. I visited among the people, who dwell mostly in small log houses. Some of them live largely by hunting and fishing. I distributed among them tracts, Sabbath-school papers and cheap books of Presbyterian publication, which were gladly received by all, regardless of denominational views. A woman, in reply to my remarks in regard to their having a school, said, "What! a Sabbath-

school here! it would skeer the people; why the boys don't do nothing but hunt and fish all day on Sabbath around here." At night, by my going around from house to house and announcing the gathering, we had the little log house packed full of old and young. After addressing them I took a vote as to whether they should have a Sabbath-school or not. It was almost a unanimous vote in favor. One man said he did not vote for the reason, "I don't know of any feller fitten fur foreman of the concern." We finally selected the only man suitable for superintendent, a very good Christian man.

CENTRAL DAKOTA.

Let all those whose associations with Sabbath-school work are with splendid rooms, pleasantly warmed and lighted, comfortably seated, centrally located and easy of access, listen to a story of a winter school in a public school-house, on a sparsely-settled prairie in far-off Dakota. Mr. E. H. Grant will tell you about it:

Upon a certain Sabbath in January last (with the mercury 28 degrees below), I drove sixteen miles to fill an appointment at a school-house. Opening the door, I found the room so filled with smoke as almost to hide the only person present, a man who had come to build a fire. He had carried from home a bundle of twisted hay under each arm, and was busy crowding it into a sheet-iron stove. Soon his wife appeared with a like amount of fuel; others followed, each depositing on the floor a bundle of hay. Very soon the temperature was so raised that we could open the windows and allow the smoke to escape. As soon as order could be had, the regular exercises of the school were taken up and a short service followed. The people kept coming until the house was filled. Many walked long distances rather than have their horses stand exposed outside. Even under such circumstances, those attending were not satisfied with one service. A second meeting was held in the evening at a farm-house near by, and so anxious were the people to meet for worship that I remained with them three days, holding two meetings each day. I feel confident that the result will be a church organization.

SOUTHERN KANSAS.

The following questions are constantly put to us: "Have any of the Sabbath-schools organized during the summer closed this last

winter?" "If any have, why?" "What are the prospects of starting the schools again in the spring?" Rev. J. C. Sefton, who needs no introduction, will answer these questions.

To the first question I answered, yes; a number have closed. The answer to the second question was as follows: The lack of consecration on the part of the teachers; the lack of interest by the parents; too poor to buy fuel; insufficient clothing. To the third question I answered, The prospect is bright. Wherever I have found one energetic teacher or officer, the school has been kept going. One illustration will give you some idea how earnest some are. On visiting one of our schools, some of the people wanted to close the school for the winter. I made a little speech. Then the superintendent said, "This school, by the help of the Lord, is going to be green all winter, even if nobody comes but my family." It is almost needless for me to add that the school is still "green." That is one side; here is another. Going into a neighborhood where there was no Sabbath-school, I went from house to house, saying to the people, "Can't we have a Sabbath-school?" "I guess we can, if you can get Mr. — to agree to it." He is one of the directors. I called on him, and he said, "No, sir, they can't have the school-house with my consent. I don't believe in Sabbath-schools." I asked him why, and he said, "The young ones learn too much mischief." That was an excuse I had never heard before. We were discouraged, but not cast down, and we yet hope to have a Sabbath-school in that school-house.

"FAR OUT UPON THE PRAIRIES."

The order for worship for Children's Day will set our children singing this good old hymn. Mr. Eben E. Saunders, of northern Dakota, seems to have heard already the children's voices, for he says:

When I was a little boy, attending a "home mission" Sabbath-school, we used to sing

"Far out upon the prairies,
How many children dwell
Who never read the Bible,
Or hear the Sabbath bell!"

I did not even dream then that after the gospel had been carried to those prairies of which we sang, and those children had been gladdened by the chiming of the Sabbath bell, and many of them had grown up to manhood and womanhood

and had taken their places of responsibility in the Church and state, that I should have the great privilege of going hundreds of miles farther out upon the western prairies with the same message of a Saviour's love. It is very encouraging to know that the children in our Sabbath-schools, east, west, north and south, are taking such an interest in this grand work, and that they are acting upon the declaration of God's word that God "hath made of one blood all nations of men for to dwell on all the face of the earth," and that the strong are bearing the burdens of the weak, and the weak are helping each other and thereby becoming strong.

MR. R. F. SULZER.

We know all will be glad to hear from this indefatigable missionary in Minnesota. He has been under the doctor's care, and for two weeks was entirely laid up; but, though "faint," he is "yet pursuing."

With God's assisting grace I have been able to organize four Presbyterian Sabbath-schools, with a membership of 147. One of these was a German school, and a church was organized with it soon after. Seven other schools were encouraged and quite a number of souls brought to Christ in connection with them.

The Christmas box that was sent to me from the Princeton, New Jersey, Presbyterian Sabbath-school, to encourage some poor school, has had a noble mission. While at first I was at a loss just where to put it, having many places where such a gift is needed and would do much good, the Lord directed me at last to take it to the northern part of the state, where one of our student Sabbath-school missionaries had planted a small Presbyterian Sabbath-school last summer, in a private house among the homesteaders, in the midst of the tall pines. The school had gone into early winter quarters for want of a room to meet in. The county not yet being organized prevents them from having a school-house built. At the meeting, when the presents were distributed, the school was resurrected with new life and zeal. To organize a church and erect a building were among the topics considered at this meeting. A letter has been received from the superintendent stat-

ing that they are about ready to begin the new log church, and all they need now is the money for the shingles, windows and a door. "God will bless the cheerful giver."

It is an interesting fact that every day in the year, this Board, through its agents, has produced almost three Sabbath-schools, for, in 365 days, it has established 948 Sabbath-schools.

The fact that the public schools have been almost entirely secularized, that is, have had all religious teaching carefully eliminated from them, is a challenge to the Church of the Lord Jesus Christ to provide religious Christian teaching for all the youth of the land. The Sabbath-school missionary work is the Church's answer to this challenge.

There are ten thousand places in the South and in the Mississippi valley where Sabbath-schools ought immediately to be established, and these needy localities are increasing in number more rapidly than their needs are supplied.

The child is father to the man; the school is the father of the college. The Sabbath-school of to-day determines the church of to-morrow. The Prussian maxim is, "Whatever you want to appear in the nation's life, you must put into your public schools." Whatever we want to appear in the Church's life, we must put into our Sabbath-schools.

The conflict to-day rages around this question: Who is to educate the children? Infidelity, or the Church of Christ? Materialism, or the Church of Christ? Communism, or the Church of Christ? Reader, what are you doing in this conflict?

PAIDEUTICS.

In his instructive work on "Practical Theology," Dr. Van Oosterzee divides that large subject into several branches, to which he gives significant titles. He treats of the pastor's care under the title *Poimenics*, from the word *poimen* (ποιμήν), which is the Greek equivalent of the Latin *pastor* and English *shepherd*. Under the title *Halieutics*, he treats of evangelistic work, taking the term from the Greek word for fishermen, as suggested by our Lord's promise to make those whom he called from Gennesaret *fishers of men*. To that part of his treatise which relates to the religious training of the young, he gives the title *Catechetics*, from

the proper prominence of that particular (Socratic) mode of instruction. It seems to us, however, that the learned writer's ingenious method would be better exemplified by giving to this part of practical theology, or church work, the title *Paideutics*, from *pais* (παῖς), a child, and *paideuo* (παιδεύω), to educate a child. Whatever may be thought of the term, it is evident that our Presbyterian Church recognizes what we have ventured to call *paideutics* as a most important part of her work. She is not unwise in devoting to it one of her organized boards, with large pecuniary outlay and wise, earnest and energetic administration.

THE 101ST GENERAL ASSEMBLY.

This number of THE CHURCH AT HOME AND ABROAD is to be issued while the General Assembly is in session in New York—the first General Assembly of our Church's second century. These words are written while the joyous observances are in progress which signalize the entrance of our national government upon its second century. The navy, the army and the people of the United States have welcomed their present chief magistrate to the place in which the first and most illustrious of his predecessors took the oath of office, and have listened with affectionate loyalty to the utterance by him of the same great principles which Washington announced, reconsecrating to-day this republic and its government to those imperishable principles. The words which our President speaks to-day will be read with friendly interest to-morrow in the capital of every civilized nation. This nation and its elected ruler have no public enemies. There is no nation that fears our hostile invasion; no people who do not welcome us to friendly commercial and

diplomatic intercourse; none to whom we may not go unhindered preaching the gospel.

In the General Assembly of last year—our one hundredth General Assembly—notice was thankfully taken of the fact that the constitution of our Church and the constitution of our country were framed by conventions sitting in the same city and at the same time, a hundred years ago. Now, as a hundred years ago, our Church recognizes the civil government under which we live as the ordinance of God, and reverently hails its chosen ruler as "the Lord's anointed."

As our one hundredth General Assembly met in the same city in which the Declaration of Independence was signed and the constitution of the national government was framed, so this year's General Assembly is to sit in the city in which Washington was inaugurated, and in which the hundredth anniversary of that event has just been fitly and grandly celebrated.

This Assembly will deliberate in the

presence of glorious history and of more glorious opportunity. What ought the subsequent centuries to be in a national history of whose first century it is temperate to say, "He hath not dealt so with any nation"?

Whose shall this land be? What shall this land be at the end of another century? Many grave questions must be settled, many serious conflicts between good and evil must be decided, within that time.

Within that time shall our country be as effectually delivered from the power of rum as in this century it has been from the slave power? May we not reasonably hope that even before the middle of the coming century our government will, by its example and its frank diplomacy, have persuaded all other great powers to dispense with formidable armaments, and to league themselves for rational arbitrament and peaceful intercourse? Is it unreasonable to expect that those living in the middle of the coming century will see all railroads and government offices observant of the law of the Sabbath, all states enforcing God's law of marriage, all children of the nation taught and encouraged to read the Bible? Are not the people already awakening to a concerted endeavor to rescue the administration of national, state and municipal government from the control of "rings"? Will it take half of another century so to enlighten and purify the elective franchise that our officers shall be peace and our exactors righteousness?

Looking abroad and remembering how God has prospered this century of missions, considering how his marvellous providence has set all nations within easy reach of his people, considering what vivifying spiritual forces are making themselves manifest, is it extravagant to expect the work of the world's evangelization to be finished in the coming century—yea, long before the end of it? So far as the human agencies and

resources concerned are subject to arithmetical calculation, on the same principles which govern estimates of life insurance and of all great secular enterprises, it is demonstrable that these are ample for the doing of the work in much less time. Does it belong to Christian faith to doubt that the divine agency is ready to be bestowed in fullness of efficacy? What bugle call ought our General Assembly to sound to the forces of evangelization which its constituency embraces, summoning them to no second place in the great world movement?

THE WOMEN'S BOARDS of our Church hold their annual meetings so early in the spring that their reports to the Board of Foreign Missions, of which they all are auxiliaries, may be incorporated in its report to the General Assembly. These meetings have been held in Albany, Utica, Philadelphia, Fort Wayne, Ind., Carthage, Mo., Portland, Oregon, and Los Angeles, Cal. Notably these have been gatherings of earnest Christian women with hearts full of love for their Master's work. They came together to consult, to pray, to review the past, to plan for the future. They returned to their homes carrying with them new inspiration and strengthened purpose. They will work the more joyfully and effectively in their presbyterial and church societies; they will be more instructive and persuasive in their Sabbath-schools and their home nurseries; and even in their humblest domestic labors they will find those tasks dignified and hallowed by thoughts of Martha's and Mary's Lord, to which these communings with so many of his handmaidens will have helped them.

A missionary lady present at one of those meetings said, after its close, "You do not know what it is to us missionaries to be at such a meeting. You women who have

planned and prepared all that we have been enjoying can never know what a feast it has been to us."

THE REALITIES OF MISSION WORK were impressively illustrated at one of those meetings by one who could look back upon an experience of twenty-four years in India. Young missionaries, she said, do not find everything as, in their youthful zeal, they had imagined it. The people whom they have come to teach are not generally waiting with eager hearts to accept the gospel invitation. The enervating climate compels them to give to rest some hours of every day which they would gladly fill with active exertion. Yet she thankfully testified that her own experience had not been all of disappointment. As soon as she was able to recognize the letters of the native alphabet, she found her way into the school, and pointing to the letter with the one question she could speak—*what is that?*—she could pass on this little knowledge to the children who gathered around her. A little later, she was able to commit to memory, in the native dialect, the precious gospel message, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Day after day she sat by the side of an aged woman and repeated that text to her, unable to add a single word of explanation or comment. It was not long before this woman applied for admission to the church. On being questioned by the pastor, she said that she had long been taught by the missionaries, but she had not paid much attention until the "*Miss Sahib*," who could not say anything else, came to her every day with those words, "*God so loved the world.*" "I thought then," she said, "that if God so loved me, I ought to love him."

"Oh, was it not good of our Father," said

the missionary, her face beaming with thankful joy, "to send me such a blessing as that, so early in my work!"

A lady, now in her first year of missionary experience, writes from Tripoli:

Very often we are inclined to feel that the work in Syria is making little progress, especially when compared with that in Japan, and even in Persia. But yesterday, at the communion service, when the members rose to welcome a new member—a man, the head of a household—we seemed quite a company, and the earnest, reverent manner and faces of those who partook of Christ's body, broken for them, spoke more plainly than words of the love that controls their lives.

It seemed as if we were bidden to stand still and see the salvation of the Lord. I enjoyed the service very much, though, of course, I understood very little of the sermon. I wish we could get the Arabic all at once. There is so much to do—so much that we could do if we were ready.

Do we remember the missionaries, as we should, in that discipline of patience, while they are learning a difficult language and longing to get their tongues able to tell "the old, old story"? Perhaps this young missionary will take comfort and help from the story of the older missionary lady in the preceding note.

"A member of a Presbyterian church of some 300 members" writes to us expressing great grief that the people of whom he is one are not instructed from the pulpit concerning foreign missions. He says that the annual collection is taken without anything being said, at the time, to enlighten the people as to the needs and opportunities of the cause to which they are asked to contribute, although "the pulpit is occupied by a mature, able and instructive preacher."

We are not sure but this brother may be

overrating the importance of urgent words spoken by the pastor at the time of taking the annual collection. Should not each "annual collection" be the expression of the people's intelligent interest in a work of the Church for Christ in which they have been instructed in many sermons, guided to much reading and study, and led to much prayer during all the year?

Foreign missions, home missions, education and all the departments of our Church's work should be studied habitually. Pastors should guide their people in such study by pulpit discourses, through Sabbath-school instruction, by means of women's and youths' associations, the monthly and the weekly prayer-meetings, and by the literature that is circulated among them. We venture to suggest to the brother who thus writes to us that, if he can persuade numbers of his fellow members to take *THE CHURCH AT HOME AND ABROAD*, and a few of them to agree together to study it thoroughly and make brief, concise, lively reports of information found in its pages, at their prayer-meetings, they will greatly encourage and edify their pastor. (See our April number, p. 315.)

Show your pastor, pleasantly and cheerfully, how much you are interested in missions, and how you desire to be instructed

concerning them. This will improve his preaching. We ministers ought to preach faithfully whether our hearers encourage us or scold us, or give no heed at all to us; but we can preach much more forcibly when numbers of our people *pleasantly encourage* us. It helps wonderfully. We are just such weak creatures as that; cannot help it. Better make the best of us.

Rev. Joseph H. Reading wrote (March 5, 1889) from Gaboon, West Africa:

As you have no doubt already heard through the secretaries, our work was greatly blessed last year. The Lord has been very gracious to us and our hearts are glad. Our numbers are few—only four now, and two expecting to go home this year—but God can deliver by few as easily as by many.

As to transfer: there has been none yet and I hope there may be none. I am the one who proposed it in the first place, but I believe now the work will go forward better if it remains in our hands. [We understand this to refer to the proposal to transfer this mission to the Protestant Church of France.—ED.]

At our communion, day before yesterday, quite a prominent woman united with our church. She was one of the first scholars in Mrs. Bushnell's school.

HOME MISSION NOTES.

BY THE SECRETARIES.

\$850,000.

Again, as last year—not quite, but very nearly. The General Assembly of 1887 asked for an income of \$800,000 and the Church gave only two per cent. less, or \$783,627.30, of which \$7485.39 was for Sustentation. The Assembly of 1888 recommended an income for Home Missions

of \$850,000. Once more the Board has received only about two per cent. less, or \$832,647.56. Of this, \$6413.76 was for Sustentation. The item of legacies has reached the unprecedented amount of \$164,000, some \$7000 more than the previous year. The Woman's Executive Committee has received in all \$320,000. Deducting \$22,000 given

for work among the freedmen, and \$8000 of special gifts not handled by the Board's treasurer, the amount received for the school work through the committee is \$290,000, or \$94,000 beyond the corresponding item of the previous year. Of this, \$55,000 was the amount of the special subscriptions for the purchase of the "Oakland Inn" property at Asheville, N. C.

And yet, in spite of this splendid income, the year closes with a considerable indebtedness. Home Missions proper, apart from the school work, has no deficit, but a balance to its credit of \$4236.08. But the account of Teachers and Chapels shows a deficit of \$27,619.47; the New York Synodical Aid Fund is short \$9829.02, and Sustentation is behind \$165.48. Deducting from the sum of these deficits the balance in favor of Home Missions proper, the total debt at the close of the year is shown to be \$33,377.89.

Such a debt, however, is a trifle to such an income and to the vast resources behind it. The figures are eloquently significant. They are a splendid demonstration that the Presbyterian Church is resolutely bent on pushing forward the work of home evangelization, and that it has full confidence in the Board as its own chosen and constituted agency for the prosecution of the work.

We respectfully present this goodly showing to the General Assembly, with the earnest hope that the representatives and guardians of the Church will approve the past and take steps to furnish the Board with the increased means needed for a larger and better work in the future.

The Board has just acquired by purchase the property adjoining its industrial school for girls at Asheville, N. C., consisting of fifteen acres of land and a hotel building, hitherto known as the "Oakland Inn," thoroughly built, equipped and furnished, with a fine site and a charming view. The late owners, Messrs. A. and R. U. Garrett, father and son, Rev. D. Stuart Dodge, who has most generously contributed to the school already in operation, and other warm friends of the work, have by large subscriptions enabled the Board to effect this purchase.

The Board's plan is to establish a school for girls here, to be called the Oakland Institute, of a higher grade than the one already founded, in which pupils who can pay a moderate charge for tuition may have the best educational advantages under a decided and dominant religious influence. One of the special objects of the institution will be the thorough training of girls as teachers. It is hoped that the school may be opened next fall. Some idea of the need of enlarged opportunities for Christian education in that region may be derived from the fact that at least five hundred applicants for admission to the present school last autumn were turned away for want of room. The school now numbers 123 pupils. If the Board's plans are carried out, the two schools side by side will together constitute a strong centre of elevating and evangelizing influence amid the large and long-neglected population of that most interesting mountain region.

Since the above purchase was effected, Mr. Dodge has also bought and transferred to the Board the handsome chapel lately built near these premises, in which all the religious services in connection with the schools will be most conveniently accommodated.

Again, as a month ago, we note the destruction of a missionary's home by a prairie fire. Rev. H. B. Johnson, of Leola, McPherson county, S. Dak., writes:

Our beautiful little county town is burnt up, only two stores and five residences and the court-house left. My residence and every particle of furniture and books and clothing are gone. My wife and two children and myself saved our lives by flying from the burning mass. We had a small insurance on our house. We are in need of bedding, clothes, etc. Help if you can. I stand by our work, the Lord willing.

We wish that these two brethren might receive both sympathy and material aid.

The article on "Mission Work in Cities" in the April number assigned St. Paul, Minn., nine Presbyterian church organiza-

tions, with 2015 members. We have just discovered that the statement was quite defective. Several suburban churches were omitted in our enumeration, because we did not know that they were within the city limits. We got our statistics from the Assembly Minutes and the impressions of a recent visit. Elder Thomas Cochran, Jr., now sends the information that St. Paul has thirteen Presbyterian church organizations, with 2452 communicants. A list is appended:

First, ...	108
Central, ...	425
House of Hope, ...	872
Dayton Avenue, ...	375
Goodrich Avenue, ...	140
Merriam Park, ...	55
Westminster, ...	53
East, ...	89
Ninth, ...	127
Bethlehem, ...	54
North St. Paul, ...	33
St. Paul Park, ...	42
Macalester, ...	79

Besides these there are five city mission stations: 1. Como Villas, maintained by the House of Hope and conducted by a student of Macalester College; 2. Arlington Hills, in a large Scandinavian population, conducted by Rev. J. B. Freeman, under the charge of the Central church session; 3. Seventh Street Bridge, also Scandinavian, under care of the First church session, where a Swedish student is working under care of the Presbyterian Alliance; 4. Cherokee Avenue, and 5. Faith Mission, both in west St. Paul.

The churches of North St. Paul and St. Paul Park are just outside of the city limits, but included in the Presbyterian Alliance of the city.

We are glad to have and to give these full and accurate details of Presbyterian growth in one of our most vigorous centres, and only regret that they were not included in the April article. An accompanying map gives us an even deeper impression than before of the rapid rate at which the great twin cities, St. Paul and Minneapolis, are growing toward each other, as well as in every other way.

W. I.

Mrs. H. C. Howard, the wife of our missionary at Granbury, Texas, came to a sad death a few days ago. She had started out to accompany her children in their way to school. Appearances indicate that on her return to her house she had turned aside a little to see the river, and that, standing on the very brink, the earth gave way beneath her feet and she was precipitated into the river and drowned.

We give below part of a recent letter from Rev. John W. Ellis, of Ellis College, Los Angeles, Cal., for the pleasant things it says about Los Angeles and the still more pleasant things it says about the Board:

Los Angeles is now completing its new system of cable railroads, and its streets are being paved in the best manner possible. The many railroads out of our city in every direction indicate to any observing eye that two years hence our city will be equipped with public buildings and rapid transit roads, together with trunk lines to accommodate a population of two hundred thousand people. . . . Although our churches by their contributions and by their applications may seem to you to be waning, do not believe it. California recuperates rapidly; it is as large as all New England, New York and Pennsylvania, and its population is as nothing compared with all those states. I am now closing my ninth year as chairman of the Home Missionary Committee for Los Angeles Presbytery, and am familiar with all our work, and am sure that California will make as rapid returns to the Board for its investments as any other section of country. When I began here in 1880 the Presbyterian Church did not possess in Los Angeles a foot of land or a place of worship. Now we have nine churches, all formed out of the old First church, and yet every sitting in the First church of one thousand people is occupied. The other churches, with one exception, have their own edifices and are self-supporting. We have also a university, an academy and two boarding-schools for young ladies. Surely God has been good to us, and under him, as our next benefactor and great supporter, we name the Board of Home Missions. Please say to your colleague, Dr. Irvin, the recording secretary and the treasurer, and to all the members of the Board, that, after all, the money has been well invested and the future will show it. Say to them that I feel grateful to them for their royal support in the time of our weakness.

FOREIGN MISSION NOTES.

BY THE SECRETARIES.

The *Baptist Missionary Magazine*, published at Boston, gives to that important, intellectual and highly-moral city this questionable honor, namely, "that 94 per cent. of all the rum manufactured in this country for Africa is made within five miles of the Boston State-house, one firm having a contract to furnish *three thousand gallons of rum daily for Africa for seven years.*" This is a terrible score for one American city. There is an amount of moral responsibility in it from which a whole nation might justly shrink. Seven such years will complete the ruin of tens of thousands.

And here is an item which will match the above. The amount of liquor registered on the vessels which stopped at Madeira during one week while on their way to western and southern Africa was as follows:

- 960,000 cases of gin.
- 24,000 butts of rum.
- 30,000 cases of brandy.
- 28,000 cases of Irish whisky.
- 800,000 demijohns of rum.
- 36,000 barrels of rum.
- 30,000 cases of old tom.
- 15,000 barrels of absinthe.
- 40,000 cases of vermouth.

The compiler of these figures aptly names this as "the devil's missionary enterprise."

In certain Shintu poems or songs of Japan the idea is brought out again and again that, while beasts have kept their first estate, man is fallen. Unnatural acts are committed only by human offenders. The light of nature and the common observation of mankind are sufficient to establish this fact, though the remedy is known only by the supernatural revelation of God. Men know that they are morally disordered; they know depravity when they see it.

The facts above stated in regard to the liquor trade in Africa indicate a power

for evil which only the human mind could reach, and that with all the helps and appliances of modern civilization. The very Gospel of Life, so far as it enlightens communities of men and extends its amplifying and elevating influence to civilization, becomes a ten thousandfold savor of death unto death when that light and power are misapplied, as in the example here given. All the wild carnivora of the forest, all the crocodiles and venomous serpents, all the scorpions and other insects of deadly sting which could be found in a whole district of Equatorial Africa, could not equal the harm done by this one whisky-distilling Massachusetts house. Three thousand gallons of poisoned liquor *per diem* give the impression of an inhuman and even satanic capacity. It not only destroys the Africans, body and soul, but it makes a moral wreck of the men on board the whisky-trading ships, for the very atmosphere of such a ship, literally and figuratively, is steeped in rum. The adulterants who mix the water and fusel oil at the other end of the line, as well as the distillery employes here at home, all come under the same deadly influence, and it would be instructive to know whether the distillers themselves are not, as in so many similar cases, on the high road to destruction. The whole thing from beginning to end is a clean sweep of moral and physical ruin. "There is death in the pot," and death all along the line—death here in time, and death for evermore.

To counteract the influence of this one New England firm, to equal this terrible score with influences that are benign, would require, as we estimate the case, at least a hundred missionaries. Where are the men? The contract runs for seven years. Three thousand gallons of whisky per day! Who will sustain a missionary for seven years? "Who will come up to the help of the Lord against the mighty?"

Here and there, and more and more frequently, we find cheering indications of a self-reliant and earnest spirit on the part of our native Christians in the mission fields. Rev. B. C. Henry, in writing recently of a visit to a Hakka village of Apchiling, says:

I found a neat little chapel capable of seating about sixty people, furnished with desk and seats, the walls whitewashed, and the Lord's Prayer, the Creed, the Ten Commandments and other appropriate texts pasted up in conspicuous places. Leading off from the chapel is a room for the accommodation of the preacher or missionary. The expense of this little chapel, repairs, furnishing, etc., is met by the people in the village, with some help from the Lien Po church, to which they belong, the mission not having been asked for a penny. There are now twenty-one baptized Christians in the village, three of whom are children. All this work has been done within the past year.

The false assertion, so often made, that the Christian Church ignores humanity in its zeal for dogma, that it gives a tract where it should give a loaf, has once more been refuted by the fact that its organized agencies have again been proffered for the purpose of relieving the millions of China from the distresses of famine; that its missionaries have been foremost in publishing appeals for help; that Christian people have responded to those appeals; and that when funds were received, missionaries, and they alone, have been ready to risk health and life in the dangerous work of distribution.

There are few lands in the East where such service has not at one time or another been rendered. China, Persia, Turkey, India, have all witnessed the power of the gospel as a gospel of humanity as well as of eternal life. The same thing is seen here at home. If an earthquake or a cyclone or a great fire or a devastating pestilence has occurred anywhere, the churches are the organizations first appealed to for help.

In the late years some of our secular papers have taken up certain benevolent enterprises, and societies for special benevolent objects have been formed; but the fact remains that for benevolence in general, benevolence of all forms for the bodies and

the souls of men, the Christian Church is the great reliance.

The real fact which exposes Christian institutions to the criticism of unbelievers is that they accompany temporal aid with religious influence; that they insist not only on giving the cup of cold water, but on giving it in Christ's name; in other words, that they *do not descend to humanitarian grounds merely*. But Christ did not this. His physical blessings were not the less real, but they were means to a higher end, as the life is more than meat. The dead body and the dead soul were regenerated together, and such must be the regeneration of the world.

The *Church Missionary Intelligencer* for March publishes an editorial article on the revolution in Uganda, from which we glean the following points in the history of that movement:

In September a peaceful revolution was effected by the Mohammedans and Christians, Catholic and Protestant together. This was caused by the general cruelty of the late king Mwanga, but was precipitated by the fact that he had formed the purpose of destroying a number of his military guard because they were "Readers," either Mohammedan or Christian. Mwanga was banished, and Kiwewa, his brother, was raised to the throne. A Roman Catholic Christian was appointed chief judge, and a Protestant Christian was next in office. Both Christians and Moslems were assigned to other important positions. All things looked bright. Religious liberty was proclaimed, and the result was a warm welcome on all hands for the missionaries.

But the Mohammedans were jealous at the prominence given to Christians, and on the 12th of October they suddenly attacked the Christian officials in the court itself, killing the Christian admiral and others, and placing Moslems in high offices. All the missionaries were then summoned before them, and were thrown into prison. On the fifth day of their confinement they were marched to the mission house to deliver over their personal effects to the Mohammedan chief

judge, after which the houses of the English missionaries were sacked and everything destroyed. On the eighth day all the missionaries, Catholic and Protestant, including a Catholic bishop, were put on board a vessel to be taken to the southern shore of the lake. The vessel was upset by a hippopotamus, and the voyagers were cast on an island with only two inhabitants, by whom, however, they were well treated. On the 3d of November they arrived at the southern end of the lake, where Mr. Gordon and Mr. Walker were welcomed by Mr. Mackay and Mr. Deekes, at Usamiro.

Beyond this and the fact that several Baganda Christians escaped to Usamiro, there are no tidings.

The deficit of the Foreign Board is calculated to raise some grave questions. It is not the result of an extravagant policy. Its expenditures have come far short of the amount contributed last year, and therefore short of what might reasonably have been expected. The receipts last year amounted to \$901,180, and the General Assembly recommended an advance to a full million; instead of which the receipts have fallen to \$836,411, leaving a difference of \$64,769.

Why has the Foreign Board fallen behind? Not because of any general decline in the great aggressive movements of the Church. There has been advancement in other directions. Not because of any general depression in the commercial interests of the country, nor because special hardships have fallen upon any class. Never before has there been so much of giving power, and probably there has never been so large a total contribution to the religious work of the world as during the last year; but the simple facts are (1) that relatively the gifts for the work of evangelizing distant lands have drifted astern, though for what reason it would be difficult to say; and (2) there has been an increasing tendency to divert even that which is given for foreign work to other channels of an undenominational and often of a merely individual character.

This diversion has a tendency to leave the organized work of established boards and societies unsupported, and in the end it must work harm to the cause of missions as a whole.

The *Church Missionary Intelligencer* gleans from the report of the American Board of Commissioners for Foreign Missions for 1888 these cheering statistics:

It has 90 stations and 960 outstations; 472 American missionaries, of whom 286 are females; 166 native pastors, 448 catechists, 1253 teachers and 2403 other native helpers. It has 100,914 adherents; 4388 were received on confession during the past year; 42,735 scholars are under instruction. The native contributions amounted to \$119,000.

The missionaries of the China Inland Mission are proposing to join the Moravians in their heroic effort to give the gospel to the benighted Buddhists of Tibet. This is not a cheering mission field. It is more of a *terra incognita* than almost any other habitable portion of the globe, and is less in touch with the spirit of the nineteenth century.

But perhaps these missions in Tibet may derive some additional interest from the fact that just now that far-off, sky-piercing and inhospitable land is looked upon by thousands of American spiritualists as the central source of all human wisdom. While European nations have been promoting and advancing ordinary science, the Buddhist monks of Tibet, we are gravely told, have devoted themselves to occult science. Cut off from the world and half buried in snow, these sequestered "adepts," by the mere power of their own thought, have penetrated the mysteries of the universe, and under the name of "Esoteric Buddhism" (more dignified and respectable than naked and blase spiritualism, its other name) their wisdom is dealt out in copious measure to the credulous infidelity of all lands.

The English mission stations at Frere Town, Mombasa and Rabai, on the eastern coast of Africa, have become for some years past a refuge for fugitive slaves and those rescued

from Arab slave-traders by British vessels. A large part of this population has become Christian. Not long ago the former owners of these slaves combined and demanded their restoration. It was a sad dilemma for the mission till Mr. Mackenzie, the head of the new British East Africa Company, settled the difficult question by ransoming all the slaves. Mr. Price, a missionary at Rabai, writes describing the occasion:

Yesterday was a day such as Rabai has never before seen. Mackenzie, I and two others were engaged in giving out papers of freedom to 950 runaways who have been ransomed by the new company. It was a heart-stirring occasion, worth coming 6000 miles to take part in. In the evening I gave a dinner to twenty guests in Rebmann's old house, all English except two, Jones and Herve, of the Methodist mission. What would dear old Rebmann have said to it all? After dinner there were sent off a number of splendid rockets, etc., which Mackenzie had got for the occasion, and which greatly astonished the natives. This morning we had a special thanksgiving service; all the Europeans, including Mr. Mackenzie and General Matthews, were present, and for want of room were accommodated within the communion rails, the rest of the church being closely packed from end to end. Oh that you could have been there to see and hear! I gave an address, and you may be sure I had not far to go for my text. "Ransomed," first from earthly, second from spiritual, bondage. "Silver and gold" in the one case, "the precious blood of Jesus" in the other. In both the price *fully* paid, not *by* but *for* the slaves, sufficient for all, etc.

The following is from the report of the Missionary Institution of the Free Church of Scotland, at Lovedale, in South Africa:

In 1888 there were 430 students at Lovedale, of whom 123 were church members. The fees received during the year amounted to £1700, an increase of £178 on the previous year. Of this sum there was received from native boarders and day pupils—boys, £822; girls, £285; from European scholars, £594. These figures show that the natives are learning to value the advantages of the institution. Thirty-two certificates were taken by Lovedale pupils during the year, namely, seventeen in the university examination and fifteen in the teachers' exami-

ation. Besides the usual course of elementary instruction, each pupil has to do *at least two hours manual labor* during the day. The boys are engaged in printing, book-binding, wagon-making, blacksmith's and carpenter's work; the girls in sewing and laundry work, and, we should suppose, in cooking. There were 600 bags of mealies, 250 of wheat, 350 of potatoes, 18 of beans, 1800 pumpkins and a quantity of forage and barley raised on the institution lands. Exclusive of mending, which takes up much time, the girls earned £196 by washing and sewing.

The daily press of Cape Colony, in commenting on this report, remarks:

The Lovedale plan is to train the native to the just conception of the responsibilities of life and of citizenship, to teach him to be useful in his own sphere and under his own limitations, and to introduce by means of the individual a leaven which will mutually raise the character of the whole race. . . . It was thus that Christianity made its way in the world, the primary effect being to produce a type of character which was at first exceptional, and brought the owner into trouble because of its exceptionality, but in time spread over whole communities and races. . . . The effect is only to be seen in the mass, and our own history shows how very slowly masses move. The men who patiently toil at Lovedale and similar institutions are the true heroes of civilization. Those who would cast a stone at them should reflect upon the centuries through which their own forefathers have been dragged into the light. The wonder is, not that so small a sign appears of such labor, but that it should have been so evidently fruitful.

In Job's day when the sons of God came to present themselves before the Lord, Satan also came with them. So in the days of Zechariah when the high priest stood in the divine presence to intercede for the chosen people, Satan stood at his right hand to resist him. So he stands to-day in irreconcilable antagonism to every effort to establish pure and undefiled religion. Witness recent testimony from Chili. Our missionaries in that little republic publish an unpretentious little paper called *El Heraldo*, which has quite a circulation. Its object is to disseminate the truth. In doing this it frequently lays bare some of the more

glaring errors of Rome. In a recent number such topics as these were treated: "The open and shameless conspiracy of the Roman Church against the state and the people," "The worship of images," "How the priests abhor the Bible." Some of the articles were written by Chilians whose eyes have been opened to the iniquity of priestcraft. Naturally enough such pointed truths roused the anger of the representatives of the papal hierarchy. The *Estandarte*, an organ of Rome, in a recent issue thus replies:

In those articles of the *Heraldo* vulgarity abounds, calumny, immorality. The language of the Bible is travestied, so are the pages of history, statistics, everything; and all without one grain of salt to make the insipid pie of blunders and grossness savory to the taste, or even passable. . . . For the shameless scribblers of the sheets to which we refer, the madhouse in Olive Street stands open and ready; but, inasmuch as some incautious innocents may fall into the snares they set, we claim that the competent authority should cause the law of the press, which forbids the circulation of such pasquinades as the *Heraldo*, to be complied with.

Referring to this criticism, the *Record*, of Valparaiso, says:

These gentle critics of the *Estandarte* are careful not to see their own opportunity to proceed themselves against the offending "papelucho, according to law," but call on some "authority" to do it; whereas, any citizen can bring the accusation, and a jury of Chilians would try the case. The people of Chili have put up with this sort of thing a long time, having been intimidated with the false statement that they must accept all the errors of the Romish Church or else forego all the benefits of the Christian religion; but they now learn that there is a form of belief which retains faith in Christ, and yet casts those errors overboard.

There is here and there some complaint that young people's bands and societies embracing various denominations, and therefore working along undenominational lines, are detrimental to the unity and *esprit du corps* of the Church. However this may be, it is precisely what might be expected. If the children in the Sabbath-schools are for the first ten years taught to feel that the proper

work of the Church has no special claim upon their gifts, but that they are at liberty to choose whatever object happens to strike their fancy, why should not the youth be expected to prefer the fellowship of an affiliated voluntary society to the methods and counsels of a church session or the recommendations of presbytery? Think of the Romish Church, or even the Methodist Church, training its children on any such eclectic plan!

A recent letter from Dr. Harris, of the Syrian mission, informs us that, with health fully restored, he is to return to his work in Tripoli, with his wife and their little daughter, their passage being engaged on a steamer that sails from New York May 29. We have reason to know that their return will be hailed with thankfulness by their associates in Tripoli.

Rev. B. B. Brier, a recent graduate of McCormick Seminary, together with his wife, both of Rankin, Ill., sailed on May 4 for the Gaboon and Corisco mission.

Among the signs of the times which it is interesting to record is the fact that the translation of the books of Kings recently received from Mr. Doane in Micronesia was written by a native boy with a type-writer machine. The superiority of such writing to manuscript is particularly noticeable in cases where both the type-setting and proof-reading must be done by persons who have no knowledge of the language, and who have the greater need of copy that is perfectly legible.—*Bible Society Record*.

Give until you feel it, and then give till you don't feel it.—*Mary Lyon*.

No one thing is more important to unite our entire country, and to solve successfully the problems which threaten its prosperity, than mutual acquaintance between Christians in different sections, engaged in united Christian work.—*Congregationalist*.

My countrymen, know one another and you will love one another.—*Justice Lamar*.

"AFTER MANY DAYS."

A few months since, at our English service on Sabbath afternoon in Bahia, I noticed an aged man who gave earnest attention. In conversation with him after the service, he told me he was an Englishman and had now been many years in Brazil, chiefly occupied in establishing and directing cotton factories. He said he had married as his second wife a Brazilian lady, a Roman Catholic, and had made it a point not to interfere with her religion. In 1876 she had made a visit of several days in Cachoeira, where Brother Houston then resided and labored. On her return she said to him one day, "What is it you Protestants believe about the way of salvation?" He replied, "We believe that Christ is the only Mediator; that he died to redeem us from our sins, and that salvation is by faith in his name alone."

"Well," she answered, "that is what I believe too, now."

"Where did you learn that doctrine?" he asked in astonishment.

"I attended the Protestant worship in Cachoeira," she said, "and also conversed with the minister, and this is what he taught me, and I believe it with all my heart."

And the old man added, with evident satisfaction, "She was a changed woman ever after."

Continuing his story, he said, "About two years after, when we were living in this city, not far from here, she fell sick. When it became evident she was dangerously ill, her

friends and neighbors began to insist that a priest should be sent for, as is the custom, to confess and anoint her. I said if she wished for a priest I would have one called. So we asked her and she said no; that she believed in the Lord Jesus Christ as her Saviour, that he had already pardoned her sins, and she was ready to die. Her family and friends protested, but all to no purpose; she would not be moved from her decision."

He said to her, "Then, do you wish to be buried as a Protestant in the British cemetery?" "Yes," she replied, "that is my faith, and thus I desire to be buried." Soon after she passed quietly away and her remains were buried as she wished.

This woman's name figures on no earthly church roll. I doubt if Brother Houston ever saw her save on the one occasion referred to, or learned anything subsequently of her, for he left here in 1877, and I never heard any reference to the case before; yet her name is in the Lamb's book of life, and she was saved by the old, old story of the cross of Christ.

I have not met the old man since the day he told me the above facts, but his daughter, the saved woman's daughter, a young lady of perhaps twenty years of age, is a constant and interested attendant at both the English and Portuguese services in our auxiliary hall in this city.

A. L. BLACKFORD.

BAHIA, BRAZIL.

CONCERT OF PRAYER.

GARNERING IN WEST AFRICA.

REV. JOHN GILLESPIE, D.D.

There is a time to sow and a time to reap. We may go a step farther and add that there is also a time to garner that which has been reaped. This is eminently true of God's moral husbandry as it is conducted in the foreign mission field. Sowing and reaping are not enough. In Christian lands hopeful conversion is usually followed speedily by a public confession of faith in Christ, the gathered sheaves being at once garnered in the visible Church. Not so in heathen lands. In well-conducted missions the process is much less rapid. A broad line is drawn between what may be called the reaping and the garnering—hopeful conversion and admission to the sealing ordinances of the Church. Experience has taught the necessity of this. A period of instruction and testing is indispensable that the responsibilities of membership in Christ's house may be intelligently assumed, and that the character may be seen to be such under the moulding power of divine grace as to give promise of a life of godliness. For this purpose inquirers, including those giving some evidence of a change of heart, are enrolled in classes as *catechumens* and continue under instruction usually for one year at least, before being admitted to the fellowship of the Church.

This threefold process of sowing and reaping and garnering has been strikingly illustrated of late in that part of West Africa covered by our Gaboon and Corisco mission. Some fifty or sixty miles south of Gaboon the Ogove empties into the sea. One hundred and sixty-five miles from the mouth of the river stands Kangwe, the main centre of missionary operations in the southern part of our field. About three years ago, after long and patient sowing on the part of successive laborers, the Holy Spirit was poured out upon this region with great power. The communion seasons then held may not inappropriately be compared to those which were witnessed in western Penn-

sylvania during the early part of this century, when people from far and near flocked to the preaching of the word, gladly putting up with what provision could be made for them in tent or cabin that they might enjoy the ordinances of religion. So from the villages along the Ogove to a distance of forty or fifty miles representatives of five different tribes flocked to Kangwe, carrying with them their own food and gladly accepting such shelter as could be found. In June, 1886, twenty-one new inquirers were enrolled, in September forty-three, and in December eighty-one, making, with those previously enrolled, an inquiry class of *one hundred and sixty-three* at the close of that year. At the March communion following ninety-three names were added, and at every subsequent communion still other additions were made, though in diminishing numbers. Of those earliest enrolled as inquirers *forty-four* were admitted to the sealing ordinances in the year 1887-1888, and the report recently received states that *ninety-four* were admitted last year (1888-1889), while one hundred and twenty-four were added to the inquiry class. A glorious record, surely! Doubtless, notwithstanding the great care exercised in winnowing, some of those admitted to the Church will fall into sin, while others may lapse into heathenism. But thus far, with a few exceptions (scarcely more, perhaps, than a faithful exercise of discipline would require in some churches at home), these converts from heathenism are witnessing a good confession, considering their opportunities for instruction and development. They manifest continued interest in the means of grace, they are making commendable efforts toward maintaining a godly walk, and out of their deep poverty they are doing something toward sustaining the ordinances of religion. One of the most notable features of the work has been the interest manifested by the women. When the revival began, in a church of some forty mem-

bers but three or four were women. At the close of 1886, of the one hundred and sixty-three inquirers enrolled forty were women, and, in the absence of information to the contrary, it may be fairly inferred that this ratio has continued.

As intimated above, the field of which this station is the centre is very large, extending up and down the river for many miles. Because of this, Rev. A. C. Good, the missionary in charge, has established two permanent out-stations where he now administers the ordinances and where it is expected that churches will be organized in the near future. But how can one man, with a few Bible-readers but poorly equipped for service, perform the arduous duties of pastor and evangelist in such a field, to say nothing of the burden of secular care which belongs to so important a station, and of which he must at least have the oversight?

THE NORTHERN FIELD.

Copious as has been the shower upon the Kangwe district, the spiritual refreshing has not been confined to that part of the mission. The little church at Baraka, some ten miles from the mouth of the Gaboon river, though not experiencing a remarkable revival, has received seven to the fellowship of the Church during the past year. This addition is certainly encouraging, considering that the total enrollment is only fifty-two. Besides, quite a number are still inquiring. The island of Corisco has also witnessed the converting power of the Holy Spirit, seven of the natives having been enrolled as followers of Christ. The most notable work of grace, however, in the northern part of the field has been experienced in those stations of which Benita, some ninety miles north of Gaboon, may be regarded as the centre. This part of the field has been signally blessed for a number of years past. Rev. C. De Heer, in reviewing his work in that region for the past eight years, reports that three hundred adults have been admitted to the sealing ordinances of the Church within that time. The year 1887-1888 opened with a precious work of grace, which continued to increase in depth and extent until the withdrawing of Mr. De Heer from the field on account of impaired

health. Just before leaving he and the session of Benita church sat one whole week examining candidates for admission, and after a most thorough and discriminating examination they received *forty* into the communion of the Church. A still larger harvest was reaped at Batanga, some seventy-five miles north of Benita, where *seventy-five* were admitted to the sealing ordinances, and where an inquiry class of one hundred and fifty-four still remains. This church is served by a native minister, Rev. Frank Myongo, who had been trained for the ministry by Miss Isabella Nassau, and who is well spoken of as a man of devout spirit, excellent judgment and fair ability. The past year was signalized by the completion and occupancy of a new chapel to which the people themselves contributed largely, and the bell, which was the gift of generous friends, has already pealed forth its summons to the worshippers.

The district around Batanga is said to have more people within a given area than any other within our mission. In view of this and the great ingathering referred to, which makes wise supervision and faithful instruction an imperative necessity, it is deeply to be regretted that the field cannot for the present have the immediate oversight of an American missionary.

THE OUTLOOK.

To forecast the future of any mission field is no easy task. It becomes doubly difficult in the presence of such circumstances as have embarrassed the laborers in the Gaboon and Corisco mission. The readers of THE CHURCH are already familiar with the fact that the French government, within whose territory the southern part of our mission is located, forbids the opening of vernacular schools, and requires all instruction to be given in the French language. To meet this requirement the Board, through the kindness of the Société des Missions Évangéliques, secured three teachers from Paris who opened schools in Baraka and Kangwe. The experiment has been quite as successful as could reasonably be expected, considering that the natives knew nothing of French and the teachers nothing of Mpongwe. These schools may be regarded as answering a

twofold purpose. They afford the opportunity of instructing the children in the truth, for the Bible is read daily in the vernacular, and also in French which is translated into the vernacular. Moreover, should the time come when our work within French territory can be transferred to the French society, these schools, conducted by teachers of their own choice, will form a substantial basis for a promising educational work.

As to the transfer referred to, but little can be added to what has already been published. Under the direction of the Board Dr. Ellinwood, in connection with his visit to the London Conference and Presbyterian Council last summer, called upon the representatives of the French society and conferred with them on the subject. The society, while contemplating entering the general region of the Gaboon field, was unwilling to lose the moral support which the presence of our missionaries would afford, and therefore declined to do more for the present than hold the subject under advisement. Its present plan is to occupy territory higher up on the Ogowé, so that the Presbyterian Church must still stand in her lot where God has so wonderfully blessed her, notwithstanding the embarrassments which to some extent cripple her efforts, leaving such questions as the vigorous prosecution of educational work and the raising up of a native ministry and efficient helpers to be determined in the light of subsequent developments.

In the northern part of the field the door is wide open, and nothing hinders our fuller occupation but the lack of men and means. The ownership of Benita and the adjacent regions is still a matter of controversy between the French and Spanish governments, so that our work has moved forward without official interference from any quarter. When we cross the Campo river and enter German territory, within which Batanga is located, we touch the field which our missionaries have regarded as most promising. During his recent visit abroad Dr. Ellinwood, by direction of the Board, called on the authorities at Berlin to ascertain what privileges the German government would be willing to accord our missionaries within its West African territory. He was cordially re-

ceived and every encouragement given as to the untrammelled occupancy of the country within German jurisdiction, provided only that, if a foreign tongue were taught, it should be German. No restriction would be placed on the teaching of the vernacular. A letter has also been received from the governor of Kameruns, the representative of the German government on the west coast, bearing in the same direction. In view of the situation, the Board has instructed the mission to select at least one desirable site within German territory as a central station, to be manned and equipped as soon as efficient reinforcements can be sent.

When this action was taken, several months since, it was earnestly hoped that at least two ordained men and one physician could be found ready to give themselves to the work of winning Africa to Christ. Only one, however, of all the young men graduated from our theological seminaries this year has responded to the urgent call—Rev. B. B. Brier, who with his bride is just about sailing for Gaboon as I write. Viewed from some standpoints there are doubtless more inviting fields, and it is perhaps not to be wondered at that most of those who have devoted themselves to foreign missionary work should be attracted to countries where a higher civilization obtains and where the climate is less trying. And yet all along the African coast men from every nation may be found bent on gain, counting not even their life dear that they may succeed in making a living or amassing a fortune. Let it not be said to the reproach of our beloved country that we are more ready to deluge Africa with rum than to fill it with Bibles! Let it not be said to the reproach of our beloved Church that men of the world are more ready to make sacrifices for gain than God's children are for souls! Oxford and Cambridge and Edinburgh have sent some of their choicest sons to South and Central Africa, and recruits for the great English societies seem never to be wanting for their African missions. Shall it be otherwise with us? The question is affectionately and earnestly referred to those who have consecrated themselves to the work of foreign missions.

THE CHAOS IN EAST AFRICA.

REV. ARTHUR MITCHELL, D.D.

Eastern equatorial Africa, the scene of so much heroic missionary enterprise, demands the interest and sympathy of the Christian world in its present critical situation. A widespread and lasting check to the advance of Christianity and civilization, if not the destruction of all the hard-won success of the past twenty-five years, is the threatened result of the ill-advised policy of the Germans in that part of Africa.

In the region included between the great lakes and the eastern coast, extending south to the river Zambesi and north to Victoria Nyanza, are located the missionaries of the Church Missionary Society, the London Missionary Society, the Universities' Mission, the United Free Methodists, the Free and Established Churches of Scotland, besides French and German societies. These missions have succeeded in securing the confidence of the people, and in most instances have won large numbers of converts. They have had their martyrs and their heroes, who have drawn to themselves the interest and sympathy of the whole civilized world. They have encountered difficulties and hazards, but have obtained many notable successes, and have made, on the whole, steady progress.

"Suddenly," we quote from the *London Record*, "a Protestant continental nation, which had not studied the *a b c* of colonial policy, or the rudiments of treatment of Oriental nations in a lower state of culture, puts itself forward and goes in for so-called colonies. Just as an upstart citizen, who has amassed a competency, sets up a carriage and an expensive establishment, so a newly-formed empire, remarking that the elder powers of Great Britain, France, Spain, Portugal and Denmark had colonies, cries out, 'Oh, we must have colonies also,' and the statesman of Friedrichsruh sends for the traveller, the botanist, the liquor dealer and the general merchant, and takes counsel with them as to the unoccupied tracts in Africa and Oceanica on which violent hands can be laid; the more unprotected the less trouble to annex. Unhappy eastern equatorial

Africa presented an opening." In 1884 the German Colonization Society was chartered, and assumed control over an extensive region on the east coast on the basis of treaties, granting sovereign rights, which it professed to have entered into with the sultan of Zanzibar and native chiefs. Men were placed in official positions who were ignorant of the natives and unskillful and tactless in dealing with them. Their customs were disregarded and their opposition roused. They came to consider the Germans not as colonists, but as invaders. At last their irritation and hate of the foreigners reached such a point that they rose in open revolt, attacked the Germans, and drove them from the country. To recover their lost domination, the Germans now call on other European powers to assist them, ostensibly against the east African slave trade, and, joined by England and Portugal, have established a complete naval blockade along the coast from the Red Sea to the southern boundary of Zanzibar.

With regard to this measure, Bishop Smythies, of the Universities' Mission, writes, "I hope it will not be thought that I am prejudiced against the Germans; but the result of their coming has been that, after living safely among the people for nearly twenty years, our relations with them growing ever more friendly, we now see our work hindered, our position insecure, our lives possibly endangered, and our religion degraded, because connected with violence and oppression—and all to what end? None of the consuls at Zanzibar, no one who really knows, thinks that what has been done will lead to the development of trade or the advancement of civilization; rather there is reason to fear that both will be immeasurably retarded. I cannot see what good the blockade will do in the end. To open up Africa is the only chance against the slave trade, and this is to close it. If there is no ammunition and the Masai come here, as they may do any day, all the people round us, who lately drove them off with guns, will be helpless before their spears; and who will be accountable for the wholesale massacre which might follow? The prospects

are exceedingly dark, and we need very much the sympathy of our friends at home."

In another letter the same gentleman writes, "I hope it is clearly understood in England that the disturbances on the coast have had nothing to do with opposition from the slave traders or with Mohammedan feeling, but are entirely due to the high-handed action of the members of the German East African Company, who have treated the parts of the coast where they have settled as a conquered country."

The missionary cause has already suffered much in consequence of the high-handed proceedings above mentioned. The death of Bishop Hannington, in 1885, was doubtless due to Mwangi's alarm at the reports which reached him of German annexation on the coast; and since the outbreak of hostilities, the position of all the missionaries is insecure. Mr. Roscoe, from Mamboya, writes, under the date December 25, 1888, "We are now cut off from all communication with the coast. Last month we received no mails, nor could we send any down. I am now sending these by soldiers who are leaving the Fort of Mamboya tomorrow. Report says that our mails from Zanzibar were destroyed by the Arabs at Saadani, and also that the Germans were bombarding the town. We are short of cloth, i. e., calico, which is our mainstay, and certain provisions are getting low, such as flour, etc." Mr. Price, of Rabai, writes, "I am afraid, from all I hear, that communications with our dear brethren in the interior are cut off for an indefinite period."

But this is not all. Mr. Brooks, an English missionary from Urambo, was killed with sixteen of his followers as he was endeavoring to make his way to the coast. At Dar-es Salam, on the coast, a short distance south of Zanzibar, where the German Protestants had a mission, the missionaries were massacred and the mission destroyed. The same fate befell the Roman Catholic mission at Vugu, where three of the missionaries were murdered and four taken prisoners. Two others were wounded, but escaped, though with much hardship and difficulty, to Zanzibar.

It was at first thought that the Universities'

mission at Lake Nyassa would not suffer from the disturbance on the coast. The sultan of Zanzibar sent envoys, hoping to secure peace in this region. But their efforts were unsuccessful, and there also the country is involved in war. Much anxiety is therefore felt for the English and Scotch missions on the lake.

Nevertheless, in spite of wars and rumors of wars the missionaries do not seem much alarmed. It is stated that although Mr. Brooks was killed while on a journey through a much-disturbed region, the mission at Urambo is quite safe. At Magila, in Usambara, the missionaries were advised by the British consul to leave, and were offered escort, but they refused to go away, declaring that the natives were their friends and that they were quite safe among them. The following day the consul received a letter from the insurgents, "guaranteeing the safety of the missionaries in recognition of their many good deeds." Word was received not long afterward from the missionaries that they were safe, and were treated with courtesy by the natives.

In October and November, 1888, Dr. and Mrs. Pruen, English missionaries, made a successful journey from the interior to Zanzibar, notwithstanding the unsettled state of the country. Much anxiety was felt for them at Zanzibar, and many rumors of danger and disaster met them on the way; yet no harm befell them, and they arrived on the coast to find the missionaries who, they had been told, were murdered, all well and greatly relieved to see the travellers safe and sound.

Quite recently the British consul at Zanzibar sent a peremptory request to the English missionaries at Mamboya, Mpapwa, Chagga and other points in the interior, to come to the coast; but most of them have refused to leave their posts, expressing their assurance that they are in no danger from the natives, who regard them as their friends.

The missionaries are continuing their work in the midst of the disturbances. From Frere Town, on the coast, they write joyful accounts of crowded services and an attendance at the communion of one hundred and forty, all natives except eight. They report a new medical mission started at Mombasa, saying,

with quiet confidence, "We trust that with God's blessing this will be the beginning of a good work in Mombasa, and that it will give us a hold on the people there which hitherto we have lacked."

In the unsettled state of the country, and in the midst of the most intense hatred of the Germans, the safety of French and English missionaries is certainly a remarkable proof of the solid hold they have obtained in the confidence and respect of the natives, and an indication of the character and value of the work they have accomplished. Yet much anxiety is justly felt as to what the outcome of this political upheaval will be upon the extensive missionary interests at stake.

RECENT AFRICAN NEWS.

REV. ARTHUR MITCHELL, D.D.

We note with deep sorrow the death of the friend of Africa of whom Livingstone said, "This man's name will live generations after mine has been forgotten." We refer to Rev. James Frederick Schön, D.D., the veteran missionary of the English Church. Born in Germany, in 1803, he was educated at Basle and at the Church Missionary Society college at Islington. In 1832 he went to Sierra Leone as a missionary, where he labored till 1847. He was then obliged to leave the country, his health completely broken by the pestilential climate of the West Coast. His efforts for the welfare of Africa were not, however, ended. Unable to continue direct evangelistic work, he devoted himself to literary work, and for forty-two years has been engaged in linguistic studies and translations in several of the West African languages. Dr. Robert Cust, in the *Church Missionary Gleaner*, says of him, "The great language of the Hausa, spoken by tens of millions, and destined to be a most important element in the civilization of the Negro, has been, as it were, revealed to the world by Dr. Schön in dictionaries, grammars, reading-books and translations of the Bible." He received the gold medal of the French Institute, in recognition of the scholarly merit of his Hausa Dictionary and Grammar, but his work was,

for the most part, unnoted and obscure, though not unappreciated by those who, like him, had the welfare of Africa at heart.

He died on the 30th of March, at the age of eighty-five. To the last he was busily occupied in revising and extending his earlier publications. The writer above quoted says, "Like the Venerable Bede, he fell asleep over his books, and in some page of the translation of the prayer-book, or of his revised edition of his great dictionary, a marker might be placed betwixt the leaves with the words, 'He fell asleep here.'"

RANSOMED.

The mission of the Church Missionary Society in Uganda has received a crushing blow in the revolution of last November and the ensuing civil war. Mwanga, the murderer of Bishop Hannington, a weak and unpopular king, was attacked by his body-guard and forced to flight. His elder brother was placed on the throne by the powerful Arab faction, who also caused an attack upon the Christians, in which many of them were killed. The foreign missionaries were plundered of everything they possessed, placed on board the Church Missionary Society boat, the *Eleanor*, and sent away with the parting message, "Let no white man come to Uganda for the space of two years. We do not want to see Mackay's boat in Uganda waters for a long time to come. We do not want to see a white teacher back again in Uganda till we have converted the whole of Uganda to the Mohammedan faith." After a voyage of considerable hardship the missionaries reached Usambiro, on the south shore of the lake, where they were welcomed by Mr. Mackay and Mr. Deekes. A later telegram from Zanzibar says that they are reported to be making their way to the coast.

Mwanga's successor did not long enjoy the throne of Uganda. Failing to meet the wishes of the Arab faction, they have endeavored to depose him and place another of Mtesa's family upon the throne. Thus the country is torn by civil war, both parties having a strong following, and it is impossible to predict the result.

THE SOUTH.

Inasmuch as "The South" is given as a subject for special prayer this month, it seems most suitable to place upon these pages what has been sent us for publication from the rooms of that Board by which the largest home mission work in the South is administered—the Board of Missions for Freedmen.

REV. BAKER RUSSELL, whose portrait appears on this page—now in the seventieth year of his age—was a student in Brainerd Institute the last winter. When he entered on his studies he said, "This is the first time in my life when Providence seemed to open the way for me to attend school. It is wonderful that I can come now."

A slave till emancipation, belonging to a minister of considerable prominence in the rural districts of this region, Mr. Russell has spent all his life on the plantation.

His ministerial training commenced in the frequent calls to sing and pray in the meetings of his people and to visit their sick. One book constituted his theological library, and over its pages he was continually meditating and pondering through all the years of his bondage and freedom. He acquired the ability to give shape somewhat to his thought, for public address, by listening to the sermons of his master, of whose church he was a member.

Somewhat later a number of church members were placed under his special watch and care as their minister, though under the constant supervision and direction of the white church and its elders. This connection continued till broken up in the troubled times of reconstruction, when the little band with their minister came with the request to be received by the northern laborers then commencing Presbyterian mission work here. A church was regularly constituted, and Mr. Russell, duly ordained to the ministry, has been their minister to the present; another church, which he organized subsequently, receiving his labors a portion of the time.

Mr. Russell enjoyed in an unusual degree the confidence of his owner in the days of slavery, and is now regarded as an element

of strength and solidity among the white people of his settlement. He has always been a person of remarkable strength and vigor, never making use of intoxicating



spirits and tobacco. He has also been very strict and successful in household discipline, having brought up and educated a large family of children,—his son Rev. B. F. Russell being now one of the most useful ministers in our Presbyterian connection.

From a letter recently received from Dr. E. W. Blyden, of Monrovia, Liberia, we extract the following noble sentences:

Self-assertiveness is not always an evidence of power. It is no drawback to the Negro if he lacks this. It only fits him for his work and place in the future of humanity, when Christ's view and not Carlyle's will influence the destinies of the world. "All power," said the great Master, "is given to me in heaven and in earth." After this utterance he took water and washed his disciples' feet. Service, not honor, is the evi-

dence of power in the sight of God. For an "honorable place in history" I would rather take my stand with those men who were dragged through the chief cities of Asia Minor and Europe, and then crucified,—the Pauls, Peters, Johns—than with the Alexanders and Cæsars who rode in triumphal processions through those cities. I would rather weep with Uncle Tom than swagger and boast with the Haleys and Legrees, or even with Davis or Toombs. . . .

If Mohammedanism is ever to be suppressed on this [the African] continent, Christian Negroes from the western hemisphere are the only agency to effect it.

Without being able to accept all of Dr. Blyden's views as we understand them, we think that he has been misunderstood by those to whom he has seemed to teach the superiority of Mohammedanism to Christianity. If he has criticised missionary methods severely, and perhaps unjustly, his mistake has not, we are persuaded, arisen from unfriendliness to Christian missions, but from a desire to have their promoters learn better methods, if possible, even from Moslems.

His views as to the natural capacities of Negroes for the great gospel work of the coming age, and of the need of *them* more than of white men for the regeneration of Africa, deserve study. Who shall say that the ages of warlike agony through which Anglo-Saxon pugnacity was foreordained to be the winning power may not be drawing to a close? and may it not be that the Negroes, so powerless during those bloody ages, may be found and may find themselves more richly endowed than any other division of the human race with those natural capacities which, developed by Christian education, will fit them for the finer, finishing work of peace and love, which shall make this world fit for the lion and lamb, the leopard and kid, to dwell in together, with the little child to lead them?

We commend the spirit of the following letter especially to all the pastors and congregations of our Church who failed to give a contribution to the Board of Missions for Freedmen. There are over three thousand of them:

I represent one among the very poorest (financially) of the churches under the care of the Presbytery of ———; and though my own salary is far in arrears, I have gotten from my people this little contribution of just one dollar, which you will please accept, knowing the circumstances of the minister and the people from whom it comes.

I am more and more convinced of the necessity of the work in which you are so nobly and so self-sacrificingly engaged, in view of the fact of the alarming increase of our colored population, not only in the southern states, but also in those north of Mason and Dixon's line. And I am fervently praying, and working too, that the Lord will help you to devise and carry out such measures as shall tend both to the educational, the moral and the spiritual elevation of this class of our population, who can now, from their number and their political influence, exercise so much power in shaping the destiny of our nation. May the Lord then "stir up" the hearts of those who have the means to help you in your philanthropic efforts, is the prayer of one who is deeply interested in your work and who is willing to do all he can to promote it.

That these poor country people may be sure that their dollar has reached the proper hands, please be so kind as to drop me a postal acknowledging its receipt; and that *the dollar* may be intact for the purpose given, permit me to send *one cent* additional to pay for postal card.

The following comes to us from a colored brother at Albany, Texas. Who will give this little girl a five-year scholarship, \$45 per year?

DEAR SIR:—I have a little girl I wish educated in the Presbyterian Church, and after she is educated I want her to go as a foreign missionary or stay at home and spend her life and talent in trying to raise the degraded.

I am a poor man and not able to take a theological course in your Church; but I am hopeful, and if I had the money I would spend it all, if necessary, to acquaint myself with the doctrines of your Church.

I write you this to ask you where you think

best for me to send my little girl, as I wish her trained, educated, and to become a Presbyterian missionary or teacher. When I was a little boy, about twenty-six years ago, in the city of Raleigh, N. C., I attended Sabbath-school in the Presbyterian church; this was in time of slavery, and my teachers were all white; ever since that time I have always had great reverence for the Presbyterians, but have never been so fortunate since as to live in a town where a colored Presbyterian church was, so I had to unite with the Baptists.

[The writer of the following letter is an elder in the First Presbyterian Church in Knoxville, Tenn. The pastor of another Presbyterian church in that city says, "Brother Rayl is one of our best men, and you can rely upon everything he has said."—ED.]

"A MOST LIBERAL GIFT." This is what you say in regard to the gift of Andrew Ferguson, of Louisville, Ky., in the *MARCH CHURCH AT HOME AND ABROAD* (page 271); and we would say, Amen, and with pleasure emphasize it, as few such gifts have been made by any one, white or black, in the South or North, leaving the donor, at seventy-nine years of age, without means of support save the labor of his own hands. Perhaps you would like to add the following to the list of what the colored people are doing for the Church:

Grace Abbott was born and brought up in the house of Dr. J. C. Strong, of Knoxville,

Tenn., an elder in the First Presbyterian Church. When grown up to womanhood, Grace united with the same church; and at the close of the war, in 1866, she with others of her people set themselves to build a church for the colored Presbyterians. All were poor, and Grace was living with the youngest child of her old master and receiving for her services board and ten dollars per month. One tenth she gave the first Sabbath in the month, invariably, to the pastor's salary; and for years, while the church was building, I am sure it is no exaggeration to say that of the one hundred and twenty dollars she received per year, for nineteen and a half years she gave the hundred to God and appropriated not exceeding the twenty dollars for her own personal use. And when she died, last August (1888), she left all that she had to the church after the death of her son, he to receive the income as long as he lives, then the income from her house and loaned money to go for the benefit of the Shiloh Presbyterian Church, one fourth each to home and foreign missions, the Sabbath-school and pastor's salary. Now I do not mean that Grace Abbott or Andrew Ferguson gave as large amounts to benevolence as Peabody, Slater or Williamson, etc.; but in proportion to what they had, they gave more than any of the above named. These are encouraging signs to those who love the Church.

J. A. RAYL.

SCHOOL WORK IN THE SOUTH.

WILSON PHRANER, D.D.

The Board of Home Missions has recently been considering the question whether the time has not come for the enlargement of its field for educational work.

The women of the Church, to whom this department of our work has been specially committed, have succeeded grandly in increasing their annual income for this work. Last year it reached \$206,000, besides \$20,000 given for work among the freedmen. In the year just closed, besides an equal or larger amount for the freedmen, it has almost reached \$300,000. The exceptional populations, including Ind-

ians and New Mexicans, Mormons and Alaskans, have hitherto afforded the main field for this work. But the Board and the Woman's Executive Committee carried their school work, years ago, into another field, with at least equally imperative needs and claims and the possibilities of vastly greater expansion—viz., the poor whites of the South.

As to the general illiteracy of this class, our last national census presented some facts and figures which were both surprising and alarming. While in the whole northern division of our country, of persons of ten years of age and

upwards who could not read, there were four and one tenth per cent., and five and nine tenths per cent. who could not write, in the South, of the same class, there were reported twenty-nine and eight tenths per cent. who could not read, and thirty-six and six tenths who could not write.

Of the whole native white population of the North of ten years of age and upwards, only three and four tenths per cent. were classed as illiterates, while in the South twenty-one and nine tenths per cent. were so classified.

The region of greatest illiteracy, as reported in our last census, is found in the following states, viz., Virginia, where eighteen and two tenths per cent., Kentucky, where twenty-two per cent., North Carolina, where thirty-one and five tenths per cent., Tennessee, where twenty-seven and three tenths per cent., South Carolina, where twenty-one and nine tenths per cent., Georgia, where twenty-two and nine tenths per cent., Alabama, where twenty-seven and seven tenths of the white population, of ten years of age and upwards, are reported as illiterates, or unable to read and write, making in these seven states an average of twenty-four and five tenths per cent. of the white population who come under the class of illiterates. In the whole South thirty and two tenths per cent. of the white voters are reported as unable to read and write.

This condition of things at the South is largely a legacy from the past, and its continuance is due partly to the wide-spread poverty of the people and the general indifference to educational matters which has there prevailed. In some of the states referred to, schools for the common people are both few in number and inferior in quality, and even these are kept open only about three months in the year, as in many parts of North Carolina and Tennessee. Nor does the South as a whole seem to be overtaking or supplying this evident need, for in the census of 1880 the number of white illiterates in the South was 186,000 more than were reported in the census of 1870.

Such is the state of things which has from time to time been urged upon the attention of the Board as furnishing a field and calling for the enlargement of our school work in the

South. Two overtures were presented to the Assembly of 1886—the one from the Presbytery of Louisville and the other from Union Presbytery—calling attention to this matter and urging the Assembly to take action upon it. The report of Dr. Hickok, chairman of the Assembly's Committee on Home Missions for that year, uses the following language: "A loud and urgent call to enter a needy and promising field comes to the Board from a quarter altogether neglected in the past, and yet second to no other in its claims and second to no other in its promise of substantial and lasting results. This call is from a class and a more numerous class than most of us think, and it is only of late that any attention has been paid to them. It is now discovered that within the mountain districts of the states of North Carolina, southwest Virginia, southern and eastern Kentucky, and eastern Tennessee, there is a white population of about 2,000,000, with a sprinkling of colored people. They are largely descended from that genuine Presbyterian stock the Scotch-Irish, their ancestors having settled in that country more than a century ago. There they have lived much isolated from all civilizing and Christianizing influences, and while progress in all directions has been going on elsewhere it has not touched them. Our Board has had great success in its efforts among what are called the exceptional populations. There is assuredly need to enter this field, which might well be termed that of exceptional illiteracy—for about 70 per cent. of this population can neither read nor write. In this condition of ignorance they have been and are the easy victims of Mormon agents, and multitudes, it is said, have been carried away to Utah and destroyed in that vile den of iniquity. The imperative needs of these people are schools and school teachers. They are beginning to realize their condition and are calling for help. Their history and condition are sufficient to warrant an earnest effort on their behalf."

It is under this authorization of the Assembly, as well as in view of facts which have recently developed and been brought to its notice, that the Board has recently taken steps to enlarge its school work in the South, espe-

cially among the white population of those states where such meagre provision is made for the education of the children. In North Carolina and Tennessee several schools for the class referred to have been for some time in operation. A new and commodious building has recently been secured at Asheville, N. C., where it is designed to furnish opportunities and facilities for a thoroughly Christian and industrial education to some of the hundreds of applicants who, for lack of room, have been denied admission to our other school in that place, which is so successfully conducted by Rev. L. M. Pease and his co-laborers there.

So also in Gainesville, Texas, a valuable property has recently been purchased under most favorable conditions.

But to these things reference is made in other parts of this number. The object of this article is simply to indicate the character and needs of this new field for educational and evangelistic work to which the attention of the Board is being turned. Surely there is here before us an open door and the call is loud for us to enter in. The necessities of the field are great, the work important and full of promise. "The field is white and ready to the harvest."

A VISIT TO ASHEVILLE.

REV. H. N. PAYNE.

[The following from the field secretary of the Board of Missions for Freedmen pleasantly agrees with the preceding testimony of an eminent member of the Board of Home Missions and strikingly illustrates the harmony with which the two Boards are working in a region which so urgently needs them both.—ED.]

A few hours detention in Asheville, N. C., was welcomed by me as furnishing a desired opportunity to visit the work of the Board of Home Missions in that city. I was delighted—delighted to know what has been done; delighted with the present work; delighted with the outlook. The favor and blessing of the Lord are manifest from the inception of the enterprise to the present.

The institution for Christian education which the Home Mission Board has planted in Asheville will do more than anything with which I am acquainted to meet the wants of that vast mountain region. The people living there need to be aroused to new ambitions; to learn that life has in it something worth living for, even for them. They need to learn to look upon labor not as a degradation, but as a means of elevating themselves and all connected with them. Above all they need to feel the quickening, purifying, uplifting, saving power of the gospel. They should be educated in head, hand and heart.

The girls educated in this Asheville school will carry to many a secluded mountain home and district an influence that will transform them; for I am told many of the scholars have been "born again" since they came there.

The building is very well adapted to its purpose. It is unfortunate, both for sanitary and moral reasons, that the sleeping-rooms are so large that from ten to sixteen students room together. It would be better if there were but two in a room. But their rooms are very pleasant, and are scrupulously neat and clean.

I did not attend any of the classes, and so have no idea of the ability of the teachers or the proficiency of the scholars. I met the teachers socially, and they are very pleasant. But the most interesting thing after all was the scholars. These, as I have said, I had the privilege of seeing together. Neat and tidy as they all appeared, they yet impressed me as belonging to that class for which the institution was chiefly designed—the poor. The contented, happy look on most of their faces indicated that they had found a happy home.

The project to convert Oakland Inn into a seminary or college for girls in higher social station is magnificent. Besides being able to do an immense amount of good, it will give our Church more prestige in the South than anything else could do. The building is very fine,

built and furnished in first-class hotel style to the minutest detail. Of course there are many things about it that are not needed for a school, and it is lacking in some things that are needed, but those deficiencies could be supplied at comparatively little expense. The Misses Gar-

rett have certainly been exceedingly generous. There would be some practical difficulty in carrying on two educational institutions on contiguous property, whose methods and aims were so different, but this difficulty could be surmounted.

HOME MISSION SCHOOLS AMONG THE SOUTHERN WHITES.

H. KENDALL, D.D.

Nothing in all our school work seems to have a more providential beginning and successful development than our school work among the whites in the South.

In the development of our work for the freedmen, after the close of the war, a school was opened at Concord, N. C., for colored girls, called Scotia Seminary. In 1879 the Ladies' Board of Missions sent two ladies to that point for the purpose of passing about among the families of the late slave population to teach them the various duties of housekeeping that would fall to their lot in their new relations. But they were immediately confronted with the question, Why not start a school for white girls, for there are thousands of them that are as ignorant and as much in need of schooling as the girls you are gathering into Scotia Seminary?

Acting on that suggestion, these ladies opened a school of twenty-six pupils in a log school-house three miles from Concord. They, not content with the simple teaching of the school by day, soon began a Sabbath-school and a visitation among the families; also temperance and prayer-meetings.

The results were most hopeful. The school grew in interest and numbers. A great awakening began, conversions followed, and the work increased until a larger building was needed in order to meet the wants of the school. A seminary was erected to accommodate about forty boarding pupils, who were taken for what they could pay and the balance secured by scholarships.

It was managed after the Mount Holyoke plan, and has gone on from success to success until the White Hall Seminary is widely

known, not only in its own neighborhood, but in many parts of the North.

The success of this enterprise demonstrated not only the possibility of elevating this long-neglected class, but brought the attention of the Church to their numbers and need, and the true followers of Christ began to ask, What more can we do for them?

Other schools were called for. While making inquiries for a favorable site for another school, Rev. L. M. Pease, of Asheville, N. C., made an offer of his fine house and thirty acres of land to the Board on condition that a boarding-school should be undertaken by the Board of Home Missions. After personal inspection and the kindly aid and encouragement of Rev. D. Stuart Dodge, of New York, the offer was accepted, and in September, 1887, the school was formally opened.

Already the wisdom of the movement is manifest in the success which has attended the school and in the marked religious feeling which has resulted in the conversion of many pupils. The building was almost immediately filled. There are now 123 pupils, while, by actual count, hundreds of applicants have been declined because there was no room for them.

Just at this juncture another thing occurred in this series of providential events. Two gentlemen, Messrs. A. and R. U. Garrett, offered to the Board a new hotel, thoroughly equipped, on most advantageous terms. The Board has made the purchase for the purpose of establishing a school of a higher grade, the former owners showing their interest in the enterprise by becoming the largest contributors to the fund for its purchase. It is expected that the school will open in September, 1889.

All this school work is supported by the Woman's Executive Committee of Home Missions. They also assist two other schools, Penland Institute, Vaughn Academy; in North Carolina, and in Tennessee, Huntsville, New Market, Kismet, Grassy Cove, Washington and Tusculum.

Objection is made to undertaking schools for the whites in the South, that it is useless because it is, if not an insuperable task, at least a thousand-fold beyond the ability of the Board.

The magnitude of the work did not deter our Church from undertaking the task of educating the girls among our millions of freedmen. If we should educate the colored girls in the South, why not the whites, without asking

whether we can ever complete the work or not? When our Lord said, "Go ye into all the world and preach the gospel to every creature," his disciples did not stop and say such work surpasses all conception of our capacity or ability; but few as they were, they sprang to the attack of a world lying in wickedness with a zeal and a faith that has been the example and inspiration of Christian laborers from that day to this. Start one school, even though a thousand are needed, and the one may inspire and lead on to the thousand. "A little leaven leaveneth the whole lump." A few successful schools, started by our Church, may awaken the entire South to organize an adequate school system for itself.

THE SOUTH.

O. E. BOYD.

About one third of the whole area of the United States, not including Alaska, is embraced in this section. There are over 800,000 square miles of as beautiful and as rich a land as ever the sun shone on. There is every kind of scenery to please the eye of the most fastidious: wild and high mountains full of minerals, coal, iron, and gold, smiling, luxuriant valleys picturesque in unlimited beauty, fertile fields rich in fruits and cereals, and broad prairies which feed multitudes of flocks and herds, while at this season of the year the whole section is one vast bloom of floral beauty.

There are not less than 20,000,000 people in the South, and the number is rapidly increasing, particularly in the western portions. In the older sections there has been very rapid growth in the cities, many of them being very large. Great numbers of these are from the North, and have taken with them both capital and energy, and consequently are bringing about great changes in customs and in business methods. This is particularly true of the parts of the central South where the iron industries are established. Nor should we forget to mention the growth of the fruit trade. Oranges from Florida, melons, berries and peaches from Georgia, South Carolina, Tennessee and Vir-

ginia, are sent into our great northern cities in vast quantities, and are tangible evidence of the great change which has come over the South in these matters. Cotton and tobacco are no longer almost the only product. Railroads are being built in such numbers that ere long they will rival our northern states, and to them doubtless we are indebted for much that has taken place, and they will continue to make changes, let us hope, until this whole section has taken on new life.

These business and social changes have made it necessary for our Church to send in its missionaries to give the blessed gospel to the people. The Board of Home Missions has not been unmindful of the urgent appeals which have come to it, and as fast as the funds have been provided and the openings have offered, the work has gone forward.

During the past year the work has come to a standstill in Florida, brought about by the dreadful scourge of yellow fever, which caused such misery to so many people of that state. We are endeavoring to hold on to what we have that nothing be lost, but we shall hardly feel warranted in any advance until the fear of a return of the disease is past.

There has been progress in the other parts

of the South—notably in Alabama, where four churches have been organized and a presbytery has been formed. In Tennessee and Texas the work is growing, and is in some respects in a more hopeful condition than ever before. In Texas the Church could be almost indefinitely extended if the churches were united in one General Assembly. Dr. Little states that one hundred missionaries could be profitably put to work in growing towns and cities at once in case of reunion. Not only is this a fact, but many churches could at once be brought to self-support.

There are those who have thought that this work was too extensive to be undertaken, and that it should be limited as much as possible. There is one thing very sure, namely, that the Southern Assembly cannot do a quarter of the work needed to be done for want of both men and means, and the natural result is that many have been gathered into other denominations who should be and prefer to be Presbyterians, while at the

same time very many have not been gathered into any church. The fact is that the South is one of the most hopeful and fertile fields the Presbyterian Church has now open to it to cultivate. It is so large that there is room for all, and what the other Assembly cannot do we most assuredly should do. The Church has the money, and we can trust the Master to raise up men for the work if we have faith to go forward. Are we not in duty bound to do this?

Our Church has in the South only about 600 ministers and 900 churches with a membership of about 68,000. The combined Presbyterian churches in the South are not as large as the two synods of New York and Pennsylvania, and in gifts for church and mission purposes they give but a trifle in comparison. Surely with the rapid increase of wealth and population the churches of our faith should have rapid growth. Who shall hinder it? Let the present General Assembly meet this great question fairly, and urge the Board to go forward as rapidly as wisdom will admit.

The Presbyterian Hand-book, 1889, edited by Rev. William P. White, has just been issued by the Presbyterian Publishing Company, No. 1510 Chestnut Street, Philadelphia: price, 25 cents.

The editor's aim has been "to make a book in brief compass that would be useful for reference, especially by Presbyterian laymen." It gives "the roll of foreign missionaries" of the several Presbyterian churches of our country; a succinct account of the several boards of our Church, and of its women's organizations; the theological seminaries; much statistical matter; the General Assembly's declarations on temperance, etc.

The book is embellished with portraits

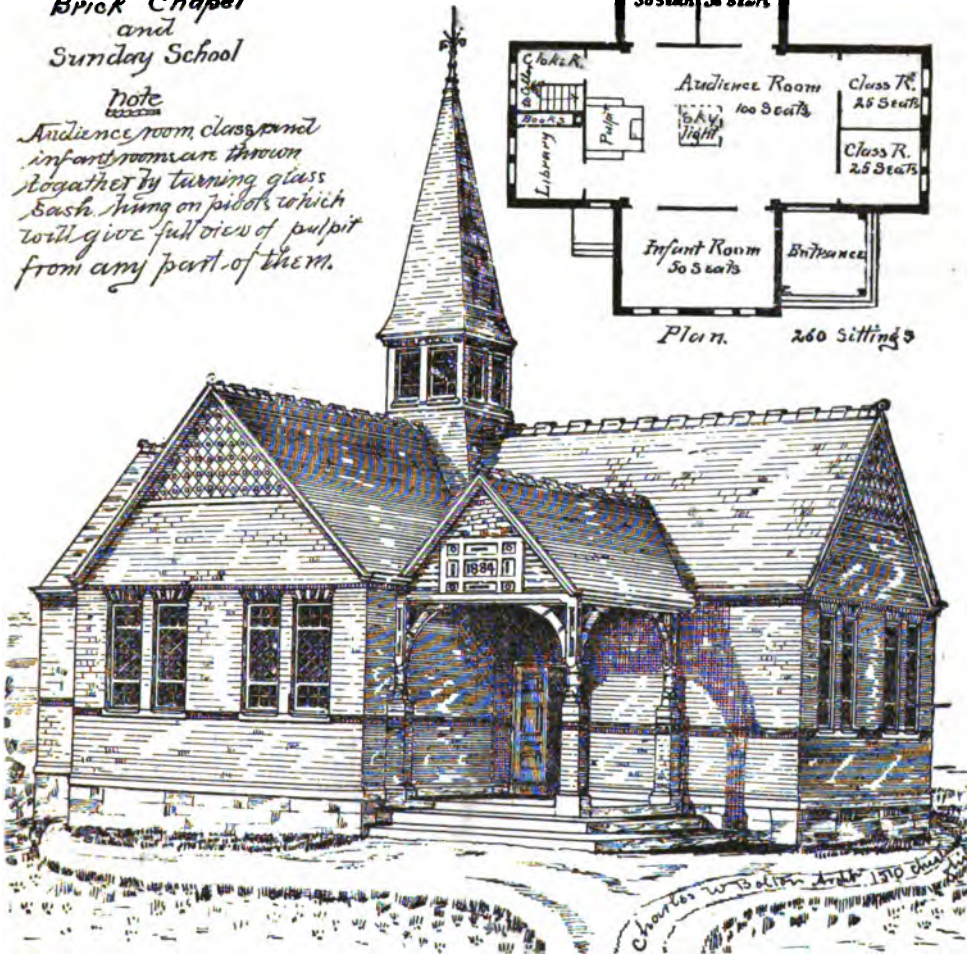
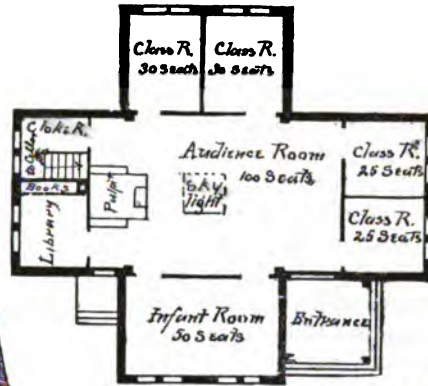
of President Harrison, Moderators Thompson and Bullock of the two Centennial General Assemblies of 1888, Secretary Kendall and Pastor Crosby; also pictures of Westminster Abbey, Geneva and the Fourth Avenue Church, New York, in which the General Assembly of 1889 is to sit. Presbyterians will find this hand-book *right handy*.

The last sixteen pages of this issue are incorrectly numbered. The number at the top of each of those pages should be diminished by eight. This is not due to any mistake of the printer or binder. The editor only is responsible for it, but he trusts that it will give no inconvenience to readers.

CHURCH ERECTION.

Brick Chapel and Sunday School

Note
Audience room class room
infant room can throw
together by turning glass
sash hung on pivots which
will give full view of pulpit
from any part of them.



FOR CHAPEL AND SABBATH- SCHOOL WORK.

We have lately received a number of inquiries similar to the following:

Our church has taken the initiative in the matter of a mission chapel for a portion of our community unreached heretofore by Sabbath-school or social meeting. We want to build a little structure suitable for Sabbath-school purposes, with class-rooms that can be thrown into one larger room upon the occasion of preaching services. Can you from your knowledge of

buildings for church purposes put us on the track of plans and specifications, building to cost not more than \$2000?

We think that the chapel given above provides very nearly what is required. It supplies several rooms for Bible-classes, and yet all can be so opened together as to make one large and commodious room. If built of brick, unless where that material was very cheap, we presume the expense would exceed the figure named above, but we think it could be constructed of wood for that sum.

THE YEAR'S ACCOUNTING.

During the month that precedes the meeting of the Assembly, we, in common with the other boards, are busily engaged counting up the results of the year's work.

To find that there has been an advance upon preceding years gives a threefold pleasure; it indicates that continued labor and much anxious thought have not been in vain; it proves that the general interest in our work is not diminishing, and it manifests that the onward march of the Church is not pausing. The last is by far the most important aspect of the review. A Church that stands still while the country is ever advancing is a Church that is retrograding.

It seems to us that there is special significance in this regard in the work of church erection. The building of a house of worship indicates not only that the gospel is preached and that the Christian people of the new town have organized a church in the name of the Lord, but also that some degree of assured strength has been attained, and that the prospect of permanence and fruitfulness for generations to come is good. Thus the number of new church edifices, built upon ground previously unoccupied, is the most accurate index of substantial growth in strength.

The exact measure of this progress in any one year it is difficult, if not impossible, to know. It is easy to count the number that have appealed through this Board to sister churches for aid; but it is to be hoped, also, that scores of others have been moved to arise and build their houses of worship by their own unaided efforts. Yet so far as the newly-organized congregations are concerned, it is probable that by far the larger part feel the absolute need of a spiritual home long before they are able by their own unaided efforts to provide appropriately for their needs. Thus, approximately, the measure is found in the number of applications to this Board.

Thus gauged, the progress of our Church during the year just closed has been marked and encouraging. The number of applications for aid has been somewhat in advance of previous years, and as a rule the manifes-

tation of vigor in these young congregations has been more encouraging than usual. The number has nearly reached two hundred, and the class of buildings erected indicates an advance in the average strength and vigor of the new organizations.

Another fact is obvious and significant to those whose duties bring them into correspondence with all parts of the wide field. The success of one church stimulates others in the same synod or presbytery to more effective efforts. Thus, several applications from the same presbytery are apt to follow each other in quick succession, so that it frequently comes to pass that the larger part of the work within the bounds of a synod will seem in a particular year to fall under the direction of a single presbytery. Often, too, a year in which comparatively little seems to be done in a certain region will be followed by one of marked advance.

It is interesting to note that the territories that have this year been advanced to the rank of statehood seem to feel a new impulse from the new relationship in which they stand. For example, Washington, which the year before made but one application to the Board, last year reached the number of ten.

Of the older states, Kansas, as for several years in succession, comes first in apparent progress. One hundred new church buildings erected in Kansas within four years indicates a growth of the Presbyterian Church for which it may well be thankful.

The manse work has been carried on as far as the state of the fund would permit. As comparatively small additions were made to it from new contributions, the Board was almost entirely dependent upon the repayment of loans of former years for its ability to respond to new applications. As the entire fund is now in use, it is evident even under the most successful working of the scheme that only one third of it is available for new loans in any one year. In round numbers the fund now amounts to \$30,000, and as a matter of fact loans and donations to the amount of \$11,000 were made during the year. Thus it is evident that unless additional contributions are secured, the full

measure of fruitfulness of this fund is reached.

But why should not the fund be increased up to the sum originally proposed, \$50,000? Each year increases our conviction that no more beneficent and remunerative work has ever been undertaken by our Church than in this partial provision for securing homes for our self-denying missionary pastors.

Looking back upon the year now closed, we can say that while many things have failed to meet our expectations and much has been left undone which we hoped to accomplish, we are yet profoundly thankful that we have seen a measure of advance that gives us new courage for the great work still to be done.

ENCOURAGING TESTIMONY.

The following letter is from one of our most active and successful missionaries, who speaks from experience. His words are very encouraging:

At Plover, my fourth preaching-place, there is a disposition to build a house of worship, and the disposition, of course, is to build better than they are able, and hence we must again petition our Board of Church Erection. And I ask that you send us a blank.

The amount the Board gives out here to this western country builds the churches. In Rolfe we raised \$2500 and the Board gave us \$600. Now if the people had not expected help from the Board they would not have undertaken a church worth more than \$1500.

At Gilmore City we have a church which cost us \$1700, and they would have made no effort without expecting help from the Board; the most they expected to raise was \$750, but when they were induced to begin, stimulated by the prospect of help from the Board, they were able to raise almost double the amount of what they first thought.

Plover now has about \$800, will raise \$400 more, and some small contribution from the Board will give a community of Scotch Presbyterians a church home, some of whom have been waiting twenty years.

Well, I have written quite a long letter for a business letter, and seeing so many figures in it, it is in some parts a violation of the rules of good letter-writing. But you know a Presbyterian preacher knows better, if he does

sometimes get in too great haste to do just praise. And I have written to add my little mite of encouragement to the members of the Board.

THE INDIAN'S RESPONSE.

We have received several letters expressing the interest that was excited by the letter from an Indian brother, Rev. A. B. Lawyer, which, under the heading "A Christian Indian's Plea," we published in the February number. The aid desired was granted, and we publish below the letter acknowledging the receipt of the money. It would be well if all churches could say as he does, "*we pay all our debts now.*" We are sure that no one will think any apology needed for his writing "not good with your language":

DEAR BROTHER IN CHRIST:—We received the check from you now. We pay all our debts now. This my church soon will be dedicate, before the presbytery meets. I thank Brother Dissenbaugh, he will come to help me to preach to my people.

Dear brother, Dr. White, I was told to my people we will send every year a collection from this church to Board Church Erection and my elders, they said to me, "All right!"

Dear brother, I am full blood of the Indians so I write not good with your language. We paid now \$144.50. Our debts is very few. Soon we will pay all. We will collected for bell now. We have only left \$30.25 from you. Soon we will raise money again for bell. We have nice little church.

Dear brother in Christ. We have very good time every Sabbath we have meeting. They are many Spokane Indians come to church. They like to hear me when I preached unto to them with the gospel of our Lord Jesus Christ. They are many Christian Indians this time. That is all.

Your truly brother in Christ,
A. B. LAWYER.

SELECTING A LOT.

Hardly a month passes in which we are not requested by some church formerly aided by the Board to release the mortgage so that they may sell the lot upon which their building stands and remove to another site.

Sometimes this removal becomes necessary because the conditions of the neighborhood have become changed; but more often it is because the lot was chosen hastily, without due consideration of the future relations of the church, or because the lot was presented to the infant organization, and they were saved the expense of buying.

It is well for a church when selecting its site to remember that its success or failure is largely determined by its position. A very wise man, who had had much experience in building, once said to the writer, "It is no economy for you to have the ground for your chapel presented to you if it is not where you wish it to be." Ordinarily it is better that churches should be at the centre of population and upon broad and busy avenues, where they are in full sight, than to be secluded upon side streets, however attractive the quiet and privacy may seem. A church should be a centre of evangelizing power, not a chapel of ease for a favored few; and so it should be where it will attract the eye and call forth the interest of the busy population as it surges by intent upon its daily work.

The church should not be divided from the majority of its congregation by the broad tracks of the noisy railway that bisects so many of our towns, nor should it be so near to the line as to be shaken by the trains that too often pay little heed to the coming of the Sabbath day. Many other suggestions bearing upon this point might be made; but if the committee when selecting a site will remember that a church cannot move as easily as a private family, and that it costs no more to build in the desirable than in the undesirable place, they will be helped to resist the temptation to economize in the cost of the lot at the expense of imperilling the success of the enterprise.

PLANNING TO BUILD.

In looking over some of the earlier reports of this Board, we came upon the following suggestions, which seem to us so wise and timely that we reprint them for the ben-

efit of the present generation of church builders:

The aid given through this Board was designed to be chiefly *supplementary* and *stimulative*.

This aid was designed to be the lever with which to raise from among the people themselves the principal part of the requisite funds, which could not otherwise have been raised. Consequently we understand that the Assembly require us to act upon the conviction that churches ought very seldom, if ever, to be built *largely beyond* the ability and willingness of the communities in which they are located. Wise and vigorous efforts at home, we suppose, should in almost every case secure, with *moderate* aid from abroad, all that is proper to be undertaken. Indisposition or inability on the part of a community to furnish the larger part of the necessary means usually indicates to us that the time for the proposed building has not yet come, or that a cheaper structure should satisfy.

We therefore advise that churches should build for their *present necessities*, with provision for an easy enlargement should the future demand it. In most communities crowded houses attract rather than repel. Empty pews are dull hearers and wonderfully chilling companions in worship. The means to enlarge a full sanctuary can usually be got with ease if the proposed enlargement can be made without detriment to the symmetry of the building. We suggest that ornaments and luxurious fittings be dispensed with by churches asking aid from the Board, and that such should content themselves with the enduring beauties of neatness and proportion.

Above all, we urge that pecuniary engagements or liabilities should never be made by churches without a reasonable certainty that they can be promptly met. This requires builders carefully to ascertain beforehand the cost of the structure; the securing of the money prior to its expenditure, and arrangements by which the work can be stopped whenever the funds are exhausted. The assumption of debts by individuals, so as to be able to say there is no encumbrance on the church property, is unwise and hazardous. However honest the intention may be, the circumstances of that individual may suddenly and unexpectedly change. He may be cut down by death, or called away to another place of residence, in either of which cases the effect may be serious, if not disastrous to the interests of this Church, and a reproach to the cause which the Church was designed to promote.

COLLEGES AND ACADEMIES.

PRECAUTIONS AGAINST DEBT.

Since one of the greatest perils of young schools lies in venturesome outlays which are expected to bring back large returns, the Board of Aid has from the beginning required from all its institutions full yearly reports of their property, debts, income and expenditures. The printed form for applications has, for years, included blanks for stating the object and amount of any outlay upon property proposed for the year covered by the application, and for stating what provision had been made for such expenditure. The form also includes this clause:

And it is further agreed by the present applicants, that if the Board shall vote them an appropriation, they will not, during the current scholastic year, incur any financial responsibility beyond that above described, until after advisement with the Board through its officers.

In that same direction of watchfulness against unwise expenditure the Board adopted, at a recent meeting, the following instructions to applying institutions:

Every institution receiving aid from this Board and every institution already at work and intending to apply for aid shall present to the Board, so that the paper shall be received not later than September 1, a complete balance-sheet of the current expenses of the scholastic year then lately closed. Blanks for this purpose shall be prepared with the approval of the Executive Committee and shall be forwarded on application made to the secretary. This balance-sheet shall be signed by the treasurer of the institution and by as many as two auditors of the board of trustees. The same blank shall provide for a compact comparative statement of the amount of property and of debts at the beginning and at the close of the scholastic year which the blank concerns.

Every board of trustees intending to add to its scale of expense for the next year shall forward, approved by formal vote of the trustees or of their executive committee, a statement of the intended addition, together with the reasons for it, and an explicit showing of the resources on which reliance is had for ability

to meet the proposed increase. This paper shall be in the office of the Board not later than September 1, in order to admit of all necessary correspondence and mutual understanding before the meeting of the Board of Aid in November.

The above instructions do not at all dispense with the regular application of each institution, which is to be made with all existing formalities.

WORTH HELPING.

The forthcoming report of this Board will plead earnestly for the means of lifting out of financial straits a class of young institutions whose promise can be judged of by means of the following letters. So soon as the agencies that yield such results shall be known to be financially strong they can command all the further strength that they shall require. Why should they not *now* get the help they need *now*? God honors them; why should not men? The best wisdom of the Church locates them; liberal means are already put into them; skill and piety administer them, and the grace of God puts its seal upon them. The money that shrinks from such a partnership is too timid, and will lose its chance. Help will not fail to come; and the wisest and noblest help will come soon.

EMPORIA, KANSAS, April 1, 1889.

Last week six of our brightest, most promising boys were taken under care of our presbytery (as candidates for the ministry.—SEC.). Such a scene was never witnessed in the history of Kansas Presbyterianism before. It produced a profound impression on the presbytery. Fervent thanksgivings were offered to God. Tears of joy stood in more than one pair of eyes. Two more young men will be received by our presbytery at an adjourned meeting four weeks hence. Two additional youths were received by the Presbytery of Neosho last week. They will come to Emporia in the fall and enter as regular freshmen. We have now two youths from the Presbytery of Topeka

(under its care); and I know of two more from the same presbytery that will be here in the fall. Similar reports come from other presbyteries. I think it quite safe to say that twenty of those now here will be ministers; and next year I confidently expect that this number will be increased fifty per cent. I know you will rejoice with me. But to the dear Lord be all the glory.

Ever faithfully yours,
JOHN F. HENDY.

HASTINGS, NEB., March 12, 1889.

. . . The religious interest that was so manifest when you were with us has continued to be well sustained. There remain but four of the young ladies and thirteen of the young gentlemen who are not Christians. That is, in a total of ninety, there remain but seventeen who are not Christians.

A most remarkable work has been done in a community near by through the labors of the students, with some members of the faculty making occasional visits with them. Nine miles south of the city is a kind of abandoned community where religious services had been repeatedly started, and were broken up by the rough elements of the place. The county Sabbath-school missionary under the American Sunday-School Union started services there, taking out different companies of students from evening to evening so that no one of them would be taken from their studies for any length of time. They would drive home after the evening services. On Friday evening some of them would go and remain over Saturday and Sabbath, visiting the families, reading the Scriptures, conversing and praying with them. I was there six nights and watched the interesting work. Last Sabbath, under direction of the Home Mission Committee, I organized a church of thirty-three members there, many of them heads of families who have set up the family altar and have given satisfactory evidences of a great work of grace. Some who came to scoff were soundly converted. The entire community has been revolutionized. All of the thirty-three were received on profession of faith. I have never seen a work done in such a quiet, simple way; in which the word of God and the Holy Spirit were so honored, and the human agency was so largely lost sight of. Most of those who seemed to have developed the most spiritual power were in the freshman and highest academy classes. To leave here at six o'clock in the evening, to be with them in their little prayer-meetings in the carriage on the way, and to preach the gospel

to such eager listeners and see the effectual personal work in approaching individuals in a crowded school-house; and to see old, gray-haired men and women yielding to the power of the gospel has been very refreshing to me. . . .

There are at present seven students in attendance who have the ministry in view. There are about fifteen who have given themselves to the foreign missionary cause (that number must include both sexes.—SEC.); but there are some four or five of these who are out of college from their financial condition. . . .

Yours fraternally,
W. F. RINGLAND.

A writer in the *Herald and Presbyter* of May 2 makes the following statement concerning a meeting of the Presbytery of Emporia, then recently held. It appears to have been that adjourned meeting foretold by President Hendy in the foregoing letter. In that case, the "two" additional candidates whom Dr. Hendy foresaw are increased to five. It is to be remembered that Lewis Academy, at Wichita, as well as the Synodical College at Emporia, is within the Presbytery of Emporia. The accuracy of the extract here copied is confirmed by the returns lately sent us from Lewis Academy, which make statement of five students for the ministry:

I have just returned from an adjourned meeting of Emporia Presbytery at Wichita. . . . Five new candidates for the ministry were taken under the care of presbytery—students of Lewis Academy, Wichita. Brother J. D. Hewitt exclaimed in this connection: "We have spent long years in presbytery, with almost none coming forward. The present increase comes from our own educational institutions."

These are but samples of the working of these new Presbyterian colleges and academies. The report of the Board just made to the General Assembly shows very noticeable increase in the number of students "meaning to be ministers." If any loyal friend of "the Lord of the harvest" has money though he knows no youth whom he could persuade, we can surely show him a way of entering at once and largely into the Lord's work of "sending laborers into his harvest."

MINISTERIAL RELIEF.

THE MINISTERS' HOUSE.

Among the goodly assemblage of ministers and elders at the formal opening of the Ministers' House at Perth Amboy (referred to in the last number of *THE CHURCH AT HOME AND ABROAD*) was that man of beloved memory, Dr. S. Irenæus Prime. In the *Observer* of October 25, 1883, he gave an account of that happy day in his usual felicitous vein. "I saw several of the old gentlemen there," said he; "venerable, scholarly, refined men, who had grown gray in the Master's vineyard, and were now contented to rest here till they were called to go up higher."

From the advanced age and infirmities of these wards of the Church who are tenderly cared for at the Home, the number of those "called to go up higher" is comparatively large. The report of the Board to the General Assembly of 1886 refers to the fact that in a little over a year there had been five deaths at the Ministers' House.

The first death occurred February 23, 1885. A faithful and beloved minister whose health was undermined by many years of hard and self-denying work in the mission fields of the West gently passed into the home above. The *St. Louis Evangelist*, in an extended notice of his laborious and useful life, says:

But wasting lung-disease, which had been slowly wearing him away for more than thirteen years, at length compelled him to desist from the active duties of life. Weary and exhausted by toil and disease, the newly-opened Ministers' House at Perth Amboy, New Jersey, gave the worn-out Christian soldier a hospitable welcome and a wayside resting-place until he was called to enter the saints' everlasting rest. Just as the shadows were gathering on the evening of February 23, this suffering and exhausted laborer fell asleep in Jesus.

The Christian heroism which sustained our departed brother and enabled him to do most of his important work after the physicians assured him that he could only live a few months

is worthy of all praise. Thousands of children and Sabbath-school workers throughout the Northwest, the friends of the seminary, the Indians of New Mexico and Arizona, and the people of his last pastoral charge in Kansas, will remember him with interest, and say, "Let me die the death of the righteous, and my last end be like his."

None who have attended these burial services at the Ministers' House can ever forget the scene—that little group of worn-out veterans gathered in the spacious hall around the coffin of their departed brother, their "good gray heads" bowed in the prayer and their tremulous voices swelling the sacred song. They have borne the consolations of the gospel to many a dying bed, and have spoken words of comfort in many a bereaved home. But they have finished their course. Their work for the Master on earth is done. As they slowly pass the bier upon which the body of their departed brother rests, and take one more and a last look upon the familiar features, are not the words of "Paul the aged" recalled by each of them—"for the time of my departure is at hand"?

A memory of special tenderness and interest connected with these services comes to me as I pen these lines. We gathered in the old hall around the lifeless form of one of the guests who had lived to enter upon his eighty-sixth year. Nearly twenty years before, he had been laid aside from active work by a severe and protracted illness. He and his family thought his days of usefulness were ended. But at the age of seventy, when most men feel that they have earned the right to rest, he regarded his strength as sufficiently restored for him to resume the work he loved so well. He applied again to our Home Board, and was sent by it to a new field of labor! Could the minister refrain from bidding joy! all joy! to the veteran whose warfare and toils were all ended and who had entered within the golden gates, crowned and glor-

ified, to rejoice forever in the presence of the King?

Adjoining the hall was a room where upon a bed of weariness and pain lay one of the aged guests very near the brink of the dark river. Through the open door he heard the Scripture lesson, the words of prayer and of the hymn, and then the brief address of the minister. "Yes," said he when I entered his room after returning from the grave, "yes, I heard it all, and I heard what you said about our brother. *He has seen Him!* It will not be long before I, too, shall see the King in his beauty, and the land that is very far off." Then, placing his hand feebly in mine, he spoke of the comfort the Home had been to him in his helpless and dependent old age. He was very poor. A few months before, he had written to me that, owing to the exigencies of his wardrobe, he had borrowed a dollar trusting the Lord would provide some way for him to repay the loan. His last five cents, he said, had been reserved for the missionary box of his Sabbath-school class. And now he had learned that the ladies in one of our churches were preparing a box of clothing for him. They had sent to know his "measure" and to make some inquiries as to what articles of clothing he most needed. His voice trembled with emotion as he referred to this. "It is so kind of them," he added, "to think of doing all this for one of whom they never heard before, and know only that I am a poor worn-out, useless minister! Please write and thank them for me, but say I shall have no more use here for any clothing. The Master has promised me a white robe yonder; I shall put on no other garment." Again he renewed the subject of the Home, and spoke of its restfulness and comfort. He had now only one ungratified wish, and this, said he, "I have dismissed from my thoughts, and am now ready to depart and to be with Christ, which is far better." I asked him to tell me frankly what this wish was. The tears gathered in his eyes as, with a voice trembling with deep feeling, he told me it

was to look once more upon the face of his only child, a beloved daughter. "But that cannot be," he said. "She has to work hard for her living, and has no money to spare for the long journey; and I have been too great a burden on the Church to ask for help in a matter like this." I told him that this should not keep his daughter from coming to his dying bed; that many of us would be only too glad to supply the money without drawing from the funds of the Board. The dear old man looked at me fixedly for a moment, as if to assure himself of my full meaning; and then, without saying a word, he feebly drew me down to his pillow and kissed me!

But it pleased the Lord not to grant the longing desire of his aged servant. Before his daughter could reach him, the little band of veterans had gathered once more in the old hall. Again we sang the hymn "Asleep in Jesus," and the good gray heads were again bowed in prayer as we stood around the coffin of the aged saint!

We bore his mortal body to the beautiful cemetery where the Board has purchased a lot for the burial of these honored servants of the Church. There we laid him gently by the side of his brethren. At the open grave stood four of the venerable guests of the House—all of them over eighty. One was in his ninety-third year. On the other side of the grave, in touching contrast with these aged men, stood the little girls of his Sabbath-school class, to whose missionary box the patriarch had contributed his "last five cents." They had brought flowers; and when the benediction was pronounced, they lovingly cast them upon the grave of their friend and teacher. He had long passed the age when men wanted to hear him preach, but to his Sabbath-school class he was still an "ambassador for Christ," and had won their young hearts by his gentle and tender words.

BLESSED ARE THE DEAD WHICH DIE IN THE LORD FROM HENCEFORTH: YEA, SAITH THE SPIRIT, THAT THEY MAY REST FROM THEIR LABORS; AND THEIR WORKS DO FOLLOW THEM.

CONTRIBUTED ARTICLES.

COMMANDER CAMERON ON AFRICAN SLAVE RAIDS.

Commander Cameron, C.B., the distinguished author of "Across Africa" and traveller in the Dark Continent, is prosecuting with remarkable energy his plan of combating the African slave hunters. Under the presidency of the archbishop of Canterbury, the gallant explorer, accompanied by Captain Hore, the popular representative of the London Missionary Society on Lake Tanganyika, sketched his proposed mode of operations. Whether the scheme, which has the influential support of many famous African travellers, be immediately beneficial, the united prayer of the Christian Church will be offered that it may hasten the time of the entire redemption of the Negroes from the fetters of the Arab taskmasters. Of the commander's stirring appeal and proposals, a bare outline is presented here.

The nation, he trusted, would not treat the question of African slavery as the reading of a novel, to be put out of mind as soon as finished. To meet and overcome the greatest blot upon civilization, it was imperative that individual consciences must be aroused respecting the nation's duty. It was more than lamentable that the Congo governors had made any recognition of what was termed domestic slavery. The dream that the abolition of slavery in the West Indies had ended slavery forever was so far from being true that provinces in Africa, densely populated thirteen years ago, were to-day desert places, the defenceless natives having been carried off under conditions too loathsome for description. In graphic language the commander portrayed peaceful villages in the interior of Africa being attacked, men killed, and the women and children driven off in chains. The "slave fork" was next exhibited, consisting of heavy boughs of trees, which were riveted to the necks of women and young children

when the raided Africans were forced across the deserts to the coast. As England could not touch the other nations except by *moral* force, it was urged that this force should be exerted against nations which were touched with this great crime. The commander, after declaring that the honor of Great Britain was unsullied in Africa, and believing that, with a force to maintain order, it could effect the work of abolition of slavery without firing a shot, was followed by Captain Hore, who narrated his thrilling experiences in inner Africa.

The bishop of London, in moving the resolution to the effect that the meeting deeply deplored the great increase in the central African slave trade, with the attendant atrocities practiced in its prosecution, and with the consequent depopulation of the country, strongly urged the English government, either alone or in conjunction with other powers, to consider the possibility of devising measures calculated to diminish or suppress the evil, and to use all its influence to secure the maintenance of the Zambesi as an open highway. There was fitting significance in the resolution being seconded by the dean of Westminster, as the guardian of the resting-places of Wilberforce and Livingstone, the grave of the latter, it might be added, being more frequently visited than any other contained in the Abbey.

According to the latest message from Bishop Smythies, of the Universities' Mission, it appears that the indefatigable and courageous prelate advocates strenuous measures respecting the treatment of slave dealers. He writes from Zanzibar: "When the blockade comes to an end, the sultan should be told that in five years slavery should be entirely abolished in the islands of Zanzibar and Pemba (the mainland not being mentioned because it is well not to

threaten what we cannot perform). Further, the slave trade should be made piracy at once, which means that every slave trader who was caught should be hanged. Long ago Lord Brougham said this was the only way of dealing effectually with the slave trade. I write this as I think this is the policy we ought to support."

It is noticeable that the Convocation of Canterbury, on the occasion of its last assembly, drew up a most important memorandum bearing upon the duty of the Church with regard to the abolition of slavery.

JAMES JOHNSTON, A.S.A.

LANCASHIRE, ENGLAND.

ROMANISM IN CHILI.

We have noticed of late some utterances at home on the papacy which will hardly serve to strengthen the confidence of Christian people in the reasonableness of missionary work in behalf of Romanists. While we would ever try to follow that charity which is chief among the graces, we question the justice of the position that the Romish Church is after all Christian in its nature, despite unfortunate errors. It is certainly an extremely difficult matter to tell how much Christianity there is in the Church of Rome. At least this is true of the Church as we see it in Chili. We must examine the papacy as a *system*, and weigh error as well as the elements of truth. A final and fair judgment cannot be formed on a single phase of the system. We must review history, examine dogmas and discuss facts. We must read the past as well as the present, remembering that Rome seeks to justify her past to this very hour. The facts about the papacy are so dreadful that the mildest presentation of them is in danger either of stopping short of the truth or of appearing to be incredible. It is probable that there are not a few Christians in our churches who, witnessing no terrors of Rome in their own town, seeing Roman Catholicism only under the restraints of a dominant evangelical faith or entirely outside of monastic walls, have the feeling that the earnest utterances of a Chinique or a Gavazzi or a Fulton should be received *cum grano salis*. Though one or more bishops of Rome say publicly in the United States that Rome would do as she has done if she could, hardly a trace of inquiry runs through the evangelical churches as to what this means, and but little fear. In our love of

toleration we tolerate the most implacable enemies of our faith, of our homes, of our beloved country. Without specious reasoning and without special pleading for those sincere souls who are in the Roman Catholic Church, we must recognize the fact that they who sleep not, whose methods of work are serpentine, would to-morrow, if they could, destroy our constitution and rejoice around the funeral pyre of our churches and common schools. We apprehend nothing, for we are strong; but where Jesuitry is free, there it should be remembered that a large and strong body may feel the effect of the poison of the unseen and smaller viper. Does an institution that would crush out pure Christianity and undo the Reformation deserve the name Christian?

The attitude of our Church is significant. We have missions in Mexico, in Central America, in Colombia, in Brazil and in Chili. Why do we send missionaries to these lands, where the difficulties in the way of gospel light rival those of heathen lands? Because Romanism in these lands under a Christian name is corrupt beyond description; because it is a reversion of Christianity to heathenism. Romanism as we see it here is flagrant and gross idolatry. These millions need a Saviour, and they do not find him in the Church of Rome.

True Christianity takes us invariably to Calvary. It calls to repentance, not to penance; to faith in Jesus Christ, and not to faith in the virgin and saints. A truce to sophistry and hair-splitting of words to see Christian elements in Rome! The dogmatic and real comity of Rome in all countries is undoubted, for it is historic. The deadly tree puts forth a fairer blossom in the

United States than it does in Chili, but it is the same tree whose roots have spread from the city of the seven hills. In Chili there are two greater idols of Rome—one north, the other south. Around these images thousands gather year by year and dance and worship (?) and offer their tithes. There are facts before us here which are terrible. We cannot report everything. A missionary said to me recently that he considered the absence of a moral sense to be one of the most painful fruits of Rome. And this woeful lack is actually produced by the Romanism which we see. How Christian is that Church that produces an "absence of a moral sense"? How Christian is that

Church that is driving multitudes into infidelity and atheism? Let not the true Church of the Lord Jesus be deceived. Let not God's people think too kindly of the Church that is the implacable enemy of liberty and enlightenment. The *system* is referred to, and not those unfortunate ones who have never known a better rule of life than Rome gives them. If Romanism is Christian because it teaches the doctrines of the Trinity, it is unchristian because it teaches idolatry. The papacy is Christianity married to paganism. If the light be darkness, how great is that darkness!

WILLIAM E. DODGE.

VALPARAISO, CHILI.

INCIDENTS IN OUR JAPAN MISSION.

On the 9th day of January, 1859, the Executive Committee of the Presbyterian Board of Foreign Missions, on motion of Dr. James W. Alexander, resolved to take measures to establish a mission in Japan. At the same meeting a letter was read from Dr. Wells Williams to Talbot Olyphant, recommending such action; also one from James C. Hepburn, M.D., offering himself and wife as missionaries for that field, who were then accepted and appointed. Dr. Hepburn's acquaintance with the Chinese language acquired during six years missionary labor among that people, and which the state of his wife's health obliged him to leave, was one among his other qualifications for this pioneer work.

Dr. Hepburn arrived in Kanazawa in October, 1859, and rented, by permission of the authorities, a temple with the priest's house adjoining, which house he sub-let to Rev. C. Q. S. Brown, missionary of the Reformed Church, who arrived out about the same time. Turning the idols out of the temple he partitioned it off into convenient rooms, converting it into a comfortable residence, where he lived over two years, when for greater personal security he moved across the bay and bought land and built a house in Yokohama, the property of the Board.

The treaty which Commodore Perry se-

cured from the Japanese authorities provided simply for amity between their country and the United States, for the privilege of vessels in distress putting into the two ports of Simona and Hakodadi for repairs and supplies; also for consular residence in the former, and a limited trading under government supervision. Commodore Perry entered the Bay of Yedo as the representative of a Christian nation, and on a Sabbath morning, with an open Bible upon our national flag spread out upon his capstan, the officers and crew of his squadron united in singing the one hundredth Psalm in which "all nations are exhorted to praise God." This, says Dr. Gillman, secretary of the American Bible Society, "was the beginning of influences brought to bear upon Japan that opened the way for Christian missions."

Following this treaty was the one of 1858, secured by Townsend Harris, consul-general of the United States, after two years quiet negotiation, the most important and difficult concession being the *toleration of Christianity*.

The Jesuit missions of two hundred and thirty years before had been stamped out, as was supposed, by the massacre of tens of thousands of their devotees, the remembrance of which was perpetuated through subsequent

generations by the yearly ceremony of trampling upon the cross. The Secretary of State, Mr. Marcy, had instructed the consul-general "to do his best by all judicious measures and kind influence to obtain full toleration of the Christian religion and protection of all missionaries who should go there to propagate it." Mr. Harris was in full sympathy with these instructions, and succeeded in convincing the Japanese negotiators that the Jesuit system which interfered with state affairs as formerly practiced was not the Christianity he represented. Success having crowned his efforts, on the first Sabbath of August, 1858, he invited the naval officers and resident foreigners to assemble for worship at the consular residence, formerly an idol temple, which was the *first Christian service publicly held* on shore in Japan for more than two centuries. It was an appropriate expression of gratitude to God for further opening the way for Christian missions.

A fitter man than Dr. Hepburn for the peculiar service required in this new field could not have been found. Consecrated to the mission cause in early manhood, with six years experience among Chinese, skillful and successful in professional practice, with a quiet manner and unfaltering faith, and with a companion of like spirit, he entered upon this field as the sower of the first handful of gospel seed, and remains there still to aid in gathering its wonderful harvest. Very little could be done for a time in the way of direct missionary work. A new language was to be learned, and suspicious and jealousies overcome by deeds of kindness and service such as the good physician knows how to render. Months and years were required to win his way into public confidence. From the first a watch was set upon his every movement. Of his two men servants one, the most useful, was known by him to be a government spy, and everything done in his house was reported. But there was no effort at concealment, and this openness and frankness were his safeguard. On one occasion after his rented temple had been cleansed of its idols and rooms fitted for occupancy, while unpacking

and arranging his goods he received a visit from the official, who made a demand for his Chinese books, which he refused to deliver up, and would have appealed to the United States consul, but the demand was not pressed. While making their inspection a picture of the crucifixion was found, which some friend in New York had sent Mrs. Hepburn. This discovery was thought at first a mishap, but instead of confiscating the contraband picture, to the surprise of its owners, the men were curious to know the significance of the two thieves, who they were, etc., which led to an explanation of the whole transaction why Jesus was crucified, what brought him into the world, and why Christians worshipped him. This was the *first Christian sermon* ever preached by an American missionary to a Japanese audience.

It will be understood that the toleration of Christianity as secured by treaty for foreigners did not include permission to propagate it or exempt natives from the death penalty for professing it. Hence the search of Chinese books and the system of espionage were among the methods used in its restraint. "The opening of Japan," said one of our naval officers at the time, "is an opening where gospel truth may enter wedge-like." And our missionary found a very narrow cleavage for his wedge, and great caution necessary in driving it. After two years, Dr. Hepburn, in full confidence of the future, advised that a single man be sent out to join him, study the language and be prepared for aggressive work when the way should be more fully open. He continued to minister to the physical wants of all classes, opened a dispensary for the poor which official suspicion and interference led him after a time to close, made successful operations in surgery, and was consulted in difficult cases by native doctors from Yedo. While thus engaged and co-operating with missionary brethren of other societies in the distribution of Chinese Christian books and tracts and making translations into the native language, he was also preparing his *Japanese and English Dictionary*, which was published in 1867. Discretion in present

methods, noting encouraging providences and looking with the eye of faith into a hopeful future eminently characterized this pioneer work. In May, 1863, after three and a half years thus spent, he gladly welcomed a fellow laborer from his own Board, Rev. David Thomson, who has remained such until now.

The gospel wedge continued to be driven cautiously, while outside changes were helping the missionary cause. In 1868 the government was revolutionized, and the Mikado or spiritual ruler, who had been secluded from public responsibilities for centuries, resumed his ancient prerogatives, and with his advent came some relaxation of the exclusive policy of the Tycoon and his feudal associates and rivals. But as yet Christianity received no official favor, and in 1870 Dr. Hepburn writes that "no direct preaching of the gospel to Japanese assemblies has, as far as I know, been attempted by any missionary." The exclusion of Christianity was a fundamental law of Japan, and the national hatred of it found expression even in private contracts. As an illustration of this, in the indenture of an apprentice, among other qualifications for faithful service, he is described "as having no connection with the sect of Jesus Christ, which is contrary to law."

The two forces at work in the upheaval of society were the gospel and the English language. The latter early received governmental favor, and with it came the civilizing agencies of the Anglo-Saxon race. Mr. Thomson for a time found full employment in teaching English in a government school at Yedo. The ambition to learn it was stimulated by acquisition, and no longer Chinese, but English, became the classic of the nation. The study of American institutions received favor from the higher classes and help from the government, and many of their brightest youth were sent for instruction to the United States, and entered our colleges and universities.

Among these came two bearing a letter from Dr. Hepburn to the Presbyterian Mission House, who had expressed a preference for Princeton College. They brought funds

to meet their expenses, were dressed in their native costume, and spoke but a few words of English. It seemed proper that I should accompany them to Princeton and see that responsibility was assumed by the authorities there for their care and education. President McCosh convened the faculty to meet us; and upon my statement that these young men had heard in their own land of the fame of Princeton College, had expressed a preference for it above the institutions to which their comrades had gone, and desired to place themselves under its government and instruction, the president gave them a cordial and hearty welcome, and expressed the wish of the faculty that others of like mind would join them. A committee was appointed to make suitable arrangements for their comfort and education; and as an earnest of the care they would receive, he invited us to his house, and while at tea their baggage was brought in from the hotel, and for a time they were his guests. I left for my home that evening full of gratitude to the generous-hearted president, who had thus relieved me of a delicate and responsible charge.

With the advent of Japanese youth into the United States there was a simultaneous inflow of missionaries into Japan. In 1873 the edict against Christianity was taken down, and in 1877 the first ordination to the gospel ministry took place. In 1880 the General Assembly of the Presbyterian Church in the United States received a delegate from the "Union Church of Christ in Japan," recognizing it as a corresponding foreign body; and the same Assembly dissolved its own Presbytery of Japan, its constituent members being enrolled in that foreign body.

The spirit of Japanese Christianity runs strongly in the direction of separation from the mother churches and for a united sisterhood, and the prophecy may yet be verified that even those mother churches that differ widely in polity and creed may yet find their offspring in Japan merged in the one National Union Church of Christ.

WILLIAM RANKIN.

NEW YORK.

MISSION-SCHOOLS AND THOUGHT CONVERSION.

Perhaps the most powerful fortress of the evil one among heathen nations, excepting the natural depravity of the heart, is the *absence of a Christian sentiment*. It has often been observed that missionaries going among a heathen people have wrought for a score of years before they were permitted to count their first convert. This has been commonly set down to the hardness of the heathen heart, the opposition of heathen society, priestcraft and similar adverse influences. These influences have undoubtedly been present as so many factors in the work of obstruction, but missionary work has not removed any one of them. Not only so, but they have in some respects grown in violence with the progress of missions. The earliest converts were received notwithstanding these influences. They are still received in ever-increasing numbers in spite of them. There was, then, something beyond these to account for the absence of converts for so long a period after the missionaries began their work.

The real reason, we think, is to be found in the fact that the heathen were intellectually as well as spiritually blind. Faith comes by hearing. "How shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" "Yes," you say, "but they have a preacher. That is what the missionary is sent for;

that is the reason he has acquired their language." But suppose their language fails to convey the thought of the gospel! Well, that is exactly the state of the case. Words cannot be found to express clearly and correctly many of the simplest of Christian ideas, *e. g.* God, holiness, grace, salvation, atonement, faith, etc., etc. The missionary is obliged to use some word which will do as a vehicle on which to transmit his thought; but when the agent proves recreant and carries the heathen idea instead of the Christian, what is he to do? He can only try and try again, and gradually, by circumlocution and explanation, strive to convert the thought of the people, and so, by changing sentiment, change the meaning of their language.

This will illustrate the necessity of the mission-school. Here the children can be taught the ideas and thoughts of the Christian and saved from the degrading ideas of heathenism. Through this medium the sentiment of the whole race or nation can best be transformed and cast in Christian moulds. Thus, too, the Christian Church can best be made the leader in the new departure, and be prepared to guide the people in that intellectual and moral revolution which Christianity inevitably brings with it.

E. M. WHERRY.

 LED CAPTIVE BY GRACE.

Some fifteen years ago a young man from the province of Tosa came to Yokohama for the purpose of learning English. He had heard something about the Christian religion, and believed it to be an evil system which induced men to forsake their parents and family ties and lose their loyalty to their country. He suspected that there was some secret method by which people were deprived of their reason and duped into becoming its followers. He resolved to find out what it was, and then he would be able

to expose its pretensions and save his people from this dreadful delusion.

With this purpose in his mind he began the study of English with Rev. Mr. Ballagh, and kept a very careful watch of him to see wherein was the secret of his power to make converts. He did not believe in a God, and supposed all worship was mere form and the evidence of a weak and ignorant mind.

With each of his lessons there was added some religious instruction and prayer. He

had no interest in these further than mere curiosity, and listened to them not to be profited by them, but if possible to detect their errors and thus be able to oppose them.

But one day Mr. Ballagh prayed very earnestly that God would send his Spirit upon this people and open their eyes to see the truth as it is in Jesus. The earnestness and evident sincerity of the prayer made such an impression upon this young man that he could not resist the conviction that there is a God and that he does hear and answer prayer. This conviction was so strong that he at once began to seek a knowledge of God and how he could serve him. After a short period of inquiry he found the way of peace and fully accepted Christ as his Saviour. So great was his joy that he could not sleep, and he spent the whole night in singing "Jesus loves me." He was not content with a mere trust in God for salvation, but he felt that the religion of Christ required a service according to the ability and opportunity of each individual.

From this time the whole tenor of his life was changed, and he felt that he ought to make known this gospel to the people. He began the study of theology with Dr. S. R. Brown, and looked gladly forward to the time when he would be able to preach to others the same truths that had brought light and comfort to his soul.

About three years later a call came from Dr. Palm, of Niigata, for a native helper who could aid him in conducting religious services in connection with medical work. It was a hard field, and accompanied with more or less of personal danger. The people of that section were very bitter against Christianity, and no one felt inclined to go. (Mr. Oshikawa did not think it was a call to him, but felt that the consideration of safety was a sufficient reason why he should remain at Yokohama.)

But at one of the Sabbath evening prayer-meetings the subject was referred to, and Rev. Mr. Ballagh offered special prayer that the Lord would incline some one to accept the call. As this request was offered to God, Mr. Oshikawa seemed to hear a voice

from heaven, saying, "Go to Niigata." He arose from his knees and said, "I will go. The Lord has called me."

Three days later he was on his journey. It was in the last of December, and a distance of two hundred and sixty-three miles over rough mountain roads that were filled with snow and in places almost impassable. But with God to strengthen and comfort him he pressed on.

At a town called Uyeda he learned that there was a small band of believers who were afraid to call themselves Christians, and so had formed themselves into a temperance society. But they kept the Sabbath, and met regularly to worship God and study the Bible. They had only a copy of the Gospel of Matthew, and yet they came to a knowledge of God and his worship by this alone. Mr. Oshikawa sought out this band of secret disciples, and they were delighted beyond measure to have some one to teach them more fully the doctrines of the cross and the duties of all who believe in the Lord Jesus. At their earnest solicitation he remained with them two days, and the whole time was spent in instruction and worship.

This work continued to prosper, and Rev. Mr. Ballagh afterwards visited the place and formed this band of believers into a Christian church. One of the number has since become a preacher, and is now located at Yokohama as pastor of the largest Christian church in Japan.

Mr. Oshikawa pushed on through the deep snow and cold until he arrived at Niigata, and entered at once into the work of teaching and preaching as opportunity offered. In January, 1876 (as the result of his efforts and those of Dr. Palm), eleven persons were baptized. The work was continued in the face of much opposition and many difficulties, until in 1878 there was a church organized with twenty-eight members.

The difficulties of this field were so great that in 1880 he resolved to go to some location where the people were more progressive and less bigoted. He chose the large city of Sendai, and has continued to labor in that town and the region round about. The

difference in the attitude of the people has enabled him to conduct his work with constant encouragement and far greater success. In about one year from its beginning a church was formed with eleven members, who called and agreed to support a pastor of their own.

Until 1885 Mr. Oshikawa had no connection with any society, and no help in his work except some native assistants. All he received in the way of financial aid was his own salary and the support of a Bible-woman.

With only this help the work has grown under his faithful care until in November, 1885, there were three churches and two hundred members. He then connected his work with the Church of Christ, which includes the various Presbyterian and Reformed bodies in Japan. At the meeting of the General Assembly in Tokyo, all were impressed with his humility, his deep piety, his fine scholarship and his power as a public speaker. It was arranged that his field should constitute a new presbytery, and at his earnest request other laborers were to be sent to assist in the various departments of his work.

The Reformed Church (German) have taken this as their special field, and are extending their work as the men and the means are provided. A school for girls was started there in May, 1886, which has now an attendance of fifty-one pupils.

During the past three years five new churches have been added, and the total membership is now over twelve hundred, and there are other stations where converts have been gathered and will soon form new organizations. In no part of Japan is the work more interesting or hopeful. It has been carried on from the first with the most perfect trust in the Lord and utter humility of soul. God has singularly blessed this spirit of consecration, and many more are seeking the Lord.

Among the converts is the vice-president of the Provincial Assembly. Several officials and persons of rank are also coming to Mr. Oshikawa to be taught in private, and as they become convinced of the truth will connect themselves with the church. So great has the power of the gospel become that a Buddhist priest went to the governor and begged that the Christian school about to be established might be stopped.

To meet the great demand for new men to occupy the various stations, a theological class has been formed with fifteen members. This is taught by Mr. Oshikawa and Rev. Mr. Hoy, his associate. In a letter recently received from Mr. Hoy, he says: "It seems to me that Rev. Mr. Oshikawa is growing more and more spiritual; hence his power. It does my soul good to be associated with such a man. If the Lord spares him ten or fifteen years he will do a wonderful work. The Father in heaven bless him."

Such in brief is the history of a most devoted and successful man. It is due to the faith and devotion of such men that God's work has prospered so wonderfully in this land. May the Lord raise up many more of like spirit and power to be leaders of the host, and the conquest of the whole country will be speedy and sure.

The unceasing and most arduous labors of Rev. Mr. Oshikawa have resulted in great nervous prostration which renders it necessary that he should have complete rest and change. By the advice and aid of his many friends he has decided to take a trip to America for the purpose of seeing the results of Christianity as exemplified in the people, the churches and the institutions of the home land. He will perhaps spend a year in study, should his health permit and the way be opened for him to do so. We bespeak for him a cordial welcome by all who love our common Saviour.

H. LOOMIS.

YOKOHAMA, JAPAN.

MISSIONARY CHURCH OF BELGIUM.

A PROBLEM UNSOLVED.

It often so happens that as a family grows larger and its wants more numerous and urgent, its resources diminish in proportion. Such is precisely the case of the Missionary Church of Belgium (Evangelical Society). The richer it grows in the spiritual sense, the larger and more important its task becomes, the less also is it able to perform the imperious duties which fall to its charge. Whose fault is it? It is certainly not that of its members. Although poverty puts every year a heavier yoke upon their shoulders, every year also the sum total of their contributions is somewhat larger. It would be difficult to find a church like our own—formed for the greater part of poor miners come out from Romanism—which would make more continued efforts to provide for its own maintenance.

Whose fault is it? Certainly not either that of our friends of the United States, England, Scotland and elsewhere, who help us with all their might and who show such admirable generosity toward so many works of all kinds which call for their sympathies, as well on the continent as in far-off mission fields and in their home missions. If their grants have sometimes been diminished during the last years, it is chiefly because of the multiplicity of Christian benevolent undertakings which claim an ever-increasing part of their budget.

Whose fault is it? There is but one answer: It lies in the fact of the abundant blessings which the Lord has not ceased to pour upon our field of labor and upon the persevering efforts which are made by the members of our congregations to spread around them the knowledge of the glorious gospel. For, indeed, if these brethren are poor and can do but little with their purse, they make up for their insufficiency in this respect by joining themselves in the work and bringing souls to the knowledge of the Saviour.

If we have been able, in the course of the last year, to inscribe five hundred new members on our church registers, it is to the hum-

ble workpeople of our congregations that we owe such success. All that our twenty-two pastors can do, with the help of a few evangelists, is to cultivate, strengthen and develop the disciples which gather around them and to minister as well as they can to their spiritual needs. The work of conquest or recruiting is almost solely accomplished by the zeal of our Christian men and women, or even of our Sabbath-school children (who also do their part) and of the young men of our Christian associations. Their faithful testimony to the gospel truth among their fellow workmen, the tracts which they distribute, the visits which they make, the missionary excursions which they undertake on Sabbath afternoons, their efforts to bring friends or neighbors to our services, are the most efficacious means for the furtherance of our work; and it is with the help of the most advanced Christians among them that we were able, last year, to preach the gospel in 7970 meetings.

But our financial difficulties, especially since a few months, have been greatly increased by the several new movements which have occurred in different places. The gospel taught in the centres of our evangelistic work spreads its good name abroad by means of numerous workmen, who from our mining and manufacturing districts return home to the villages strewn all over the country. Whenever a colporteur visits these out-of-the-way places, he is greeted as if he had been expected there, and easily sells that "Protestant book" of which one hears so much good. On the other hand, if some misunderstanding with the Romish priests bursts out (and the motives for such discontent abound), the people very soon propose to have recourse to those followers of the gospel whose religion is held to be far superior to that which tradition maintains in the country. It is thus that during the last year we have been called to several places, such as Ath and some villages near this small town (in the Hainaut); Salet and Besinnes, two hamlets in the Meuse villages,

not far from Dinant; Nil-St.-Vincent, a village between Namur and Brussels; Paifre and other villages in the province of Liège. We have been obliged, in order to answer some earnest appeals, to found regular services in these places, which every Sabbath claim the visit of a preacher. We have even been obliged to found a new station in the village of Paifre, near Liège, where all the people have turned their backs upon Rome to lend a listening ear to the gospel. The Roman Catholic church has been deserted, the priest's house is uninhabited, and a small evangelical church, hastily built, is crowded every Sabbath. We are strongly urged to place a pastor here, that these four hundred souls, so recently entered into the good Shepherd's fold, may be cared for.

While so many new wants are being disclosed, we are not even able to give leaders to works that are older and that claim the same benefits since a long time; and in the very moment when our task surpasses the measure of our strength, we find that some of our young pastors, who have only recently entered the ministry, have failed in health in consequence of their over-exertions in the Master's service.

Men would not be wanting. Thank God, since a few years our work of evangelization has drawn the attention of many young ministers, and offers of service are constantly coming in from young and able workers, who wish to begin work in our mission fields. Pecuniary help is therefore the only resource that is wanting. Months, years, pass by without our being able to settle pastors in the several stations which are waiting for them.

Such is the problem which we desire to solve. Where is the necessary help to be found? and if we do not find it, how

are we to meet the many wants which arise?

The question is an anxious one, but we firmly believe that the Lord, after having sufficiently tried our faith, will at last hear our prayers, and will give us the means of accomplishing the task which he not only imposes upon us, but in which he also encourages us evermore to persevere. While awaiting such an issue, we believe it right to expose our difficulties to our brethren, and we feel confident that they will refuse neither their sympathy nor their help.

Our deficit amounts actually to more than £1400; and in order to balance our expenditure at the close of our financial year (30th June), we need £1300 more. Contributions may be sent to the various societies and churches with which our church is in official intercourse, and also to our general secretary, Rev. Kennedy Anet, 123 Chaussée d'Ixelles, Brussels. The general secretary will gladly give any information concerning the work, and will be happy to give to Christians journeying in Belgium the opportunity of visiting some parts of our field of labor.

Here is a resumé of our work: 27 churches and stations, with 61 preaching stations; 84 other localities where the gospel has been preached occasionally; 200 other localities visited by our colporteurs; 7970 services and meetings held during the year, regular attendance of 4000 to 5000; 60,000 occasional hearers; 60 Sabbath-schools, of which 18 are missionary Sabbath-schools, that is, exclusively attended by children of Roman Catholic families—4432 members, 2806 children; 22 ordained ministers, 4 evangelists, 8 Bible-readers and 5 colporteurs. Total expenditure last year, £5674. Belgium has contributed £2289.

A. BROCHER, *Pastor*.

COMPARATIVE RELIGION AND CHRISTIAN MISSIONS.

Comparative religion is pre-eminently useful as a valuable aid to Christian missions. Since the Græco-Roman age Christianity was never so aggressive as to-day. During the first half of that age Christian

laborers went everywhere bearing the glad tidings. That was the time of pure aggressive propagandism. During the second half the heathen flowed in upon Christian civilization, and so by migration came within the

reach of its benign influences. This nineteenth century strikingly presents both these processes in active operation. Aggressive propagandism and migratory activity co-operate in the diffusion of Christianity. Of all the mighty moral movements that characterize and glorify our century, foreign missions is the greatest. Its heroic achievements in various lines of human progress are patent to the world, and receive from enlightened philanthropists everywhere that praise which they merit. In every war of conquest it is of the utmost importance that the resources, plans, strategic positions, character of the leaders and all the vulnerable points of the enemy should be known. This knowledge is power. Comparative religion places such knowledge in the hands of the Church, which she may wisely use in her conquest of the world.

Our missionaries must be familiar with the details of comparative religion if they would be equipped and skilled for victory. If the Church at home would triumph in this aggressive conflict, she must justly estimate the importance and magnitude of the work in which she is engaged; she must fully acquaint herself with the down-trodden and perishing whom she seeks to elevate and save; she must have deep, tender and practical sympathy with them as fellow sinners and fellow men; she must recognize and appreciate and consider the terrible power of falsehood to destroy, and of God's instrument (the truth) as mighty to save. She must not only be pitiful toward men, but also be exceedingly jealous for the honor of Jehovah, whose laws are disobeyed, whose character and glory are forgotten, whose dominion is disregarded, whose throne of

the heart idol gods are permitted to occupy, and whose Son is waiting to be gracious. Was it only from the manward side—was it not from the Godward also—that Paul was so profoundly moved when he saw Athens wholly given to idolatry?

If the Church would be stirred in spirit, if she would have a soul-paroxysm for men (as the word is), she must like Paul see the pagan world. Her eye will affect her heart. She must feel the need, rely on the promises, and assure herself of certain victory. Now at every point comparative religion renders important service. It spreads before her eye the perishing peoples; it brings them very near as fellow sinners, burdened by conscious guilt, vainly struggling down the ages for relief, spending their all on physicians, but ever becoming worse; it impressively proves that there has been everywhere in the heathen world a development downward, to a lower deep still opening wide; it presents from the dawn of history the peoples of the world and their religions, and it proves that just as those peoples approached the doctrines and duties of the Bible have the nations advanced in individual, domestic, social and civil happiness; it shows that forces are at work to weaken the great systems of error and to prepare the peoples for the acceptance of the truth, and it stops the mouth of the opposers of God by confuting by its facts their hypotheses, and by clearest inductions it establishes the fact that the heart of man wants God, must have God, cannot rest without him, and that there are evidences of God's workings among men, that the time hastens when a weary world will return to God and rest in him.

ADAM MCCLELLAND.

PROTESTANTISM IN SPAIN.

The proclamation of the gospel in the classic land of the Inquisition recalls pathetic memories of the brief yet noble testimony made on its behalf in the sixteenth century. The period between its historic dawn and setting in that age scarcely spanned two generations. No civil barrier could then, however, prevent the leaven of the Reform-

ation working throughout every corner in Europe. Many of the subjects of Charles V. were impressed with the heroically-defiant attitude of the Saxon friar, and consequently, in the most superstitious of European countries, a brave contingent of leaders and followers testified to the faith once delivered unto the saints. The gifted brothers Juan

and Alfonso de Valdés won many disciples, some even from the household of the emperor, until it fell out that the prisons of Seville and Valladolid were insufficient for their incarceration. Seville vibrated before the life-passionate utterances of the Andalusian reformer, Rodrigo de Valero, whose most eminent convert was Doctor Juan Gil (Egidius). The tide of accession to Protestantism roused the minions of the "Holy Office" to redoubled exertions for the speedy and absolute suppression of the growing heresy. Philip II., the son of Charles V., was, by his envenomed hatred and brutality, justly surnamed the "Nero of Spain," and at his instigation the bloody instruments of the Inquisition were directed against the representatives of Lutheranism in every province of the empire. Unrecorded numbers fled to Germany, Switzerland, France, the Netherlands and England. Others, again, apprehended by the deadly warrants of the *auto-da-fé* and *lettre de cachet*, perished at the stake or within the dungeon's gloom. By 1570 the extermination of the Spanish reformers was effected, and Spain for upwards of another three centuries walked in darkness.

In 1868 the leaders of the revolution announced, among other concessions, liberty of conscience. At the subsequent restoration of the Bourbons this was apparently indorsed. In reality it was otherwise. In spite of the plausible Article II. of the new Constitution allowing freedom of faith, the government, reigning under the shadow of a Catholic monarchy, directly crippled the independence of Protestants. On the slightest pretext it was made possible for any minor village magistrate to veto an evangelist's presence and labors. Religion was only nominally emancipated when her witnesses were forbidden to preach outside the conventicle or burial-ground. As effectively was her mission retarded by the prohibition of placards or signs which would indicate the locality of existence. These harassing regulations have provoked considerable friction between the colporteurs of the Bible societies and the provincial authorities. An accusation of a breach of the peace or sup-

posed act of disrespect toward the civil powers invariably results in the defendant being punished. Redress from the supreme court is rarely available. Only with much circumspection can the success be maintained which has already been achieved in a country where it is commonly incriminating to omit the raising of the hat on the passing of the Host in a Catholic procession. In Spain especially the King's servants have need of the counsel to be wise as serpents and harmless as doves.

Amid struggles and discouragements, bright signs of progress are chronicled. In the functions of the pastorate and evangelization the majority of the workers are clergymen of Spanish birth who have seceded from the priesthood or monasteries of Rome. Spaniards of both sexes conduct the Sabbath-schools, which are largely frequented by the children of Roman Catholic parentage. About one hundred sanctuaries have been erected, after twenty years of devoted toil. Some of these are comparatively limited rooms in which the faithful are gathered. To the congregations, having 9194 persons, including 3442 regular communicants, 56 pastors and 35 evangelists are attached. Upwards of 61 male teachers and 78 female teachers are employed in the 111 schools. For 2545 boys and 2095 girls a good education is gratuitously provided, except where the children are in a position to make some remuneration. The Sabbath-schools, eighty in number, are associated with the chapels, and have an attendance of 3231 pupils. Their management devolves upon 183 male and female teachers. The most flourishing schools and native congregations have been obtained in Madrid, Barcelona and Seville; while in several of the agricultural regions public worship and religious instruction are promoted in proportion to the funds allotted.

The denominations which have the greatest prosperity in congregations, schools and adult classes include the Wesleyan, the Scotch and English Presbyterian, the German Lutheran, the Swiss Calvinist and Independent churches. In Madrid for example, with which Barcelona vies in numerical

resources and position, the Presbyterian, Wesleyan and German missions have schools, partly self-supporting, severally containing from 150 to 350 scholars. Mixed congregations numbering from one to two hundred people gather every Lord's day. Of the various sections of Protestantism the Anglicans are the least important in strength and numbers. It is doubtful if they represent more than a tenth part of the entire returns of Protestants. They have probably not more than a dozen places of worship of any note. In Seville and a few other centres, however, the Anglicans have some able and persuasive preachers.

Among the foreign religious communities surprise has been excited by the announcement that it was intended by the Anglicans to establish a bishopric and also erect a suitable ecclesiastical structure in Madrid. The archbishop of Dublin, Lord Plunket, is making earnest endeavors to realize funds for the object. It is not unlikely that Señor Cabserra, a Spaniard who entered Protestantism by the Scotch Presbyterian door, will be appointed bishop. He has done excellent service in drawing up text-books and forms of prayer for Protestants. In various religious circles his intelligence and energy are deservedly esteemed. The contemplated formation of an Anglican bishopric is in many quarters viewed with grave apprehension. In Spain the precarious standing of the Protestants might by this step be unnecessarily jeopardized. The majority of the Spaniards will unquestionably confuse such an institution with the British government. To the Spanish mind the Church of England is coincident with the state religion of Great Britain. If the amicable relations of Spain and England, strengthened by the treaty of commerce in 1886, were in any degree weakened by the projected bishopric of Madrid, the evil would be universally deplored.

Every tribute of praise is due to Rev. L. G. Tugwell, whose British chaplaincy at Seville since 1867 has been fraught with remarkable success. The movement humbly inaugurated twenty years ago has developed into a splendidly-organized native church,

and from one end of the land to the other its powerful agency is recognized.

It is regrettable that Spain must be classed as the exceptionally intolerant country of the continent. The fanaticism and bigotry of Rome is triumphantly dominant save among a few groups of enlightened Liberals and Republicans belonging to the working and middle classes found in the large towns. With the ascendancy of a Liberal government, of which Señor Sagasta is premier, it is difficult to resist the sway of the Vatican, which makes the court and rulers its willing vassals. The broad-minded Sagasta seldom prevails upon the subordinate tribunals of justice to reverse a verdict by which the thin veil of freedom would be accorded to the witnesses of the evangelical message.

As an evidence of this two recent incidents may be mentioned. A pastor in Malaga who ventured to reply to a pamphlet written by a Catholic priest was sentenced to an imprisonment of more than two years duration, together with a fine of 500 francs. On the friends of the Protestant pastor appealing to a higher court, the former ruling was confirmed. Even more humiliating was the punishment inflicted last year upon two Spanish Protestants who refused to lift their hats in the streets of Madrid to a Catholic priest who was carrying the viaticum to a dying parishioner. The zealous papist sternly upbraided them because they demurred to make obeisance, and subsequently handed them into custody. They were each imprisoned for six months, in addition to the imposition of a penalty of twenty-five pesetas and costs by the municipal judge. To plead their nonconformity to the national faith was as useless as to claim exemption by the aid of the much-abused and misinterpreted Article II. The case was warmly discussed and vigorous protests made by the organs of Liberal opinions.

These occurrences and the ban under which Protestantism advances its spiritual campaign undeniably prove how inadequately religious toleration is appreciated among the descendants of the ancient Iberian race.

JAMES JOHNSTON, A.S.A.

LANCASHIRE, ENG.

SUPPRESSION OF THE LIQUOR TRAFFIC.

Our Church, by the voice of its General Assembly, has distinctly "declared itself unequivocally in favor of the entire suppression of the traffic in intoxicating liquors as a beverage, by the power of Christian conscience, public opinion and the strong arm of the civil law."

That all these forces are pressing toward that desired result, more strongly and generally than ever before, seems evident. There is still diversity of opinion among good citizens, good Christians and even good Presbyterians, as to the best, most righteous and most surely effective methods of reaching this result. Some have been uncharitable enough to count those who dissent from their favorite method enemies of temperance or favorers of the liquor traffic; but this censoriousness is happily diminishing, while the number of earnest men who are able to act together without waiting to become able to think alike in all particulars is steadily increasing. A good illustration of this is given in the following record of action taken by a large meeting of ministers in Philadelphia:

We declare, 1. That the liquor traffic, including the "manufacture, sale or keeping for sale of intoxicating liquor to be used as a beverage," is evil, only evil, and that continually. The various associations of manufacturers and dealers, and the close alliance of all, proclaim the unity of this monstrous evil and give it a well-defined character. It destroys the bodies and the souls of men; it invades the home, ultimately transforming husbands and fathers, and even wives and mothers, into monsters of cruelty and inhumanity, bringing blight and curse and death in its train; it disturbs the public peace and engenders riot, disorder and murder; it is the prolific source of four fifths of the pauperism and crime of the country, and inflicts heavy burdens of taxation upon the people. An evil of such character and magnitude should be effectually suppressed.

2. That all license laws consist of two parts: prohibitory and permissive. In so far as they are prohibitory they tend to restrain the evil, forbidding the vast majority of every community from engaging in the liquor traffic. In so far as they are permissive they perpetuate the evil traffic and give it legal standing. Such legislation cannot be accepted as an adequate remedy, because the evil is one that can only be eradicated by absolute prohibition.

3. We gratefully acknowledge that the restrictive and prohibitory provisions of the existing law of this commonwealth, known as the "Brooks" law, conscientiously interpreted and faithfully applied as they have been by our courts, have reduced the number of saloons. Under this law less than three out of every two thousand of the population of Pennsylvania have obtained permission to engage in this business. Nevertheless, the inseparable permissive features of this law give no promise of terminating the evil. The experience of thirty-six years of prohibitory legislation in Maine, and of four in Iowa and eight in Kansas, compared with universal experience under license laws, has fully demonstrated that prohibition is the only effective remedy.

[Here follow testimonies to the effectiveness of prohibitory legislation from Secretary Blaine, Governor Marble, of Maine, and Governor Martin, of Kansas. Our readers are already familiar with Governor Martin's testimony, which we published in our September number (1888). Equally intelligent and gratifying testimony to the same effect was given by Rev. W. N. Page, D.D., of Leavenworth, Kansas, in our October number, 1888.]

In view of the foregoing, with profound sorrow for the wrongs of the past, with a firm reliance on the favor of Almighty God for the future, "with malice toward none, with charity for all, with firmness for the right as God gives us to see the right," *recognizing in all matters the right of private opinion, and deprecating all uncharitable treatment of differences*, we respectfully but earnestly call upon all ministers of religion of all forms of faith, upon all public teach-

ers and philanthropists, and upon all citizens of this commonwealth, to co-operate with us by earnest prayer, by instruction in righteousness, and by all possible and lawful means, to secure the adoption of the constitutional amendment now before the people of Pennsylvania and to be determined by their free suffrages on the 18th of June, 1889.

And we further recommend that Wednesday, the 8th day of May, be observed in the churches of this city and throughout the state, and by all our citizens, as a day of prayer for the success of this measure.

The following is the new article proposed to the people of Pennsylvania to be added to their state constitution, and upon the adoption of which they are to vote on the 18th of June next:

ARTICLE XIX.

The manufacture, sale, or keeping for sale of intoxicating liquor, to be used as a beverage, is hereby prohibited, and any violation of this prohibition shall be a misdemeanor, punishable as shall be provided by law.

The manufacture, sale, or keeping for sale of intoxicating liquor for other purposes than as a beverage may be allowed in such

manner only as may be prescribed by law. The General Assembly shall at the first session succeeding the adoption of this article of the constitution, enact laws with adequate penalties for its enforcement.

In January last, ex-Governor Martin, of Kansas, on retiring from the office which he had faithfully administered for four years, said:

I affirm with earnestness and emphasis that this state is to-day the most temperate, orderly, sober community of people in the civilized world. The abolition of the saloon has not only promoted the personal happiness and general prosperity of our citizens, but it has enormously diminished crime; has filled thousands of homes where vice and want and wretchedness once prevailed, with peace, plenty and contentment; and has materially increased the trade and business of those engaged in the sale of useful and wholesome articles of merchandise. Notwithstanding the fact that the population of the state is steadily increasing, the number of criminals contained in our penitentiary is steadily decreasing. Many of our jails are empty, and all show a marked falling off in the number of prisoners confined.

WOMAN'S HOME MISSION WORK IN ARIZONA.

Our impressions of the way in which mission work is done among the "exceptional populations" have received new vividness from reading a letter from Miss Minnie Whittaker, at Tucson, Arizona. We have obtained permission from the ladies to whom it was written to give some of the contents of this letter to our readers:

The new building, long looked for, earnestly prayed for, is finished at last and we are celebrating thanksgiving every day of the week and continually counting our blessings. For weeks before leaving the old building, we were in the condition of a well-known woman in history, who had so many children she did not know what to do. . . .

You may be sure Miss Gibson enjoys to the full her sweet, airy room on the upper floor. She bore the discomfort of the old house bravely, and we had a good laugh the other day when she remarked that it hardly seemed right to be so comfortable. The teachers are thankful, individually and collectively. Miss Brownell rejoices over the bright, pretty sewing-room, and Miss Rowland over the airy, white-walled dormitories. Of course the matron's heart is made glad by store-room, kitchen and laundry. The school-room is delightful, with its large windows in their redwood frames and cosy fire-places around which our boys love to linger. I wish you might have been with us that first day, seen the bowed heads and heard

the voices asking God to bless the new home. One of our Pina girls came to us saying, "I am afraid I am not good enough to go into such a clean, sweet house." . . .

We have a grand stretch of desert around us and every door and window frames a restful picture of the distant mountains. No wonder David turned to such hills when he needed the reminder of everlasting strength. . . .

We have a real live superintendent. He is one of the "whatsoever" men, who believes in doing whatever his hands find to do. Certainly prayers have been answered in this case, for he has stepped right into the work, taking it up in a wonderful way. Aside from the help which he himself brings, Mr. Billman has a charming wife and a sunshiny baby who has walked right into our hearts. Our new teacher is an inexpressible comfort and help, and has slipped right into her place in such a natural way that she is no longer new. . . .

Miss Whittaker, after giving this vivid picture of the place and the house, gives us a lively description of her pupils:

I wish you could see my Dick's face as he drops a very small load of wood under my window, or hear Manuel's funny little giggle as he comes to get my lamp and dis-

covers something new on table or wall. The girls go about their work cheerfully, and the washing of dishes and setting of tables is done with a very sweet accompaniment of song. We are glad to find that our children of last year seem to have remembered all that was given them, and to have lost little in their much-dreaded vacation. The new children are doing nicely, and already we begin to watch the change and development of this new boy or that Papago girl. It is very pleasant on stepping out for some wood or a pitcher of water to hear a little voice at your elbow, "Let me, Miss Minnie," or to hear a knock at the door and open it to be greeted with, "Can I do something for you, Miss Minnie?" The daily prayer in the school-room is, "God bless our lessons, God bless the teachers and the children," and surely he is blessing. Do you know what delight it is to watch the mental and spiritual growth, to feel that I can speak to some of our oldest children in English and reach their hearts? I feel sometimes as I watch the little faces, after a few earnest words, that I have had real, heaven-sent glimpses of their souls.

Do not rest until God crowns your work with spiritual blessing, which is the seal of service. He is waiting to bless. Shall we not claim his promises?

THE MISSION OF PRESBYTERIANISM.

A pleasant view is it to take of Protestant Christendom that the several denominations in it have each a special mission to fulfill in advancing the kingdom of Christ on earth; in other words, to emphasize and develop, upon the basis of the common faith, some particular element of Christian life and truth which the others were liable to overlook, and which needed to be enforced for the common benefit. It is by this element that they are severally characterized; by it that their polities are shaped and their methods of operation are determined. For example, of the Congregationalists we may say, it is their specialty to maintain the autonomy of the individual congregation as

an integral part of the Church universal, and as a protest against all hierarchical assumptions. The evident peculiarity of the Methodists is the fostering of the religious feelings, and it is with reference to this that they insist so strenuously on the free agency of man and in their preaching appeal so much to the natural sensibilities. They are great on revivals. The Episcopalians hold themselves up as witnesses for the idea of the Church with its offices and sacraments and unity through a transmission of orders. Their internal divisions are along this line, and are denominated as "High Church," "Low Church," "Broad Church." Without seeking further for illustrations of our

point, we may come at once to the Presbyterians. No one can study the origin and history of this branch of Protestantism without perceiving that its work has been to formulate and defend and proclaim a form of sound doctrine, to render faith thoroughly intelligent and able to give a reason for itself, and to keep piety firm and strong by having it rooted and grounded in well-established truth. Paul has ever been its favorite apostle, and Calvin—the most constructive intellect of the Reformation period—its leader and master theologian. Catechisms and bodies of divinity and carefully-elaborated creeds have been its distinguishing products; and for the preservation of its Confession of Faith it has encastled the same in a compact form of government, so adjusted in all its parts as effectually to guard against undue laxity in teaching or belief. While Episcopacy gives prominence to the liturgy, Presbyterianism has been noted for the length and doctrinal cast and, it may be added without boasting, the power of its sermons. Its great aim is to instruct, and to instruct according to the authorized standards. And very characteristically the deviations which cause divisions within its bounds are marked by the terms “Old School,” “New School,” unconsciously indicating its dominant scholastic character.

We have thus set forth this peculiarity in order to show the reason why Presbyterianism has from the beginning been strenuous in having only an educated ministry. At the outset of its existence in this country it resolutely refused to sacrifice quality to number, and preferred to allow fields to go unoccupied and churches to remain unsupplied, rather than sanction preachers not properly trained to act as its representatives. Nor was it idle in furnishing such preachers. Great efforts were made to provide schools and means for educating such as gave promise of good service in the ministry. The ideal aimed at was that of one who should be thoroughly versed in the Pauline theology, and could repeat and expound and uphold the Westminster Catechism, who could read the Scriptures in the original tongues, and was pretty well acquainted with church

history, and could rebut effectually the cavils of infidels, and could encounter a science falsely so called with one that recognized an intelligent Creator, and could turn to foolishness the wisdom of this world with a higher wisdom from God, and could build up his church on the foundation of the prophets and apostles, and command the respect of his people by a godly walk and conversation. Such has been its ideal. Not always indeed has it been reached; but it is what it has had in its eye from the first. And as the denomination grew stronger and stronger, up rose academy and college and theological seminary, one after another, well equipt and richly endowed for the express purpose largely of giving to its candidates the education desired. And these institutions are its pride. And still further to obviate all excuse for any one's not enjoying these advantages, it has added to them a system of aid by scholarships for all who prove worthy and need it. Such is the provision which Presbyterianism has made for carrying out its mission. So far it has acted nobly.

Now if it has this mission, and is to make it tell on the interests of Christendom at large, nothing is plainer than that it ought to work earnestly for its own spread, and try to keep pace with the other denominations in the work of evangelizing the country and the world. If it has an important contribution to make toward the development of a well-rounded Christianity, for the “perfecting of the saints,” it ought to be on hand in all the centres of influence, ready to make its presence known and felt—not indeed in unhallowed rivalry with sister churches, yet in the clear recognition of the importance of the work it has to perform, and with a determination to do it faithfully. Moreover, as the good it has to offer is a costly one, its effort to preserve its own integrity and to spread itself should be proportionate. Its ministers should be Presbyterians from conviction, well educated and adequate in numbers to meet the demand. But a careful examination of the situation shows that we are not coming up to our duty in this respect. The contribution which our theo-

logical seminaries make to our ministry this year is only 194 candidates all told; and from this number we shall have to deduct at least 20 who belong to other denominations and cannot be counted on. This will leave for us about 170 new men to supply our vacant pulpits numbering over a thousand, and to extend our missions, and to make up for the 125 who have gone to their reward during the year plus the draft made on us by other bodies. More than this number will undoubtedly be reported as licensed and ordained; but what we are after is regularly-educated men who in a measure realize our ideal of what a Presbyterian minister ought to be, and will fairly represent our Church. To furnish other than such is to abate somewhat of our specific character, and to fail so far in our particular mission. And is not this what we are in danger of doing by reason of the scantiness of our supply of men fully trained in our institutions according to our standards, and of our consequent dependence on men only imperfectly educated, and our resort to large numbers from other denominations that are not in full sympathy with us? The point is one which we must constantly press on all who have at heart the welfare of our Church, its integrity and its honor. If we have a work to do, let us do it with all our might.

A sermon was recently preached in one of the pulpits of Philadelphia addressed

especially to the sons of rich men, and arguing the advisability of their entering the ministry. It maintained that such men could not only bring to their work the advantages of a liberal education and the means of living during their theological studies, but also the wherewithal to help in charitable efforts. Few clergymen, it was said, excepting those in prominent churches, find their salaries equal even to their immediate needs, and for practical work most of them feel powerless. Consequently, it was urged that some more of the young men whose fathers had earned a living for them, and who had professed to consecrate themselves to Christ, should give their abilities and attainments and a portion of their wealth to the Church, instead of going in to crowd still more the professions of law and medicine already too full. Only one fourth of the needed number of men, it was added, were ordained annually. New recruits are loudly called for, and these should come from the wealthier classes. These sentiments we would reiterate and press upon the numerous undergraduates of our many colleges who in their abundance are enjoying the highest privileges which the Church could provide for them, and are discussing with themselves and friends what their future course shall be. Do not their very advantages enhance their obligations in this direction?

D. W. POOR.

MEN WANTED.

The following items collated from the May number of *THE CHURCH AT HOME AND ABROAD* give at a glance the evidence of ministerial need in our home mission work.

Rev. T. S. Bailey, synodical missionary of Iowa, writes his conviction that "in three cases out of four the reason why churches are disbanded is that they cannot be sufficiently supplied with preaching." As an illustration he mentions *three* churches thus lost to us the last year in the bounds of that synod.

Rev. Mr. Rankin, from Denver, Colorado, tells of one town, Grand Junction, growing rapidly, where our Church had had no minister for two years, but would "soon become strong if it only had a good man in the field;" of another at Berthoud in like predicament, vacant for two years, yet "promising to be self-supporting soon, if it could be cared for now," and he adds new fields are springing up so fast that we cannot keep pace with the work.

Rev. H. M. Goodell, from Salem, Nebraska, writes that this whole village of 700 or 800

people, with five church buildings(!), had no resident pastor when he went there, and had been vacant so long that he was welcomed by all denominations, and the people were so hungry for the gospel that they all went in for union meetings, which resulted in the accession of 14 members to the church.

Another letter from Utah quotes the remark of a Methodist minister that "the Presbyterians were good seed-sowers, but the Methodists were better reapers." Just so.

In view of these facts does it not become us Presbyterians to be sending more laborers into *our harvests*?
D. W. P.

COUNTRY SCHOOLS.

A graduate of Scotia Seminary writes to the *Banner*:

The majority of these poor colored men have large families to provide for and children to be educated. To a school in a rural district, taught by the writer, came a poor woman about forty years of age and weighing two hundred pounds, who walked not less than four and one half miles, bringing her two children with her. Her little girl was fourteen and boy eleven. They were all in the First Reader, and it was amusing to see mother and children struggling to stand head of the class. Her one wish was to be able to read the Bible. Her oldest son had by some means gotten a start and had made his way to Lincoln University. He is now filling a pulpit.

On opening a summer school in a different locality, there came a man who was anxious to preach; indeed he had begun

preaching whenever an opportunity was presented. After enrolling his name I found a new department was necessary. He wanted to study the Bible. I assisted him all I could. The congregation began a protracted meeting. Such meetings in these districts occur annually; and as I taught in their church, the services did not begin earlier than 3½ P.M. each day. At these meetings I had the opportunity of hearing him preach; hence the teacher of the morning became the pupil of the afternoon, and *vice versa*. The place mentioned was in the country, where the people have not had the privilege of school as the town people; hence they are so much more ignorant. Where they have been blessed with advantages it is wonderful to see the advancement they have made. I am identified with these people. I have worked, am working and shall work for the elevation of my people.

PULPIT FURNITURE NEEDED.

The pastor of a small church in Pennsylvania writes the following note to the Secretary of Church Election. It may meet the eye of some one having such furniture to sell or to give:

In our growing Presbyterian home mission church here we have gathered enough money to buy a moderate-priced pulpit suit; it has been suggested that possibly some church which for some reason wants to change its furnishings may have a suit to sell. If we buy now we can

spend \$50—no more; the money is not enough to buy even a used suit of more than plain workmanship, but we have thought that we might do better that way than we could do in buying new furniture. Can you tell us of any such opportunity?

Our people have set themselves against all entertainment and fair schemes for raising their own funds, to the profound gratification of the pastor-elect, and should they succeed in obtaining a good suit at a moderate price they will be much encouraged, for it is a hard pull.

HOME MISSION LETTERS.

SCANDINAVIAN WORK IN UTAH.

REV. F. W. BLOHM.

Last autumn I labored principally in Cache Valley looking after Brother Bohbach's field, holding services at Millville, Hyrum and Wellsville. At a communion service at Hyrum we received into the church on profession of faith Mr. and Mrs. Jensen, a Danish family with six children, all boys under twelve years of age. They came to this country some years ago as Mormons. They have many relatives and friends in the Mormon Church, over whom we trust they will have much influence for good. Children's Christmas was observed at Millville, Hyrum and Wellsville (I could only attend the two latter places), with trees, etc., good order, large attendance and much enjoyment.

At New Year we opened the Danish Presbyterian Mission here, in this city. I shall mention three things which led to this:

1. A strong desire on my part to have a central point of operation, or rather a field which I could consider my own or home field, whatever I might do elsewhere.

2. The manifestation of an unusual interest among our Scandinavian people in this city, which I thought ought not to pass unimproved by the Presbyterian Church, which had already done so much here in Utah for the Scandinavians.

3. The requirement which the Board makes of me in my last commission, namely, to raise \$100 of my salary among the people with whom I labor, seems to indicate that the Board meant that, whatever I might do elsewhere, I should have a definite field.

We began our work here by one service on each Sabbath afternoon at 3 o'clock, with a Sabbath-school immediately after the service at our own house. We use the front part for our work. We have secured an organ on the installment plan. We have made seats of twelve-inch-wide boards covered with dark calico and laid on nail-kegs. We have bought lamps, hymn-books, etc., all out of my own

salary. All the assistance we have had has been the \$10 which Dr. Kendall sent us from an unknown friend, which we did acknowledge the receipt of, and do again acknowledge with great thankfulness, for that assistance came indeed in a time of need. We shall be very thankful for a little help, so that we could pay for the organ, secure a few chairs instead of the nail-kegs, a few more hymn-books, some Bibles and Sabbath-school supplies. We should be glad if we could be enabled to rent a larger room for our meetings. Our people are very poor, and I do not know when they will be rich, but they have souls worth saving. Our Scandinavian friends are honest and sincere, and when they do become converted they do strengthen their brethren. The older people are hard to reach, but it is done through the grace of God. We have one with us who last winter was as far off as he could be, but now sits "clothed in his right mind." And furthermore, the Scandinavians have some excellent children; though some of them are pretty dirty and ragged, their minds are as noble as Hans Tansen's was, and they can be trained, but to reach them we must have the help of the parents.

We took up a collection yesterday for the Board of Home Missions of seventy-three cents. This small amount represents great sacrifice. Please accept this, deduct from my salary, and please do not despise the days of small things.

We are now holding service every Sabbath at 10.30 A.M. and at 7.30 P.M., Sabbath-school at 3, and also a Wednesday evening meeting. Four little children, whose parents are too poor to pay the tuition charged and to dress them properly to send them to school, have come three times a week to my house and I have helped them a couple of hours with their studies. We do not mean to carry on any regular school work, but we need a lady missionary to assist us in such an emergency as the above named, and a hundred other things which ought to be done.

I have sent Danish Christian literature to

various parts of the territory, especially tracts written by myself and bearing directly on the question at hand. Good Danish papers and tracts have been sent me by the American Tract Society, the Danish Evangelical Lutheran Society and from several private parties. Dr. Wishard sent me not long ago a lot of papers and tracts. All these I have scattered in all directions. I believe in tract distribution most sincerely. Many people will read a tract who will not listen to the living voice, and tracts will enter where human bodies are shut out. The American Tract Society has done a glorious work in these regions. Why does not the Board have a colporteur here?

From Dayton, Tenn., Rev. R. A. Bartlett writes:

Our little church is advancing. Our membership is now about fifty. We expect soon to have the foundation of our new church finished. The workmen are pushing it forward as fast as possible. We intend to let the contract for the building at once, and will hurry forward the work after that as fast as we can. The lot upon which the church will stand is valued at \$1000, and is located in one of the best places in town. Half of the price of the lot was donated by a friend of our work and the other half was provided for by the sale of the Old Richland Church property deeded to us by the Southern Presbyterian Church. There is room on the lot for a parsonage, which we hope to build before a great while. The people are enthusiastic and doing all they can. The young people's Society of Christian Endeavor holds a weekly prayer-meeting and a song service on Sabbath afternoon. They also manage and control a reading-room. We have at Sabbath-school an average attendance of ninety pupils. The ladies of the church are very energetic and hold weekly meetings. They have raised a considerable sum toward furnishing the new church. We have had, however, our trials and discouragements lately. The people could not decide amicably upon the location of the church. Unfortunately, the town is divided by a stream of water, and the Jews of one side do not have much to do with the Samaritans of the other side; so when the congregation voted on the location there was a division. But notwithstanding this the congregations are large and the interest continues.

A NEW FIELD.

Rev. S. D. Fulton, of Aztec, San Juan county, N. M., writes:

This country is quite new. Settlers are coming in, though just now this is checked, as the only railroad they can come by runs through Colorado and partly through snowy ranges. There is certain, however, to be a considerable increase of population next spring. The climate is very fine in the valleys of this country, and water for irrigating is abundant. The finest of cereals and alfalfa and such fruits as apples, peaches, pears and grapes do finely, there having been a few old settlers along the streams who have proved this. Two or three lines of railroad are projected to pass through this county, but the most certain is from Albuquerque to Durango, being part of the Rio Grande and Utah system. There are abundant coal veins of excellent quality in this country. I never burned better coal than I am using on my fire as I write this, hauled in from veins fifteen miles from here. People go and get all they care to dig out. There must certainly be a large population in this country in a few years. The climate is evidently a very healthy one. At present I have two preaching points, but may add one or two others in adjacent districts. I need a team very much, but cannot afford it yet. My two appointments are fifteen miles apart. There is no religious service at this point (Aztec) but ours. At Farmington, my other point, the Southern Methodists have preaching once a month. The people are rejoiced to have us come, and the predominant sentiment here is Presbyterian, but new-comers are not able to do much this year. We are thirty-five miles from the nearest railroad station—Durango, in Colorado.

From Lowell, Mass., Rev. Robert Court, D.D., writes:

We received twenty new members at the last communion. A few particulars will show the character of our work in a New England mill town. From all parts of the English-speaking world people flock here for employment. This is shown in the persons who join our church. Yesterday there came forward one from Killyleagh, County Down, Ireland; one from Prince Edward's Island; one from Nova Scotia; two from Glasgow, Scotland; two from Kilmarnock, Scotland; two from Lawrence United Presbyterian Church; two

from Providence Presbyterian Church; several of the children of old country people, scholars in our own Sabbath-school. Our Church does not proselytize New England Congregationalists. It is rather they who are inclined to entice Presbyterians to unite with them. We are simply securing our own people as they come from foreign shores, and preventing them from slipping into careless and godless habits. I do wish that all the members of your excellent Board understood this. If we do not do this, either these people are lost to the church altogether or some quacks in religion get hold of them. Here are Christadelphians, Plymouth Brethren, Christian Unionists, Medical Mission—one man president, committee, treasurer, secretary and missionary in himself; a man living on simpletons, who send him lots of money—Millenarians, Christian Scientists and others. We try to keep our Presbyterians out of such hands and keep up true Protestantism among our laboring poor.

Another danger threatens our people, especially our young men—the secularizing of the pulpit. One man boasts that fifteen hundred heard him last night talking the sheerest twaddle and silly jesting about young women. Another church sings *Ave Marias*, pleading the beauty of the music. Another church meets to hear about a new post-office for Lowell. We feel it best to continue to preach the word of God, and, in spite of the strain, more than hold our own.

From Sitka, Alaska, Rev. Alonzo E. Austin writes:

We move along on the old lines, preaching the word and praying for the Holy Spirit. The Lord made this people. He has preserved them unto this day. He knows their weakness, their besetting sins, how long the adversary has torn and destroyed the flock, how long he has led them captive at his will, and he knows how hard it is for those who have been accustomed to do evil to learn to do well. Jesus is on the throne. He has all power. Their hearts are in his hand. We are nothing but dust and ashes. With the promises of Jesus and the prayers of the great Presbyterian Church to back us, our faith is strong, and we cannot expect too much.

At our last communion we received on profession fifteen persons, and baptized seven children.

This makes sixty-seven persons received since my last annual report, sixty-two of them on profession. William A. Kelly and Rudolph Walton have been ordained elders, and Mr. Walton, Thomas Baker and David Kon-ke-tah ordained deacons.

Our chapel is crowded to overflowing at our services, and the foul air escapes into the teachers' rooms overhead. We are in great need of a church large enough to accommodate six hundred people at least. I hope to attend the next General Assembly, and perhaps I can do something to raise the money for it. Since our membership has so greatly increased, I have to spend much time in counselling my people. They look to me as their father.

On Christmas eve our chapel was filled to overflowing. Our hundred and fifty scholars occupied the front seats, wearing their brightest smiles, the girls also wearing their brightest ribbons. It was plain to be seen, as the children gazed at the two large trees, which sparkled as if Santa Claus had just dropped them out of fairy-land, and looked at the large piles of bundles, nicely labelled with names, lying under their fruitful boughs, that they were indulging in "great expectations." Next to them came their friends from the ranch, who seemed to enjoy the scene as much as their children. Captain Newell, of the United States steamer Pinta, and his wife, who have been warm friends of the mission, were present, and so were nearly all the civil officials and their wives and many other citizens. The services consisted of addresses by Governor Swineford and Captain Newell, a recitation by Edward Marsden, Christmas hymns and music by the brass band, composed of home boys, led by Mr. Lake. This band is becoming the wonder of the town. Their progress is most remarkable. Perhaps the most interesting event of the evening was the marriage of two couples of our home boys and girls—Willie Wells (my interpreter) and Margaret Brown, and Thomas Moore and Esther Cook. They are living in their cottages, built on mission ground.

From Colony, Kan., Rev. W. S. Wilson writes:

Until lately we were worshipping in the Baptist church. Its people manifested a very cordial feeling toward us and our work. We have been busily engaged in building a house of worship for ourselves, and have it in use and near completion. I

manufactured a respectable-looking pulpit by getting a shoe-box and draping it with some cheap red muslin. It does not look quite so fine from my side, but I am not particular, and people are so accustomed to cheap shams that no one's sense of the fitness of things seems at all offended. Our first communion in our own sanctuary was a time of great rejoicing.

From Ashley, Montana, Rev. George W. Fisher writes:

I now have four preaching points. The fourth is Demersville, a town three miles from Ashley, where the boats land while navigation is open. It has a rough element. Whisky is king, and fights are almost as common as meals. Not long ago one who lives near the town went home intoxicated and angry with every one in general, stood in his door and emptied the six loads of a rifle into the town; fortunately no one was hit. An invitation was sent me to hold services in a large store-room by the proprietor, who lives 120 miles from here. It came about in this way. While he was crossing the lake last fall the boat was storm-driven and in danger. He began to ask the forgiveness of those with him whom he had wronged, and also asked God's forgiveness on his knees. For all this, he was not scared enough to close his whisky store. "When the devil is sick, the devil a monk would be." However, while he was scared the invitation was sent, so I offered to preach in his store Sabbath afternoon. I was told that was their busiest day, so I allowed them to set the time, which was Friday evening. The saloon is closed and the bar-tender comes to the preaching. I go to Sheldon Monday evening. The attendance has already increased sixfold.

From Fort Smith, Ark., Rev. S. R. Keam writes:

The Lord has greatly blessed the San Bois and Bennington churches.

Being invited to preach to the prisoners, I took a few devoted young men of the Young Men's Christian Association with me and held services in the jail. Several of them requested prayers and several more were anxious for salvation.

My trips are long and fatiguing (90 miles on the round trip), but I stand them better than my horses. One of them gave out this fall, which

made it necessary to get a third. The debilitated horse deserves a pension all the days of his life.

At our last communion seven adult full-blood Indians—three men and four women—were added to the San Bois church, and at Bennington eight were received, all on profession of faith except one. I am glad the Board has made an appropriation for an interpreter. My interpreter began to lose faith in the Board, and several times became sulky when I had no means to pay him. The Indians love the gospel through an interpreter. The best of their preachers do not make the truth so plain as most white men do. They think differently, and in preaching through an interpreter we are compelled to be methodical and to compress the greatest amount into the briefest form, constantly holding out the few rudimentary doctrines and ever pointing them to Jesus the Saviour of sinners.

From Beech, N. C., Rev. A. M. Penland writes:

The central point of concern in the past few months was the meeting of the Holston Presbytery. It was a representative body. There were elders, young and old, titled and untitled; missionaries, home, synodical and foreign, all speaking encouragingly respecting the kingdom of Christ and its future glory. The Dark Continent had her delegates also. Three stalwart sons of Africa were on the floor. One of them gave an account of his visit to Philadelphia and spoke in glowing terms of the General Assembly, the president, the centennial, etc. Their presence created quite a sensation among us. A negro in a white congregation with equal rights our people had never seen. The next time it will not be such a terrible thing. It was an advance in the right direction. The people must be taught practically that the gospel is for the black man as well as the white, and that the church is their home. The session was pleasant and profitable. Our cause was strengthened. Our people made two applications for church organization, and one of our native mountain boys was taken under the care of the presbytery with the ministry in view. The outlook is brightening. These mountains will be more beautiful still when dotted with schools and churches.

We think Beech is the garden spot of western North Carolina. If the Lord will only help us to

develop the present undertakings, we shall have reason to bless the day of their beginning. Sugar Creek is enthusiastic for a church organization. They seem to be established and holding on their way, Presbyterianism being the ruling element. It is to be hoped the right to possess the land may be made plain beyond question to the tenderest conscience, and that Caleb may convince presbytery that we ought to take and hold possession.

From Sorrento and Seneca, Fla., Rev. C. M. Livingston writes:

My Seneca church has suffered severely from

the removal of families, diminishing our attendance, compared with the first year, one half and reducing contributions still more, presenting a most discouraging outlook. Yet the days of better things are certain to come when, among other prospects, our immense orange groves come to fruitage, which is not far off. I am sure those who remain in Seneca are true as steel. The year has witnessed the conversion and reception of three heads (fathers) of families.

Sorrento is "looking up." Every debt is promptly paid; attendance excellent; harmony notable; interest cheering. A husband and wife recently received on profession.

FOREIGN MISSION LETTERS.

CHINA.

FRUIT OF TWENTY-FIVE YEARS.

TUNGCHOW, February 16, 1889.

REV. C. W. MATEER:—The last meeting of presbytery, just before the synod, brought with it one of the most important events of my missionary life, viz., the licensure of seven young men, the fruit of our labor in the school. It is impossible for me to describe my feelings as I saw those seven young men stand up for licensure. No one can appreciate them save one who has toiled a quarter of a century for one special object. Four of them came to us little heathen boys over twenty-four years ago. They continued in the school until they graduated, then served as teachers and lay preachers for seven or eight years, and then studied theology. Two were sent here by Dr. Corbett to be educated, and have gone through the same course of study and training. One was brought into the church as the result of my street chapel preaching. He served as our cook for seven years, was then taken up by the native church and sent to school for several years, then preached some years as an assistant to Dr. Mills and myself, and then studied theology. The youngest of them is considerably past thirty. They are tried and able men, having the confidence of the whole mission. Providence has seemed to call me to the school

work, and hence I have not travelled and preached as much as some others, nor gathered in so many converts. The results of my labor are concentrated in these young men and in others who will follow them. They will go forth to-morrow to multiply my influence and labor in their labor for others. They bear with them the labors and prayers of almost a quarter of a century. However others may regard them, they are very precious to Mrs. Mateer and myself. They are the first fruits, and the earnest, we trust, of many others to follow. Another theological class is to be started next summer, and nearly, if not quite, all the members of it will be from the school.

CONVENTION OF NATIVE EVANGELISTS.

CANTON, February 28.

REV. B. C. HENRY:—The convention of native evangelists, held in connection with the meeting of presbytery, was very successful. The discussion of the various topics assigned was intelligent and practical, and the spirit manifested very good. One practical result already attained is the establishment of an association for the closer and more systematic study of the Bible. Each member contributes fifty cents, and pledges himself to the daily study of the passages presented. This year Matthew and John will be studied, one chapter each week.

Each student keeps a note-book in which his daily observations, etc., are noted down. At the end of the year these note-books are carefully examined, and prizes awarded to the best students. The fees all go into this prize fund. The scheme includes both men and women, and promises to secure close and practical study of the word of God.

A LINE OF OUTSTATIONS.

Dr. Thomson expects to make his first visit of the year to Yeung Kong soon. The work of the year, as mapped out at our late meetings, is extensive, and includes several plans for advance which are promising. We hope during the year to establish a line of outstations from Canton to Lienchow, which will save a great waste of time and in the end considerable expense. Heretofore it has required a journey of eight days by boat before the first station was reached. By this plan a station will be reached every day. Mr. Gilman is away in the centre of Hainan with Mr. Jerimiasen. The young men's training-school has opened with an increase of promising students.

INDIA.

BY THE SACRED KRISHNA.

SANGLI, March 6, 1889.

REV. L. B. TEDFORD:—Recently I had a most interesting preaching tour in a number of new villages and towns, reaching about two thousand souls with the truth. As the roads to the towns were not good, I had to walk about ten miles daily for several days, pitching my tent in the principal towns and going on foot to all the neighboring ones. In another direction we went to a place where there is annually held a most extensive exhibition of horses and cattle, and where thousands of people go on a pilgrimage to the temple of a noted god. Sometimes as many as ten thousand people are supposed to meet here. This year there were about seventeen thousand bullocks, besides a good number of milch cows, horses, etc. Although the people were sometimes fanatical in their heathen devotions and offerings, and although it seemed that about half the people spoke a different dialect, still I am thankful to say we got the serious attention of many people. My tent was on the bank of the sacred Krishna river, in which thousands bathe before going to fall at the shrine of the great imaginary god. We wandered along the bank of the river and addressed many com-

panies of people while sitting eating or preparing to cross the sacred stream.

OFFICIAL PROTECTION REFUSED.

As usual, many noted European government officials were on the ground elegantly accommodated in their little village of tents. The highest official, instead of trying to help the cause that had made his nation and given him his most lucrative and honorable position, only said he would not help in any disturbance the people might make on account of the preaching of the cross. The missionary of the Church of England was intimidated, and neither opened his mouth nor allowed his native preachers to do so in defence of eternal truth. Under such circumstances who could forbear the privilege of preaching the word God gives his servants? I am thankful to say our native preacher and myself, fearing God more than man, preached with our might and had no opposition worth mentioning.

AN INVITING FIELD.

I would again bring before the minds of the Board the *Miraj field*. This great city, placed as it were by the providence of God at the very door of our mission, must have a missionary. Every Sabbath I am now preaching to the railroad men and their families in English, and, as one of them said, I realize that they are "in the wilderness." I preach in the waiting-room of the station-house to attentive listeners.

Rev. J. M. Alexander, writing from Allahabad, India, February 28, says:

We are just in from a most delightful and encouraging itineration of six weeks among the villages of the Futtehpoore district. That district is still much on my heart. Its large population (680,000) should be looked after by us, since we have held that district for almost forty years. In all my experience, extending over twenty years of evangelistic work, I have never seen the village people so eager to hear the word of life as during the tour just ended. They seemed literally to hunger and thirst. It was such a delight to give them the truth. I feel more and more that we should give more time to work among the village people, and less to the city people who are gospel hardened. The Aryas and Mohammedans are now violent in their opposition to the truth. In the new church in the city we have services four

times during the week. These opposers try in every way to keep people from entering the building.

PERSIA.

Dr. E. W. Alexander, of Hamadan, writes, under date of February 4, of a hurried trip he recently made to Tabriz and Oroomiah, of the West Persian mission, on urgent professional business. Such trips are not made in vestibuled trains, or even in the lumbering diligence, but on horseback, at immense discomfort, and even at the peril of life and limb. As a specimen of such experience, the doctor writes:

I arrived in Zenjan Friday morning at sun-up; went directly to the post-house, and secured post-horses for Tabriz. We had left the last station, twenty-four miles, about 1 A.M. the same day, and made a forced march for Zenjan, a city one hundred and sixty-eight miles from Tabriz. I wanted, if possible, to reach Tabriz about twelve o'clock Saturday night, and, with that in view, pushed on at a hard gallop, forgetting at first that in Zenjan I needed a bed rather than a post-horse; but I was afraid I would make a hard journey and still be too late to be of service. I changed horses ten times; got two bad ones, which spoiled my time. With the last horse I had to make two stations, and he gave completely out about ten miles from Tabriz. I reached Mr. Whipple's house Sabbath morning at sunrise, or about four hours less than two days from Zenjan.

During all my journey the telegraph lines in Persia were in such a broken-down condition that there was no dependence on them. Here was a telegram two or three days old telling me to push on to Oroomiah. I procured post-horses and set out at once, but the sun was sinking and the clouds were gathering thick over my head. We pushed on as fast as possible to clear the city before dark, which we did, and then the rain began to pour down on us. I had one servant and the post-boy with me. At last we came to a guard-house, halted, and went into a low room, where three or four soldiers were sitting around smoking, and as many more tramps were stretched about the room. A dirtier, more unwholesome place it was never my misfortune to enter. I soon concluded I would rather try the road, though the night was never so dark and the rain should pour down in torrents.

IMPRESSIONS OF OROOMIAH.

The general appearance of that country differs very much from any other portion of Persia I had seen. The land is well watered and extensively cultivated, the large plain being divided into thousands of gardens and vineyards. I saw many large, uncouth, cumbersome carts, which are much used and are far better than donkeys for burdens. Low as the ancient Christian sects of Persia seem, they still remain much superior to their Moslem masters, as is shown by their aptness to seize on European inventions. I remained in Oroomiah a little more than two weeks, but even that was long enough to familiarize myself somewhat with that pioneer station of Persia, hallowed by more than fifty years of work and by many noble names. I found Mr. McDowell living in the house once occupied by Drs. Perkins and Grant, in itself now a very rude pile of buildings, but containing some very good rooms. The missionaries live in a place where Christianity is much better known than elsewhere in Persia, so different from being constantly surrounded by Islam with its deadening influences. Much work remains to be done in Oroomiah, but evidently much good work has been done. I found Miss Van Duzee preparing for a convention of all the village deaconesses, or women who do evangelistic work. I afterwards attended one of their meetings. It was very interesting, a goodly number being present, although it was just the time for gathering the grapes, and many were said to be unable to attend, being at work in their vineyards gathering grapes, which form such an important item in Persian diet. All winter the poor are happy if they can have bread, cheese and dried grapes. The object of the meeting was to arouse their enthusiasm and map out special lines of work.

THE COLLEGE AND HOSPITAL.

I was much pleased with what I saw out at the college, just far enough from town to be free from uncongenial surroundings and to give a pleasant airing to those who have to pass to and fro. A very pleasant avenue connected the two places; in fact I was surprised to find such good avenues. At the college there is quite a good tract of land surrounded by the inevitable wall, and within the enclosure the college building, back of which are a number of cottages which serve as dormitories. A broad road separates the college from the hospital, which, owing to Dr. Cochran's absence in

America, was being used by young men as a dormitory. Two good substantial residences also grace that plot of ground, one originally occupied by Dr. Shedd and the other by Dr. Cochran. It does an American's eyes good to gaze on the latter if they have seen nothing but Persian houses for a long time, as there is some style about it. Within that enclosure one finds young Christian America transplanted to a foreign clime and evidently taking kindly to the new order of things. The buildings were American, but who were these crowds of young men around, going hither and thither in so many different costumes? Nothing but a series of photographs would illustrate them. Some of the most striking, I learn, are mountain Nestorians who have come here for training. Some of these young men have already done good service for Christ.

INDUSTRIAL TRAINING.

The industrial school is a new department, and one that is destined to play an important part in the future development not only of that station, but of all Persia. It is of but little advantage to the average boy to be able to read and write unless he has some way by which he can earn his bread. We have work for all those who are competent; but, unless they have trades, they seem to think we should give them work, competency not being considered, and that may be the reason why in some of the older stations many got their names on the pay roll who should have been in shops at work. Here as elsewhere a man with a good trade is quite independent.

GUATEMALA.

Referring in a recent letter to the laying of the corner-stone of our little church in Guatemala City, Miss Stimers says:

Ours is the only Protestant church in the republic. So far as we can learn, never before has a building been erected for the simple preaching of gospel truth. The city contains many large churches and a cathedral, but if one may judge from the people their influence is demoralizing. In the next block from us is the large building known as Carmen Church. One afternoon, seeing it open, I went in. Near the door was a small black image on a cross. It was not larger than a good-sized doll, and was made still more hideous by a row of white ringlets around its head. On a

plate before it were a number of medios (cents), and by its side was a man watching the money. While I stood there a very poorly-clad, thin-looking woman brought a bottle of wine. People all around were kneeling on the bare floor, and some would bow so low as to touch the stones with their forehead. It was not the fashionable hour for the wealthy class, and I saw only the poorest and the servant class. They were thinly clad, many of them barefoot, both men and women. There was one exception, a well-dressed, gray-haired, intellectual-looking man, who was one of the most devout worshippers. Another afternoon I went into the cathedral. There was no small image, but plenty of large ones in glass cases, before which the people were bowing. To me it is a very sad sight. I cannot see that anything is done by these churches for the salvation of souls.

MEXICO.

WORK IN THE CITY.

SAN LUIS POTOSI, March 29.

REV. M. E. BEALL:—My work for the year has been not unlike that of other years, save that, owing to the purchase of the property and the many questions to which it gave rise, I was confined a greater part of the time in the city of San Luis Potosi. At every communion we have been permitted to receive some members, the entire number received during the year in the city being eighteen. We have had two preaching-places in the city, aside from the central point, and many have by this means heard the gospel, and at practically no expense to the Board, and we are encouraged to continue that part of the work. The attitude of this most fanatical place is, I am sure, gradually changing, as we do not suffer the active persecution of former years. The better class now recognize us. Active opposition here, as in other places, seems to have given place to indifference; and yet that they are inquiring may be inferred from the fact that one hundred and thirty copies of *El Faro* are now taken, whereas two years ago there were but one hundred and twenty subscribers.

In El Venado, fifty miles north of here, we have commenced new work, because most of our people who were formerly at Zamorelia have been driven away from there, and have gone either to El Venado or to San Luis. We have not yet received members there, but hope to receive some on our next visit. To the east of here, in Rio Verdi,

Rayon, Sta. Caterina, etc., there is growth, but the people are very migratory and many have gone to other parts; and while the reports that have been sent do not seem promising, they do not begin to tell the story of the work that has been done in that field.

CHILI.

THE INSTITUTO INTERNACIONAL.

SANTIAGO, February 21, 1889.

REV. S. J. CHRISTEN:—The vacation is over, and boys and professors are coming back previous to beginning the work of another school year, and I am glad to inform you that our prospects are better than ever before. I feel quite encouraged in one way at the progress our school is making. We may reasonably expect this year forty boarders and thirty day scholars, and I am looking forward to having rather more than this number. We did not make a mistake when we increased our staff of teachers. The Chilian public are beginning to appreciate the fact that in our school the boys can obtain a first-class education. The prestige of our school was never better. Curious as it may seem, even priests recommend it as a good school. A canon of the cathedral is said to have counselled a lady to put her boy here. He said he knew it was a Protestant school, but he was quite sure it was an excellent institution. Recommendations from such sources are quite rare, and I was amazed when I heard it. The Catholics themselves appear to be much more tolerant and the free-thinking element much more friendly to our work than formerly. You will see how in speaking of Dr. Trumbull's death the leading dailies spoke so highly of him, and the purely Catholic journals kept a stern silence, feeling, I do not doubt, that in the presence of such a pure and noble life they could say nothing if they did not praise, and so kept still.

During the vacation, in the months of January and February, two of the teachers went north along the coast visiting the principal towns as far as Tacna and Arica, their work being to advertise the school more thoroughly by leaving our catalogues and interviewing families who have boys to educate. For this work we needed letters of introduction and recommendation. I made my wants known to some of the most influential men, and received letters from the minister of public instruction to the governors of the different prov-

inces, and this gave our teachers an immediate entrance into the very best families. I am glad to say the results of the voyage and their work was most satisfactory. We seek boys of the best families, nor do we in any way hide our principles, for the school is well known as strictly "Protestant." We can reach the upper classes in no other way than by means of schools. They would never be seen inside our churches, and they do not receive our papers or tracts. "*Las escuelas populares*" are for the lower classes, being free. These two agencies and the press I have long looked on as the most powerful weapon we can wield in our warfare here.

INADEQUATE ACCOMMODATIONS.

In addition to our old house we have had to rent a large house near by in order to accommodate all comfortably. Then next year we must leave our present site, because the lease runs out. What we are to do for a house I cannot say, as we have found nothing suitable yet, and people will not rent short of a ruinously large sum for school purposes. In view of the steady growth of our school and its present circumstances, we shall be bitterly disappointed if our friends at home do not help us put up a suitable building. All we need is a large and comfortable edifice near the centre, and we would have, I believe, double the number of pupils.

The present quarters are not only ill adapted and ruinous to our object, but our location is exceedingly bad. I do hope that the Christian Church at home will consider our claims and see if they cannot give us a start, and so a chance to carry on the work without aid.

I have been reading an article from the pen of Rev. J. Milton Greene, D.D., which expresses our wants so well, here in this country, that I will refer you to that as expressing exactly our state. We need "an institution in which a thorough preparatory and collegiate education may be given to the many youth who aspire after an intellectual culture, which may be free as well from the poison of atheism with which all our federal colleges are saturated, as from the subtleties and errors of the ultramontaniam which pervades the Romish schools and colleges." We have the teachers, but not the building. Our ministry must be educated in the instituto, and I feel we must make a great effort to give our men at least the same advantages that a Catholic priest has. Our native preachers are a

noble body of men in giving up as they do so much for the sake of their Lord and Master, and they get an education under difficulties.

CHANGE OF FIELD.

SANTIAGO, February 28, 1889.

MRS. W. B. BOOMER:—We expect to pack and move to Concepcion during the month of March. We are glad and sorry to leave Santiago: glad to be in our own field where we can work more independently, and glad to be where we hope to make a permanent home. But we are sorry to leave Santiago because of the pleasant surroundings and kind friends here. We are likely to be much more lonely in the south than we have been here, yet I think when we are genuinely and earnestly at work we will not think of that.

PLEA FOR DAY-SCHOOLS.

One of the requests sent by our mission to your Board—that for day-schools in Santiago, Concepcion and Constitution—has been very near my heart ever since I have understood the workings of matters here, and I do hope and pray that the means may be granted us to establish these schools. When I first came to Chili it seemed to me that they were much needed. As I have talked with people who have lived here all their lives, and who know the necessity of such schools, I have become more and more convinced that they ought to be established. That conviction has grown so strong that I should say, if it were a question between establishing a church or a school, the school ought to be established first. For example: A poor woman brings her children to our Sabbath-school, but sends them to the regular day-school. When the Roman Catholic children know that these children are Protestants their lives are made a burden to them in various ways, and after a while the teacher, or the priest who comes to administer a daily dose of catechism, tells the poor

little Protestants that they must either stop going to our school or leave the day-school. Of course the mother, who is not very strongly Protestant, takes the children from Sabbath-school and we lose our hold of them. On the other hand a Roman Catholic brings her child to the Escuela Popular, in Valparaiso, to be entered as a scholar, with the request that he be taught no Bible. She is answered that no one can come there without studying the Bible every day, and that her child can only come on those conditions. In nine cases out of ten the child comes and finds the Protestants not nearly so black as they are painted. By and by he is asked to go to Sabbath-school. "My mother will not let me," is his reply. "But why not?" says the teacher. "You study the Bible every day, and they only study the Bible in the Sabbath-school. It is the same thing." And so the mother sees it herself, and thinks that a little more Bible will not hurt the child, and sends him to Sabbath-school. So there are six days good influence thrown around him to affect his whole after life.

VICE AMONG CHILDREN.

Christian schools are of great importance here, because there is nothing to counteract the terrible knowledge of vice these children gain almost from their cradles. What a ten-year-old child does not know of wickedness is scarcely to be found out. We need these schools also that the boys who attend them may early be brought to Christ, and then they may be influenced to go into the ministry. The younger they are when converted, the longer and more thorough Christian training they have, and the better fitted they are for the preaching of the gospel. Therefore, these schools are necessary to bring the common people out of darkness into light. And the work cannot be begun too early. Having been a kindergartener, I perhaps feel more strongly than any one else on this field the importance of reaching the children when they are most impressible.

CHILDREN'S CHURCH AT HOME AND ABROAD.



DEIR MIMAS, MT. LEBANON.

Dr. Harris, missionary physician at Tripoli, sends us this picture and description of an interesting Syrian village. The Mrs. Mott of whom he speaks is an English lady who presides over a training-school for Syrian young women in Beirut, and a whole system of "British Syrian schools" extending all over that country. In almost every village which I visited I found one of these schools conducted by one or two English ladies, with a number of Syrian young ladies as assistants. Many of these had been educated in Mrs. Mott's school; some of them in our Presbyterian mission seminaries. Mr. and Mrs. Mott devote their time and their wealth to this good work. They and all their teachers are good friends of our missionaries, and they are happily united in the

one work of helping the people of Syria to see the true light which enlighteneth every man coming into the world. Dr. Harris writes:

This village is called Deir Mimas, in the Sidon field. You see the mission church on the edge of the cliff. The rooms nearest the edge are Mr. Ford's rooms. He made this his home one half of the time; the other half at Tyre. The Sidon presbytery met here in 1887. Mr. Ford's father lived here during George's childhood. Dr. Eddy also made it the home of his family several years when he was a member of Sidon station.

The village is situated on the edge of Merj Iyun, about two hours from Baniyas (Cæsarea Philippi). Most of the people are Greek. They are very spirited and independent. When converted they make splen-

did Protestants, very zealous, willing, earnest workers. Some of the very best preachers, teachers and native helpers come from here. The same can be said of the lady teachers in the Sidon girls' school who came from this village. The boys and girls who are sent to the training-school at the city of Sidon make the best scholars. Mrs. Mott, of Beirut, has a blind preacher and colporteur (a native of Deir Mimas) who is a very efficient worker, one of the best in her

employ. Mr. Eddy and Mr. Ford are very fond of the people here, they are such willing helpers. The preacher is a splendid fellow. He receives two hundred and fifty piastres* a month; out of this he pays over fifteen hundred piastres a year toward his children's education.

*A piastre is worth less than five cents. This teacher's monthly wages are less than twelve dollars. More than three fifths of this goes for the education of his children.

Below is a larger picture of the mission church of Deir Mimas, which looks so small in the other picture, on "the edge of the cliff," as Dr. Harris points it out to us.

Standing in the doorway you see two men whom I guess to be missionaries. I should not wonder if they are Mr. Ford and Mr. Eddy, the two missionaries who have charge of the Sidon field, with all its churches and schools in all those villages of which I told you in the December number (1888), in our talk about the map of the Syria mission.

Both these missionaries are sons of missionaries, and were born in Syria but were educated in colleges and seminaries in our own country. They are citizens of the United States, just the same as if they had been born in this country, because their parents were American citizens, and our government protects its citizens wherever in the world they may be. This is an important part of the duty of consuls and ministers whom our President appoints to reside in other countries.



WHAT CAN THE BOYS DO?

In the June number of *THE CHURCH AT HOME AND ABROAD*, 1888, an annual report from a boys' mission band up in the far northland was printed in the freedmen's pages. Many letters have been received asking information concerning the "Boys' Brigade" with which that report had to do; many times the question that heads this article has been asked and answered by personal letter, and many boys' brigades have been organized in different states as a result.

Heretofore almost everything in the line of mission work for the young has been designed for girls, but this article is written for the boys.

Now, boys, listen. We have been studying up and making an estimate of your strength, and here it is. There are 6543 Presbyterian churches in the United States, having 722,071 members. There are 793,000 Sabbath-school scholars. Of this number perhaps it would be fair to say that you boys, between the ages of ten and fifteen, constitute two fifths, or 318,000.

Now, if each one of the churches were to form a boys' mission band it would give 6543 bands with an average of 64 boys in each; but granting that one half of these for various reasons could not be brought in, we should still have an average of 32 members, or 209,376 boys each lending a hand to the mission cause. Again, suppose each of these boys brought into the treasury \$2 per year—some could not spare this much from their earnings perhaps, but many would give much more—\$418,752 would be contributed by the boys of the Presbyterian Church next year, and this only counting one half their number. Now, divide this by two and appropriate one half to foreign and one half to home missions and you have \$209,376 for each board. Think of that, boys—what *you* could do!

There are certain branches of mission work that attract the boys; none more so than work for the freedmen. There are so many, so near and so needy, and every boy who studies American history or has a soldier father has had his patriotism stirred

within him to do justice to the race that fought so valiantly for our liberty and our country. There is that in every boy that calls for justice and fair play. There are thousands of colored boys in the South, native-born Americans, who are growing up in ignorance of blessed Bible truths, all because there is not money enough in the treasury of our Church to send them preachers and teachers, and God made them and Christ died for them and wants every one of them to be saved. How can they be except they be taught? And we are a great, rich, prosperous people, and no other nation is coming over here to do this work for us. Will our boys think of this and of what their \$209,376 could do for these heathen at home in one year? Will you put your young shoulders to the wheel and give the cause a lift? Will you "lend a hand"? You are the very ones to do this thing.

The boys in a certain church call themselves the "Boys' Brigade." They were organized with three members less than two years ago and have grown to forty-seven, and this year they report \$309.09 contributed in money and boxes for missions. They support a colored boy in Brainerd Institute, Chester, S. C., and the interest they take in "James" is just astonishing. And such letters as James writes back to them! Never a word misspelled, and such beautiful penmanship! And James is a Christian and going to be a minister to his people by and by. That is what these boys are praying for, and the brigade is so proud of him. And three such great dry-goods boxes of clothing and books and useful articles as these boys have collected and sent off to freedmen's schools! And now they wonder why they never thought of doing this thing before. It is so easy. And it makes them so happy. Do they earn their missionary money? Not all. Some save it from their spending money, though all are proud of earning some part of it. How do they earn it? Just trust a boy to find a way. *He will do it.* There are always wood to saw and lawns to keep clean, errands to do, cellars to clean up,

daily papers to deliver after school, snow to shovel in winter and lawns to keep green in summer, and no end of things that a bright, quick boy can do better than anybody else. Must he give all he earns to missions? No; not unless he wants to. Just give a tenth, and you will be surprised all the time to see how the Lord helps you to find a way to earn money when you consecrate that which belongs to him.

Now, if the boys of every Presbyterian

church would organize a mission band, and every band would assume the education of just one colored boy—it only costs \$50 a year—there would be pledged for next year the support of 6543 boys among the freedmen. *Will you think of that?* Then the churches would be “provoked” to greater “good works” by your example, and they would have to build school-houses to accommodate “your boys.” Don’t you see? Who will be first? Next! L. E. W.

THE CHINESE EMPRESS.

Perhaps the children do not all know that the young emperor of China was married a few months ago. He was not allowed to choose a wife for himself, but a great number of young girls were brought together, and from them his aunt, who *was* the “empress,” chose the one whom she thought the right one for his wife. Then followed all the ceremonies of betrothal and of marriage. Beautiful presents were given to the bride and her family, and long processions of men carrying all sorts of beautiful things passed through the streets day after day. But this young bride has carried with her to her husband’s palace one thing more precious than all the gold and silver and jewels and satins that other empresses have brought, and that is a knowledge—perhaps only a very little knowledge—of the Christian religion. And this is the way it came to her.

When it was time to make the beautiful garments that the bride would need, a young Chinese tailor came to the house of her grandmother, with whom she lived, to do the work. This young man was a Christian, and day by day, as he cut and sewed, his little Testament lay open on the table at his side. The gilt-edged leaves and pretty binding caught the eye of the young empress, and she asked what it was. He explained to her that it was a part of the Christian Scriptures, and told her some of the things that he had read in it. More than once she took it up and read a little, and one day, when she was alone with her sister, she called one of the tailor’s assistants

into the room and said to him, “Now I want you to tell me about this new doctrine.”

The duchess, her grandmother, became interested too and talked to the young tailor about his book. One day a bright thought came to him, and he said, “We have a new thing at the mission, a stereopticon. It has pictures which explain the book. How would you like to have it brought here?”

The duchess was very glad to consent, and the next week three of the Christian young men who had been taught by the missionaries came to her house and exhibited the magic-lantern views to a company of about thirty. Very eagerly the little audience listened to the story of Jesus’ life as one after another the pictures appeared on the white wall. When the picture of the crucifixion was shown, the old duchess sighed deeply and said, “How sad! He was such a good man, and yet his enemies hated him so!”

It is not probable that the young empress was allowed to go into the room with the others to see the pictures, but no doubt some one told her about them; and perhaps now that she is shut up in that Chinese palace away from all the outside world, where no missionary can go to her, she will sometimes remember that wonderful story that she read in the tailor’s book. She is only a young girl, not yet seventeen years old. Will not Christian American girls pray that that little seed of truth that has been sown in her heart may spring up and bear fruit?

F.

MISCELLANY.

SUBJECTS FOR MONTHLY CONCERTS.

ABROAD.

JANUARY.—General summary in connection with week of prayer.
 FEBRUARY.—China.
 MARCH.—Mexico and Central America.
 APRIL.—India.
 MAY.—Siam and Laos.
 JUNE.—Africa.
 JULY.—Indians, Chinese and Japanese in America.
 AUGUST.—Papal Europe.
 SEPTEMBER.—Japan and Korea.
 OCTOBER.—Persia.
 NOVEMBER.—South America.
 DECEMBER.—Syria.

AT HOME.

JANUARY.—The evangelization of the great West.
 FEBRUARY.—The Indians of the United States.
 MARCH.—Home Missions in the older States.
 APRIL.—Woman's work.
 MAY.—The Mormons.
 JUNE.—The South.
 JULY.—The Roman Catholics in our land.
 AUGUST.—Our immigrant population.
 SEPTEMBER.—The Mexicans.
 OCTOBER.—The treasury of the board.
 NOVEMBER.—Our missionaries and missionary teachers.
 DECEMBER.—Spiritual condition of our country.

ANNUAL CONTRIBUTIONS.

For churches that have not yet adopted the scheme of weekly offerings set forth in the Directory for Worship, chapter vi., it is recommended by the General Assembly that the first Lord's day of the following months be set apart for contributions to the boards:

	MONTH.	SEND COLLECTION TO
1. Foreign Missions,	January,	G. K. Harroun, <i>Treasurer</i> .
2. Aid for Colleges,	February,	C. M. Charnley,
3. Sustentation,	March,	O. D. Eaton,
4. Sabbath-school Work,	May,	C. T. McMullin,
5. Church Erection,	July,	Adam Campbell,
6. Ministerial Relief,	September,	W. W. Heberton,
7. Education,	October,	Jacob Wilson,
8. Freedmen,	December,	James Allison,
9. Home Missions,	Whenever deemed advisable,	O. D. Eaton,

HOME MISSION APPOINTMENTS FOR APRIL, 1889.

Rev. J. G. Rodger, New Haven,	Conn.	Rev. J. S. Craig, Hopewell,	Ind.
Rev. J. S. Brockinton, Brookfield and Speonk,	N. Y.	Rev. Jas. Gilchrist, Lepington,	
Rev. James Bain, Malta,	"	Rev. J. Scott Davis, Fairfield,	Ill.
Rev. F. E. Allen, Selden,	"	Rev. J. F. Flint, Flora,	"
Rev. D. M. Buchanan, Oceanville,	"	Rev. P. S. Van Nest, D.D., Grand Tower,	"
Rev. Charles Rutherford, Bellmore,	"	Rev. F. M. Alexander, Murphysboro' and Carters-	"
Rev. Theo. W. Harris, Far Rockaway,	"	ville,	"
Rev. Chas. G. Matteson, Roslyn,	"	Rev. Elias Benzing, Chicago, 1st German,	"
Rev. T. H. Quigley, Tuscarora,	"	Rev. C. W. Courtright, Maywood,	"
Rev. M. Porter, Snell, Hermon,	Md.	Rev. Wm. Dickhoff, Freeport, 3d German,	"
Rev. F. M. Todd, Manassas and Prince William		Rev. E. A. Elfeld, Salem, German,	"
County,	Va.	Rev. S. H. Stevenson, Perry,	"
Rev. Andrew Virtue, Williamstown,	W. Va.	Rev. A. R. Walker, Crosswell,	Mich.
Rev. A. J. Coile, Mt. Bethel and Timber Ridge,	Tenn.	Rev. Wm. H. Hoffman, Muir,	"
Rev. S. S. DeGarmo, Piney Falls, Grassy Cove,	"	Rev. N. D. Glidden, Sand Beach and two stations,	"
Rev. J. W. C. Willoughby, Salem,	"	Rev. Robert Watt, Corunna,	"
Rev. J. H. Cooper, Rockwood,	"	Rev. Charles D. Ellis, Saginaw, Grace and Immanuel,	"
Rev. E. B. Waller, Elizabeth,	"	Rev. James A. R. Hay, Caledonia and Ossineke,	"
Rev. Caleb E. Jones, South Pittsburgh and vicinity,	"	Rev. Wm. Wilson, Port Hope and two stations,	"
Rev. H. A. Mullen, Birmingham, Inslee,	Ala.	Rev. E. G. Bryant, East Jordan and South Arm,	"
Rev. E. H. Porter, Decatur, Westminster,	"	Rev. W. W. Curry, Alpena,	"
Rev. M. R. Lowrie, Anniston,	"	Rev. D. H. Goodwillie, Fort Gratiot,	"
Rev. T. B. Atkins, Lower Liberty,	Ohio.	Rev. Thomas A. Scott, Port Huron,	"
Rev. J. S. Robertson, Samerville,	"	Rev. J. F. Somerville, Detroit, Baker St.,	"
Rev. Wm. Smith, Melmore and McCutchenville,	"	Rev. William Sidebotham, Norris,	"
Rev. Chas. W. Rice, West Union and Wheat Ridge,	"	Rev. Alex. Gilchrist, Pike Grove,	Wis.

Rev. W. W. Johnson, Auburndale and Sherry,	Wis.	Rev. W. F. Mathews, Cottonwood Falls,	Kan.
Rev. L. F. Brickels, Westfield,	"	Rev. W. I. Doole, Wichita, Oak Street,	"
Rev. Thos. K. Fisher, Stockbridge, Indiana,	"	Rev. F. M. Symmes, El Paso,	"
Rev. George W. Healy, De Pere,	"	Rev. Samuel L. Hamilton, Wichita, Lincoln Street,	"
Rev. G. A. Brandt, Roscoe and two stations,	Dak.	Rev. M. McFeatters, Edgerton,	"
Rev. H. B. Johnson, Leola and Pembroke,	"	Rev. D. N. Allen, Fort Gibson, Awgaley and	Ind. Ter.
Rev. Z. F. Blakely, Parkston and Union Centre,	"	Bottom,	"
Rev. W. H. Hunter, Minto, Knox and Forest River,	"	Rev. A. G. Evans, Park Hill, Elm Spring and	"
Rev. J. A. Baldrige, Larimore,	"	Mouth of Canney,	"
Rev. J. H. Beattie, Bethel and Irvington,	Iowa.	Rev. A. N. Chamberlain, work among Full-bloods,	"
Rev. N. C. Green, Greene,	"	Rev. Joseph Smallwood, Barren Fork, White	"
Rev. Frederick Alley, Haigher and station,	Neb.	Water and Barren Fork Valley,	"
Rev. Frederick W. Witte, Plattsmouth, German,	"	Rev. W. L. Miller, Tahlequah, Eureka and Blue	"
Rev. John W. Little, Table Rock,	"	Springs,	"
Rev. George Bray,	"	Rev. J. B. Peterson, Milwood, Muldrow and Fleet-	"
Rev. S. J. Martin, Shelbyville,	Mo.	wood,	"
Rev. F. W. Fisher, Macon,	"	Rev. A. D. Jack, Oowala, Claremore and Mound,	"
Rev. Carson Reed, Grant City and Knox,	"	Rev. H. J. Ehlers, Missionary in Mohave county,	Ariz.
Rev. James A. McKay, Martinsville, Akron and	"	Rev. Charles H. Cook, Pima agency,	"
New Hampton,	"	Rev. N. E. Clemenson, Richfield and Monroe,	Utah.
Rev. W. Asdale, Tipton,	"	Rev. E. W. Green, Logan,	"
Rev. W. A. Cravens, Cameron,	"	Rev. Josiah McClain, Ogden,	"
Rev. S. W. Griffen, Carrollton,	"	Rev. Theo. Lee, Springville,	"
Rev. James Kirkwood, Gallatin, Bethel and Jame-	"	Rev. Thomas M. Boyd, Pendleton,	Oregon.
son,	"	Rev. J. A. Gardiner, San Pablo and stations,	Cal.
Rev. T. E. Armstrong, Washington and Pacific,	"	Rev. Samuel B. King, Pleasant Valley and 3 sta-	"
Rev. J. A. B. Oglevee, Caldwell,	Kan.	tions,	"
Rev. W. D. Patton, Florence, Walton and Cedar	"	Rev. J. W. Atkinson, Milpitas,	"
Point,	"	Rev. J. T. Leonard, Willow, St. John's, etc.,	"

MINISTERIAL NECROLOGY.

[All notices, etc., with reference to deceased ministers should be sent to Rev. W. H. Roberts, D.D., Lane Theological Seminary, Cincinnati, O.]

GILBERT, HIRAM W.—born, Galway, N. Y., August 22, 1809; graduated, Union College, Schenectady, N. Y., 1837, Auburn Theological Seminary, 1840; ordained and installed pastor of Presbyterian church, Windsor, N. Y. (by Presbytery of Chemung), 1841-54; pastor of Congregational church, Greene, N. Y., 1854-60; resided in Binghamton, N. Y., 1860-67, during which time he was agent for the American Tract Society, also for the American Bible Society; supplied church in Long Ridge, Conn., 1867-69; pastor of Congregational church, Peru, Mass., 1869-74; honorably retired, 1874. Died, February 3, 1889, Binghamton, N. Y. Married Miss Catharine E. Pease, of Auburn, N. Y., June 1, 1841, who survives him with a son and daughter.

YEOMANS, ALFRED—born, North Adams, Mass., December 3, 1830; graduated, Princeton College, 1852; principal, McVeytown, Pa., 1853-54; law

student, Lewistown, Pa., 1855; principal, West Nottingham Academy, Cecil county, Md., 1856; graduated, Princeton Theological Seminary, 1860; ordained, Presbytery of Newton, December 20, 1860; pastor, Musconetcong Valley, N. J., 1860-65; pastor elect, Calvary Church, Rochester, N. Y., 1866; pastor, Bellefonte, Pa., 1867-68; pastor, Central Church, Orange, N. J., 1869-89. Died, March 20, 1889, Orange, N. J. Married Elizabeth Blythe Ramsay, of Port Deposit, Md., February 20, 1861, who survives him with three sons and two daughters. Received the degree of D.D. from Princeton College in 1878; member of the Board of Home Missions from 1882; moderator of the Synod of New Jersey in 1882; trustee of Princeton Seminary from 1885; director of Princeton Seminary from 1887; director of the German Theological School of Newark, N. J. (Bloomfield Seminary), from 1886; trustee of Princeton College in 1889.

GLEANINGS AT HOME AND ABROAD.

From the Eighty-fourth Annual Report of the British and Foreign Bible Society we glean the following:

The total number of Bibles, Testaments and Portions issued during the last year was 4,206,000—2,293,000 copies sent from London; over 1,912,000 from the depots abroad.

The total income was £250,800. The expenditure of the year was a little under £225,000, or more than \$1,000,000.

Siberia is neither the icy desert nor the gloomy convict settlement too many imagine. The mistake is unfortunate, for it results in lessened interest in the Christian work going forward, and the gradual development of one of the greatest possibilities of the future. Not to speak of the rich prairies of the middle Amur and the Usuri region, where the wild vine grows freely, we find in Siberia proper the very fertile black earth prairie steppes, or rather

pampas, of the Tobol and Ishim,—not mere patches of fertile land, but plains covering some twenty-five million acres, and ready to receive millions of inhabitants; the highlands of the Altai, with their rich valleys, alpine lakes, glaciers, and snow-clad peaks—a country three times as large as Switzerland, and presenting almost the same variety of aspects; the high plains of eastern Siberia, where watermelons are grown in the fields during the short but hot summer; the rich steppes of Minusinsk, profusely adorned with flowers; the lower plateaus of Transbaikalia, embellished with the beautiful Daurin flora and supplying food to hundreds of thousands of cattle; the high, inhospitable, marshy plateaus of the Selenga and Vitim; vast hilly tracts densely covered with forests, and visited only by hunters and gold-diggers; and beyond these the frozen *tundras* of the north,—all these constitute an immense world with the most striking contrasts of scenery and vegetation, of manners and customs.

Into these plains and highlands the peoples of the future will assuredly come. They will make the lonely steppes populous and quick with life. The very exiles may prove a nucleus of unimagined value, transmitting their political fervor to the peaceful problems of the new age. And when all this, or part of it, becomes realized, will the foundations of the new peoples be found to be Christian?—shall Bible truth and life become, as they ought, in the hearts of the scattered settlers of to-day the first possession of the undeveloped future?

In central Siberia Mr. Bartsch met an old believer who had previously bought a book from him. He now told Bartsch, "I have read the book you sold me quite through. I took it oft in the morning and read it on till night; there is everything needful for our salvation," and the man had only bought the New Testament two months previously.

Trans-Caucasia may fairly be called one of the most interesting territories in the compass of the society's operations. Its connection with the early history of the race—for one of its mountain peaks is Ararat, and in its valleys are the fountains of the Tigris and Euphrates—its relationship to primitive Christianity—for its Armenian Church boasts an origin prior to the apostolic mission itself—its position in ancient and in modern political history—for once its valleys submitted to Assyrian as they have now received the Russian rule and civilization—in all these and other respects the Trans-Caucasian region is certainly a notable and important one. The circulation of Scrip-

tures last year was nearly thirteen thousand five hundred, and this was an advance of almost a thousand copies on the previous year. It should be remembered that the population of this section of the agency is between four and five millions, and that Tiflis, where Mr. Stienbrecher superintends the depot with so much energy, has over a hundred thousand inhabitants. [See our September number (1888), page 201.]

Rev. Dr. Parmelee, missionary of the American Board of Commissioners for Foreign Missions at Trebizond, writing to the *Stur* in the *East* of London, says:

A few weeks ago a Greek was very angry because his son-in-law had become a Protestant. He took his daughter away from her husband, and vowed that she should never return to him so long as he remained a Protestant. The son-in-law was called before the bishop and required to abandon his new-found faith or give up his wife. Though by no means desirous of losing his wife, he still declared his purpose to hold firmly to his new-found faith. When the bishop saw that he held firm notwithstanding all his arguments and threats, he told him to think the matter over for a fortnight, when he would be obliged to divorce him if he did not return to the bosom of the church in which he was born. The young man assented to the arrangement, and left the bishop's presence; but before the expiration of the two weeks the young wife had quietly left her father's house and returned to her husband, where she remains, no one interfering.

Quite recently the house in which a women's prayer-meeting was being held was stoned by several angry women of the neighborhood. Complaint was made to the chief man of the quarter, who promised that the meeting should not be again molested. The following week, the woman that had headed the stoning party found, to her great disgust, that her two daughters-in-law had gone to the meeting. This made her so angry that she rushed into the meeting and seizing her brides by the hair, dragged them out.

A few days ago, a man, who was but lately a prosecutor himself, became convinced of the truth, and made known his intention to follow hereafter the simple teachings of the gospel. The next time he appeared on the street he was greeted with a shower of stones and brick-bats. These are some of the forms of persecution to which our people are subjected; still the work moves steadily forward. The Greek

brethren have opened a coffee-house and rest, something after the pattern of the Smyrna Rest, where there are daily discussions and explanations of the word of God. I am sure you will not forget this work in your prayers.

The *Western Presbyterian* tells of a blind girl who gave a dollar for missions. She said, "I am a basket-maker, and as I am blind I can make my baskets just as easily in the dark as in the light. Other girls have during last winter spent more than a dollar for light. I have no such expense, and so have brought this money for the poor heathen and the missionaries."

Pleasant reports are reaching us as to the reception of Christian books in the imperial palace of China. It is probably inexpedient to say more here than that some who are near to the new emperor and his wife have recently received and welcomed instruction as to the Christian religion, and have now the word of life in their hands.—*The Missionary Herald*.

While we are rejoicing over the progress made by the gospel in Japan, it must not be forgotten that there is bitter opposition to the

truth on the part of many of the Japanese. Mr. O. H. Gulick reports from Kumamoto that while the mission-schools in that city are prospering, yet the best and largest school in the place, having some seven hundred pupils, has as its foundation-stone opposition to Christianity, and that the older generation and well-to-do classes manifest great hatred toward the new faith. Mr. Ebina says that few can appreciate the amount of scorn felt and expressed toward the Christians by the mass of their fellow countrymen.—*The Missionary Herald*.

A striking illustration of the reflex benefits of missions is the following: Some time ago the *National Baptist* published an appeal for five hundred dollars to build a chapel for the Baptist Sabbath-school in Hammerfest, Norway, near the Arctic Circle. This appeal was read in Rangoon, Burma, and excited much interest in the various Baptist Sabbath-schools there, English, Burman and Karen; and now they have sent sixty-six dollars and thirty-eight cents as their contribution to the Norwegian chapel. So the bread cast upon the waters is found again after many days, and the heathen land sends a contribution to a nominally Christian country; the tropics nourish the Arctic regions.—*Baptist Missionary*.

RECEIPTS.

Synods in SMALL CAPITALS; Presbyteries in *Italics*; Churches in Roman.

It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e. g.*, *Pastor, Treasurer, Miss or Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

RECEIPTS FOR EDUCATION, MARCH, 1889.

ATLANTIC.—*Knox*—Columbus, 1; Macon Washington Ave. Woman's Miss. Soc., 1. *McClelland*—Mattoon, 1. *South Florida*—Eustis, 2; Seneca, 5; Sorrento, 5; Titusville, 2. *Yadkin*—Freedom, 2. 19 00

BALTIMORE.—*Baltimore*—Annapolis 1st, 5; Baltimore 1st, 600; Baltimore 2d, 35 04; Baltimore 12th, 10; Baltimore Abbott Memorial, 1; Baltimore Boundary Ave., 13 01; Baltimore Brown Memorial, 68 52; Baltimore Central, 10 87; Baltimore Fulton Ave., 2; Baltimore Lafayette Sq., add'l, 5; Baltimore Light St., 2 63; Baltimore Madison St., 5; Bel Air, 7; Chestnut Grove, 8; Govanstown, 5; Granite, 40 cts; Hagerstown, 8 25; Hampden, 8; Mt. Paran, 50 cts; New Windsor, 1; Paradise, 5; Zion, 1. *New Castle*—Chesapeake City, 5; Delaware City, 8; Newark, 10; Pitt's Creek, 5; Red Clay Creek, 11; Snow Hill, 1; West Nottingham, 20; White Clay Creek, 7 20; Wicomico, 8 50; Wilmington 1st, 18 50; Wilmington West, 25. *Washington City*—Boyd's, 8; Falls, 5; Georgetown West St., 70 50; Hyattsville, 4 10; Neelsville, 10; Washington 4th, 66 07; Washington 8th, 10; Washington New York Ave., 42 63; Washington North, 5. 1020 35

CATAWBA.—*Catawba*—Concord, 1; Lincolnton, 50 cts. *Cape Fear*—Wilmington Chestnut St., 1. 2 50

COLORADO.—*Boulder*—Boulder 1st, 5; Cheyenne 1st, 17; Fort Collins, 12 50; Timnath, 8 50; Valmont, 10 cts. *Den-*

ver—Brighton 1st, 15; Denver Central, 35 05; Denver Highland, 5; Denver Westminster, 4; Georgetown, 5. *Gunnison*—Ouray, 2 50. *Pueblo*—Canon City 1st, 50; La Veta, 2; Pueblo 1st, 4 42. *Santa Fe*—Florence, 1; Jemes, 2; Las Vegas, 8; Pajarito, 1; Taos, 2. 171 07

COLUMBIA.—*Idaho*—Coeur d'Alene, 1; Rathdrum, 1. *East Oregon*—Baker City 1st, 1; The Dalles, 1; Summerville, 1. *Oregon*—Albany 1st, 12; Ashland, 2; East Portland 1st, 5; Gervais, 2; Lebanon, 5 25; Myrtle Creek, 1; Pleasant Grove, 8; Portland Calvary, 125; Tualatin Plains, 3; Yaquina Bay, 8. *Puget Sound*—Ellensburg, 12; La Camas St. Johns, 3; Sumner, 4 85; Vancouver, 1; Vashon, 2. 189 10

DAKOTA.—*Aberdeen*—Wilmot, 1. *Central Dakota*—Artesian 1st, 2; Hitchcock, 1 60; Manchester, 1. *Nakota*—Ascension, 1. *Southern Dakota*—Canton, 2 50; Harmony, 3; Parker, add'l, 2; Tyndall, 2; Turner 1st Ger., 10; White Lake, 1. 27 10

ILLINOIS.—*Alton*—Alton (sab-sch., 2), 12; Belleville 1st, 5; Edwardsville, 50 cts.; Lebanon, 4; Virden, 4. *Bloomington*—Bloomington 1st, 21; Gibson 1st, 8 02; Heyworth, 8; Homer, 3; Mansfield, 2; Onarga, 10; Roseville, 4 40; Urbana, 8. *Chiro*—Cairo 1st, 10 40; Carbondale, 5; Carni 1st, 12 00; Centralia, 10; Du Quoin 1st, 7 15; Flora, 2 60; Harrisburg, 2 60; McLeansboro, 1; Metropolis, 2; Olney, 2. *Chicago*—Austin, 6 44; Chicago 1st, 65 88; Chicago 2d, 58 90; Chicago 3d sab-sch., 28 77; Chicago 4th, 78; Chicago Holland, 3;

Chicago Scotch, 14; Glenwood, 1; Highland Park, 40; Homewood, 2 65; Itaska, 2; Joliet Central, 44; Waukegan, 19 45; Wheeling Zion Ger., 8. *Freeport*—Galena South, 38 77; Linn and Hebron, 5; Marengo, 5 10; Middle Creek, 15 46; Rockford 1st, 20. *Mattoon*—Kansas, 10; Morrisonville, 1 50; Pana 1st, 1 25; Shelbyville 1st, 12; West Okaw, 5 55. *Oswayo*—Morris, 6; Park, 15; Plato 1st, 4; Sandwich, 6 65. *Peoria*—Farmington, 9; Peoria 1st, 9 35; Peoria 2d, 10 56; Princetonville, 1; Salem, 3. *Rock River*—Aledo, 3 75; Dixon, 25 17; Edgington, 1 70; Fulton, 2; Geneseo, 2; Peniel, 4; Pleasant Ridge, 2; Rock Island Broadway, 2 75; Rock Island Central, 5; Woodhull, 4. *Schuyler*—Appanoose, 8; Burton Memorial, 2; Carthage, 14; Clayton 1st, 3; Ebenezer, 5; Fairmount, 1; Liberty, 2; Prairie City, 6. *Springfield*—Brush Creek, 4 54; Farmington, 5; Lincoln, 3; Macon, 1; North Sangamon, 5; Pisgah, 1 10; Springfield 1st, 53 82; Unity, 37 cts. 860 17

INDIANA.—*Crawfordsville*—Benton, 1; Bethany, 22 85; Bethlehem, 1; Beulah, 3; Fowler, 2; Frankfort, 12; Lafayette 1st, 4; Newtown, 6; Oxford, 2; Rockville, 5; Thornton, 3 70; Waveland, 9. *Fort Wayne*—Warsaw 1st, 7 50. *Indianapolis*—Bloomington Walnut St., 13 09; Greencastle, 2; Indianapolis 6th, 1. *Logansport*—Bethel, 4; Concord, 5; Logansport 1st, 6; Logansport Broadway, 6; Michigan City 23; Mishawaka, 3; Plymouth, 9; Rochester, 3; South Bend 21 (Y. P. S. C. E.), 5 20; Valparaiso, 4 30; West Union, 2 60. *Muncie*—Elwood, 2; La Gro, 1 50; Marion, 5; Nobleville, 2; Shiloh, 4 30; Union City, 2; Wabash, 1 25; Winchester, 3. *New Albany*—Jefferson 1st, 8 80; Livonia, 3; Madison 2d, 6. *New Albany* 3d, 17; Walnut Ridge, 1. *Vincennes*—Oakland City, 3; Princeton, 15; Rockport, 2. *White Water*—Connersville 1st, 10; Liberty, 3; Mt. Carmel, 1; Rushville, 5. 264 10

INDIAN TERRITORY.—*Muscogee*—Wewoka ch., 8; Nuyaka, 12 00. 4. IOWA.—*Cedar Rapids*—Anamosa, 2; Cedar Rapids 2d, 46 81; Marion (sub-sch., 1 C), 5 62; Richland Centre, 6. *Council Bluffs*—Carson, 5; Corning, 3 75; Creston, 10; Hamburg 1st, 4; Malyern, 3 65; Menlo, 4; Missouri Valley, 3; Mt. Ayr, 6; Shelby, 3; Shenandoah, 10 25. *Des Moines*—Des Moines Westminster, 4; Laurel, 2. *Dubuque*—Dubuque 2d, 25; Dyersville Ger., 1; Independence Ger., 6; Pine Creek, 5; Pleasant Grove, 3; Rowley, 1. *Fort Dodge*—Alta, 1; Ashton, 1; Battle Creek, 3 50; Boone, add'l, 5; Callope, 3; Churdan, 1 35; George Ger., 1 35; Hoopers, 1; Ida Grove, add'l, 3; Inwood, 1; O'Brien Co. Scotch, 2; Sanborn, 3. *Iowa*—Keokuk Westminster, 7 67; Martinsburg, 1 05; Mediapolis, 71 cts. *Iowa City*—Bethel, 2 50; Crawfordville, 8 53; Mt. Union, 2; Sugar Creek, 3; Washington, 22 81; West Liberty 1st, 2 90; Wilton, 9. *Waterloo*—Ackley, 20; Clarksville, 3; Downs, 1; Dysart, 5 40; East Friesland Ger., 42 47; Morrison, 4; Waterloo 1st, 7 50. 823 85

KANSAS.—*Emporia*—Fairview, 3; Maxon, 2; Mt. Vernon, 5 60; Osage City, 2; Oxford, 4 70; Peotone, 1; Walnut Valley, 3 92; Wellington, 5; Wichita Oak St., 1. *Highland*—Axtel, 2; Baileyville, 1 60; Corning, 1; Hiawatha, 8; Holton 1st, 9 17; Huron, 1; Lancaster, 2; Nortonville, 2; Troy, 6 01; Vernilion, 1. *Larned*—Anthony, 1; Dodge City, 1; Great Bend, 1; McPherson, 25; Medicine Lodge, 2 43; Spearville, 4. *Neosho*—Colony, 1 50; Carlyle, 2; Chanute, 4 96; Humboldt, 4 73; Iola, 9; Ottawa, 13 53; Paola, 3. *Osborne*—Osborne, 3; Phillipsburg, 5. *Salmon*—Beloit, 15; Blue Stem, 30 cts.; Clyde, 5; Delphos, 3; Glasco, 2; Glen Elder, 1; Minneapolis, 3 27; Mulberry Creek, 1 50; Poheta, 1; Vesper, 30 cts. *Topeka*—Clay Centre, 4 50; Clinton (Rev. H. Farwell, 1 84), 5; Leavenworth 1st, 72; Wakarusa, 2. 260 02

KENTUCKY.—*Ebenezer*—Augusta, 8 75; Flemingsburg, 32 01; Greenup, 2; Lexington 2d, 74 40; Maysville 1st, 7 75; Mt. Sterling 1st, 4 43; Newport 1st, 1. *Louisville*—Hodgensville, 1; Kuttawa (Band of Little Workers, 1; Ladies' Aux. Soc., 1), 2; Louisville 4th, 7; Louisville Walnut St., 6 05; Olivet Chapel, 2; Princeton 1st, 5; Shelbyville 1st, 8. *Transylvania*—Danville 2d, 100. 261 39

MICHIGAN.—*Detroit*—Detroit 3d Ave., 27 90; Detroit Fort St., 94 92; Detroit Trumbull Ave., 18; Hamtramck, 2 62; Howell, 20. *Grand Rapids*—Boyer Falls, 1; Grand Rapids Westminster, 12 35; Hesperia, 2. *Kalamazoo*—Decatur, 2. *Lansing*—Concord 1st, 1 23; Homer, 8; Jackson, 80 cts.; Lansing Franklin St., 80 cts.; Marshall, 10; Mason, 10; Onoda, 5. *Monroe*—Adrian, 19; Blissfield, 5; Hillsdale, 14. *Saginaw*—Au Sable and Osceola, 3; Bad Axe 1st, 1; Calkinsville, 1; Midland 1st, 4 45; Morris, 6. 270 57

MINNESOTA.—*Mankato*—Amboy, 4; Blue Earth City, 10; Madelia, 4; Mankato, 16 75; St. James, 2; Tracy 1st, 6; Winnebago City, 2 80. *Red River*—Crookston, 8. *St. Paul*—Duluth 2d, 14 13; Litchfield, 19 23; Macalester, 8 44; Minneapolis Bethlehem (sub-sch., 2 16, 2 58; Minneapolis Shiloh, 15; Red Wing, 4 89; Spring Grove, 1; St. Cloud, 5 30; St. James, 2; St. Paul Dayton Ave., 33 30; St. Paul North, 1; Stillwater 1st, 8 60; Taylor's Falls Memorial, 1; Two Harbors, 4 26; White Bear Lake, 3; Winsted, 1. *Winona*—Chatfield, 5 34; Preston, 2; Rochester, 7; Winona Ger., 3. 195 42

MISSOURI.—*Kansas City*—Holden, 9 35; Jefferson City, 10; Kansas City 2d, 31 30; Kansas City 5th, 7; Nevada, 5; Tip-

ton, 2. *Ozark*—Ash Grove, 2; Ebenezer (Greenfield), 5 65; Mt. Vernon, 2; Ozark, 2; West Plains, 2. *Palmira*—Hannibal 1st, 20; Kirkville, 4 50; Knox City, 1; Macon, 1; Shelbyville, 2. *Platte*—Akron, 1; Hackberry, 1; Hamilton, 8; King City, 8; Maryville, 9 60; New Hampton, 1; Rosendale, 1 50; Tarkio, 3 50; Union Star, 1. *St. Louis*—Bethel Ger., add'l, 6; Cote Brillante, 10; Kirkwood, 5; Nazareth Ger., 5; Rolla 1st, 2; St. Louis 2d, 100; St. Louis 2d Ger., 5; St. Louis North, 5; Zion Ger., 4. 273 40

NEBRASKA.—*Hastings*—Blue Hill, 5; Hanover Ger., 3; Hansen, 3 50; Hardy, 1 50; Hastings, 8; Holdridge, 22; Republican City, 1. *Kearney*—Clontibret, 3; Kearney 1st, 18 53; Lexington, 2; St. Edwards, 3 70; Shelton, 2; Wood River, 2. *Nebraska City*—Fairmount, 4 25; Meridian Ger., 7; Thayer, 5. *Omaha*—Omaha Walnut Hill, 5. 91 48

NEW JERSEY.—*Elizabeth*—Bayonne City, 5; Clarksville (Glen Gardner), 2; Clinton sub-sch., 10; Cranford, 29 06; Dunellen, 18; Lamlington, 20; Pluckamin, 4 40; Rahway 1st, 13 28; Rahway 2d, 25; Rahway 1st Ger., 2; Roselle, 8 45; Westfield, 13 97; Woodbridge, 9. *Jersey City*—Jersey City 1st, 10; Jersey City Bergen 1st, 51 74; Jersey City Claremont, 5; Jersey City Scotch, 10; Passaic 1st, 8 39; Paterson 1st, 15; Paterson Ch. of the Redeemer, 30; Paterson Broadway Ger., 5; Rutherford 1st, 20 79; West Hoboken, 15; West Milford, 3. *Monmouth*—Allentown, 10; Barneat, 3; Columbus, 4; Cranbury 2d, 5; Englishtown, 2; Freehold 1st, 29; Jamesburg (sub-sch., 20), 45; Manchester, 10; Matawan, 11 36; Moorestown, 4 80; Ocean Beach (sub-sch., 1), 3; Plainsburg, 2; Red Bank, 10; Shrewsbury, 10; Tennent, 4 05; Tucker, 2. *Morris and Orange*—Dover Y. P. S. C. E., 29 41; Dover Welsh, 3; Fairmount, 1 50; Flanders, 5; German Valley, 5; Madison, 129 20; Mine Hill, 4; Morristown 1st, 75; Myersville Ger., 5; New Vernon, 10; Orange 1st, 360; Orange 1st Ger., 2; Parsippany, 10; Pleasant Grove, 5; Schooley's Mountain, 2; South Orange, 12 62; St. Cloud, 3; Succunna, 7 15; Whippany, 2. *Newark*—Caldwell, 75; Montclair 1st, 45; Montclair Trinity, 6 63; Newark 1st, 25 92; Newark 1st Ger., 25; Newark 2d, 12 71; Newark 3d Ger., 5; Newark 6th, 10; Newark Bethany, 2; Newark Central, 21 46; Newark High St., 62 50; Newark South Park, 213 80. *New Brunswick*—Alexandria 1st, 6; Dayton, 6 34; Ewing, 10 95; Frenchtown, 4; Hamilton Square, 8 54; Holland, 5; Hopewell, 5 70; King-ton, 10; Kingwood, 2; Lawrenceville, 19; New Brunswick 2d, 5; Trenton 1st, 198 52; Trenton Bethany Y. P. S. C. E., 10; Trenton 3d, 182; Trenton 4th, 40; Trenton 5th, 7. *Newton*—Asbury, 50; Belvidere 1st, 5; Branchville, 12; Deckertown, 6 90; Delaware, 6; Greenwich, 5; Harmony, 8 55; Knowlton, 35 cts.; Lafayette, 5; Mansfield 2d, 2; Stewartville, 10; Swartwood, 2. *West Jersey*—Billingsport, 1; Camden 1st Y. P. Soc., 30; Cedarville 1st, 9 30; Cedarville 2d, 2; Deerfield, 10; Gloucester City 1st, 2; Greenwich, 17 35; Had-donfield sub-sch., 55; Pittsgrove, 15; Salem, 59 46; Swedesboro', 2; Wenonah, 53; Woodstown, 7. 2583 85

NEW YORK.—*Albany*—Albany 4th, 75; Albany 6th, 2; Albany Madison Ave., 20; Albany State St., 24 65; Amsterdam 2d, 65 50; Jefferson, 4; Jermal Memorial, 5 71; Johnstown, 15; Northville, 2; Soud Lake, 2; Saratoga Springs 2d (sub-sch., 6 58, 13 58; Schenectady 1st, 20 01; Tamarac, 5. *Binghamton*—Binghamton 1st, 62 50; Binghamton North, 15; Conklin, 5; Cortland, 37 01; Coventry, 8; Nineveh, 30 59; Union, 15. *Boston*—East Boston 1st, 10; Lonsdale, 1; Lowell, 5; Manchester Westminster, 2; Portland 1st, 4; Providence 1st, 10; St. Andrew's, 5; South Ryegate, 7; Taunton, 1; Woonsocket, 1. *Brooklyn*—Brooklyn 1st Ger., 10; Brooklyn 5th Ger., 5; Brooklyn Ainslie St., 5; Brooklyn Bethany, 4 52; Brooklyn Cumberland St., 5; Brooklyn Hopkins St. German, 6; Brooklyn Memorial, 41 13; Brooklyn Prospect Heights, 10; Brooklyn Siloam, 1; Brooklyn S. 3d St., E. D., sub-sch., 10. *Buffalo*—Buffalo 1st, 50; Buffalo Bethany, 18 73; Buffalo Calvary, 25; Buffalo Wells St., 2; Buffalo West Side, 3; Buffalo Westminster (Centennial Fund, 58 07), 72 54; East Hamburg, 4; Fredonia, 10 50; Gowanda, 2; Jamestown 1st, 50; Sherman, 27; Westfield 1st, 46 49. *Cayuga*—Auburn 2d, 19 21; Auburn Calvary, 5 47; Genoa 3d, 1; Ithaca 1st sub-sch., 39 11; Sennett, 3 30. *Champlain*—Moor's, 5; Peru, 1. *Chemung*—Burdett, 4 08; Elmira 1st, 21 34; Horse Heads, 10. *Columbia*—Catskill, 37; Valatie, 10. *Genesee*—Ratavia, 60; Bergen 1st, 11 51; Castile, 28 39; Perry, 24; Warsaw, 38. *Genesee*—Geneva North, 50; Manchester, 11; Penn Yan, 32; Phelps, 17 61; Seneca Falls, 50; Trumansburg, 4; Waterloo, 13. *Hudson*—Amity, 10; Centerville South, 1; Chester, 22 50; Clarkstown Ger., 4; Dutton, 2; Good Will, 1; Haverstraw 1st, 8 27; Hempstead, 2; Middletown 2d, 2 17; Milford, 1; Monroe 1st, 3; Nyack 1st, 2 25; Nyack Ger., 80 cts.; Port Jervis, 50; Scotchtown, 16; Washingtonville 2d, 2 50; West Town, 3. *Long Island*—Bellport, 8; Cutchogue, 5; East Hampton, 12; Moriches, 2 12; South Haven, 4; Southampton, add'l, 12 35. *Nassau*—Astoria, 6; Freeport, 15; Smith-town, 18; Springfield, 3. *New York*—New York 13th St., 36; New York Allen St., 3; New York Bethany sub-sch., 5; New York Ch. of the Redeemer, 2; New York Knox, 7 64; New York Madison St. Ger., 5; New York Mt. Washington, 34 10; New York Mt. Zion Ger., 3; New York Puritans, 41 32; New York West 51st St., 3; New York West Farnus, 3; New

York West 23d St., 10. *Niagara*—Lewiston, 5; Lockport 2d, 1; Lyndonville, 7. *North River*—Amenia, 8; Amelia South, 23 75; Cold Spring, 21; Milton, 5; Pine Plains, 6; Wappinger's Creek, 3; Wappinger's Falls, 8 21; Westminster, 5. *Otego*—Buel, 5; Cherry Valley, 38; Delhi 1st, 30 20; Delhi 2d, 16 56; Stamford, 10. *Rochester*—Avon Central, 1; Brighton, 7 85; Danville, 6 74; Genesee Village, 30; Moscow, 2; Mt. Morris, 4 11; Ogden, 2; Rochester Central, 44 26; Rochester 1st, 163 92; Rochester Calvary, 3; Rochester Emmanuel, 51 cts.; Springwater, 2; Webster, 3. *St. Lawrence*—Adams, 5 31; Brownville, 3; Dexter, 2; Oswegatchie 1st, 10; Watertown 1st, 167 75. *Steuben*—Arkport, 39 cts.; Bath, 63; Corning, 2 69; Hammondsport, 5; Rushford, 2. *Syracuse*—Baldwinsville, 2; Fulton 1st, 20; Marcellus, 11 80; Oswego Grace, 19 89; Syracuse 1st, 53 22; Syracuse 4th, 14 62; Syracuse Memorial, 5. *Troy*—Cambridge, 6 77; Fort Edward, 2 25; Hebron, 1; Lansingburg Olivet, 14 28; Sandy Hill, 1; Stillwater 1st, 6; Troy 1st, 68 67; Waterford 1st, 6 82; Whitehall, 4 17. *Utica*—Ilion, 2; Lowville, 15; Oneida, 21 81; Sauquoit, 9; Utica Olivet, 5; Verona, 7 51. *Westchester*—Croton Falls, 3; Darien, 10; Huguenot Memorial, 2; Katonah, 5; Peekskill 2d, 12; Rye, 60; Sing Sing, 37 80; Southeast, 8; Stamford 1st, 33 45; Yonkers Dayspring, 5.

2978 52
NORTH DAKOTA.—*Fargo*—Lisbon 1st, 7 43; Tower City, 2 39. *Pembina*—Arvilla, 4; Bathgate, 1 75; Bethel, 1. 16 57
OHIO.—*Athens*—Gallipolis, 5; Marietta 4th St., 4. *Bellefontaine*—Bellefontaine 1st, 1 05; De Graff, 6; Rushsylvania, 10; Spring Hills, 1 09; West Liberty, 88 cts. *Chillicothe*—Bainbridge, 5; Bourneville, 5; Chillicothe 1st, 40; Chillicothe 3d, 5; New Petersburg, 5; Washington C. H., 9 77. *Cincinnati*—Batavia 1st, 4 45; Cincinnati 6th, 15; Cincinnati Mt. Auburn, 13; Cleves, 10; Clifton, 20 06; Elizabeth and Berea, 3; Goshen, 1; Lebanon 1st, 2; Loveland, 7 48; Linwood Calvary, 2; Morrow 1st, 9; Reading and Lockland, 8 75; Venice, 5. *Cleveland*—Cleveland 1st (sab-sch. of Stone ch., 25) 65; Cleveland 2d, 150; Cleveland Miles Park, 9 25; Milton, 1 55; New Lyme, 1; Northfield, 5; Orwell, 3; Solon, 1. *Columbus*—Columbus 2d, 38 62; Columbus Westminster, 14 90. *Dayton*—Dayton 1st, 68 71; Ebenezer, 1; Greenville, 15; Hamilton, 44 30; Riley, 1. *Huron*—Fremont, 30. *Lima*—Blanchard, 2; Cellna, 3; Findlay 1st, 25; McComb, 2; North Baltimore, 60 cts. *Milwaukee*—Alliance 1st, 9; Beloit, 2; Canfield, 10; Canton, 37; Champion, 3; East Palestine, 3; Ellsworth, 9 20; Massillon 2d, 20 42; Middle Sandy, 2; Mineral Ridge, 5; Niles, 4; Pleasant Valley, 3; Salem, 10; Warren, 10 64. *Marion*—Ostrander, 5. *Maumee*—Defiance, 10; Eagle Creek, 3; Montpelier, 2; Toledo 1st Ger., 2; Weston, 4. *Portsmouth*—Eckmanville, 5 60; Portsmouth 1st, 64 50; Portsmouth 1st Ger., 7; Winchester, 2. *St. Clairsville*—Barnesville, 11 16; Bellaire 2d (Misses Cummins, 10), 15; Bethel, 5; Buffalo, 5 85; Jerusalem, 5; Short Creek, 7; St. Clairsville, 20. *Steubenville*—Amsterdam, 4; Bakersville, 4; Bethesda, 4; Bethlehem, 5; Buchanan Chapel, 2; Cross Creek, 8 10; Dennison, 7; Harlem, 6; Linton (Lafayette Mission, 1 80), 6; Long's Run, 3 62; Newcomerstown, 4; Oak Ridge, 5 12; Richmond ch. and sab-sch., 3 20; Ridge, 3; Scio, 2; Steubenville 1st, 8 50; Steubenville 2d, 17 44; Steubenville 3d, 3; Wayneburg, 6; Yellow Creek, 10. *Wooster*—Canal Fulton, 3; Chester, 2; Congress, 3; Creston, 2 91; Hopewell, 14 20; Jackson, 10; Mansfield, 25 06; Nashville, 7 99; Orange and Bethel, 3; Savannah, 9 61. *Zanesville*—Chandlersville, 8 95; Duncan's Falls, 2 75; Fredericktown, 6 72; Granville, 21 80; High Hill, 1 40; Jersey, 5; Mt. Vernon, 19 20; Newark 1st, 15; Newark 2d, 25 47; Pataskala, 3; Roseville, 2 30; Unity, 7 58; West Carlisle, 3.

1289 63
PACIFIC.—*Benicia*—Arcata, 7; Big Valley (Rev. J. W. Nelson, 1), 2; Santa Rosa, 8; Ukiah, 1. *Los Angeles*—Glendale, 50 cts.; Los Angeles 1st, 20; Los Angeles Boyle Heights, 7; Los Angeles Spanish, 1; Pasadena, 1; San Buenaventura, 12; Santa Barbara 1st, 15. *Sacramento*—Anderson, 2; Chico, 10; Colusa, 3; Dixon, 5; Gridley, 3; Placerville, 2; Redding, 2. *San Francisco*—Berkeley 1st, 20 85; Lebanon, 1; Oakland 2d, 16; San Francisco Howard St., 30. *San Jose*—Pleasant Valley, 2. *Stockton*—Fowler, 4.

175 35
PENNSYLVANIA.—*Allegheny*—Allegheny 1st, 109 51; Allegheny 1st Ger., 3 65; Allegheny 2d, 5; Allegheny North, 99 60; Allegheny School St., 5; Bakerstown, 10; Beaver, 24; Bethel, 7; Bull Creek, 3; Cross Roads, 5; Ensworth, 15 64; Highland, 11 75; Sharpburg, 19 25. *Blairsville*—Armagh, 8; Congruity, 6; Latrobe, 10; Murrysburg, 5; New Alexandria (sab-sch., 5 70), 39 62; Union, 4 85; Turtle Creek, 2 03. *Butler*—Allegheny, 3; Buffalo, 6; Butler, 43 66; Centerville, 5 25; Concord, 7 63; Grove City, 13 55; Mt. Nebo, 2 72; North Butler, 7 35; Pleasant Valley, 1. *Carlisle*—Burnt Cabins, 3; Chambersburg Central, 8; Dickinson, 2 31; Duncannon, 7; Great Conewago, 1 95; Green Castle, add'l, 4 25; Harrisburg Elder St., 2; Harrisburg 7th St., 15; Lower Marsh Creek, 6 15; Lower Path Valley, 13; Mercersburg, 14; Newville, 19; Rocky Spring, 3; Wayneboro', 8 37. *Chester*—Ashmun, 15; Chester 3d, 86 27; Fairview, 6; Media, 19; New London, 5; Phoenixville 1st, 7; Toughkenamon, 5; Unionville, 5; Upper Octorara, 35 04. *Clarton*—Big Run, 2; Brockwayville, 5 81; East Brady, 5; Edenburg, 5; Elkton, 8 75; New Bethlehem, 5. *Erie*—Atlantic, 2 80; Belle Valley,

4; Cochranon, 3; Concord, 1; Erie 1st, 32 75; Erie Central, 15; Evansburg, 1; Fairfield, 3; Greenfield, 1; Harbor Creek, 5; Kerr's Hill (sab-sch., 19 cts.), 1 63; Mercer 1st, 20; New Lebanon, 1; North Clarendon, 2; Pleasantville, 6; Union City, 2 20; Utica, 3. *Huntingdon*—Altoona 2d sab-sch., 5 73; Bedford, 5; Bellefonte, 40; Beulah, 2 96; Birmingham, 29 24; East Kishacoquillas, 24; Houtzdale, 2 26; Hubersburg, 1; Lewistown, 4 85; Logan's Valley, 9; Lower Spruce Creek, 18; Mapleton, 3; Milesburg, 4; Milroy, 3 50; Newton Hamilton, 5; Orishonia, 3; Pine Grove sab-sch., 80 cts.; Port Royal, 5; Tyrone, 21 55; Williamsburg (sab-sch., 2), 10. *Kittanning*—Atwood, 2; Bethel, 5; Cherry Run, 4; Clarksburg, 5; Clinton, 3 39; Concord, 5; Crooked Creek, 4; Currie's Run, 20; Ebenezer, 15; Gilgal, 3; Harmony, 8; Jacksonsville, 13; Kittanning 2d, 5; Mechanicsburg, 2; Midway, 1 50; Plumville, 5; Rayne, 1 10; Saltsburg, 10; Tunnerton, 14 11; Union, 2 56. *Lackawanna*—Ashley, 3; Brooklyn, 5; Dunmore sab-sch., 8; Langcylffe, 20; Meshoppen, 2; Mountain Top, 2; Rushville, 5; Scranton Ger., 3; Stevensville, 2; Towanda, 38 53; Troy, 16 38; Tunkhannock, 22 65; Wells and Columbia, 1; West Pittston, 25; Wilkesbarre 1st, 20. *Lo-Aigh*—Catasauqua 1st, 10; Easton 1st, 100; Lock Ridge Memorial, 3; Port Carbon, 10; Pottsville 2d, 14; Reading Washington St., 6; Shawnee, 5; Summit Hill sab-sch., 17 70; Tamaqua sab-sch., 3; Weatherly, 5; White Haven, 5. *Northumberland*—Bald Eagle and Nittany, 13 82; Beech Creek, 5; Bloomsburg, 21 89; Elysburg, 2; Grove, 26; Holland Run, 1; Lycoming, 27 15; Mifflinburg, add'l, 20 cts.; New Columbia, 1; Renovo, 5; Shamokin, 1; Shamokin 1st, 4 29; Washington, 18; Williamsport 1st, 10; Williamsport 2d, 1; Williamsport 3d, 42 20. *Philadelphia*—Philadelphia 1st, 238 28; Philadelphia 4th, 11; Philadelphia Grace, 10; Philadelphia Greenwich St., 10; Philadelphia Lombard St. Central, 5; Philadelphia Tabernacle, 91 08; Philadelphia Union, 15; Philadelphia Walnut St. (sab-sch., 7 50), 869 03. *Philadelphia Central*—Philadelphia Arch St., 128 52; Philadelphia Bethlehem, 25; Philadelphia Carmel Ger., 2; Philadelphia Central, 35; Philadelphia Gaston Memorial, 38 25; Philadelphia Paterson Memorial, 3; Philadelphia Susquehanna Ave., 10; Philadelphia Trinity, 5; Philadelphia West Park, 10. *Philadelphia North*—Falls of Schuylkill (per Geo. Fraser), 5; Forestville, 2; Frankford, 12 78; Germantown 1st, 317 19; Germantown 2d, per J. T. Young, 10; Hermon, 15; Hartsville, 21; Huntingdon Valley, 7; Jeffersonville Central, 5; Leverington, 18; Lower Merion, 3; Mt. Airy, 21; Neshamly Warminster, 20 26; Springfield, 1. *Pittsburgh*—Forest Grove, 4; McDonald, 14 70; Monongahela City, 35; Pittsburgh 2d, 2 20; Pittsburgh Bellefield, 12 50; Pittsburgh Central, 1; Pittsburgh 4th St. sab-sch., 75; Pittsburgh Grace Memorial, 2; Pittsburgh Park Ave., 38 40; Pittsburgh Shady Side, 63 50. *Redstone*—Connellsville 1st, 10; Dunlap's Creek, 5 62; George's Creek, 4; Laurel Hill, 25; Leisenring, 14 64; Long Run, 22; McClellandtown, 2; Mt. Vernon, 8 68; Pleasant Unity, 5; Uniontown, 18 90. *Shenango*—Enon Valley, 10; Pulaski, 2 33; Sharon, 8 09. *Washington*—Claysville, 23 05; Cove, 1 61; East Buffalo, 15 33; New Cumberland, 16; Washington 2d, 25; Wheeling 1st sab-sch., 10; Wheeling 2d, 15. *Wellboro'*—Elkland and Osceola, 11; Wellboro', 3 08. *Westminster*—Centre (sab-sch., 5 10), 9 69; Chancetford, 5; Chestnut Level, 12 66; Lancaster 1st, 27; Lancaster Memorial, 1; Little Britain, 5; Mt. Joy sab-sch., 2; Pine Grove, 5; Stewartstown, 11 95; Strasburg, 3 75; York Calvary, 39 19. *West Virginia*—Bethel, 3; Grafton, 5; Hughes River, 8 20; Morgantown, 10; Parkersburg 1st, 12 99; Point Pleasant, 7; Sistersville, 1; Sugar Grove, 1.

4353 32
TENNESSEE.—*Holston*—Jonesboro', 8; St. Marks, 1. *Kings-ton*—Huntsville, 3.

12 00
TEXAS.—*Austin*—Brownwood, 74 cts.; Georgetown, 1; Lampasas, 1; New Orleans Ger., 1; San Antonio Madison Sq., 4. *North Texas*—Denison 1st, 10. *Trinity*—Baird, 1.

18 74
UTAH.—*Utah*—Smithfield Central, 1; Ephraim 1st, 3; Evanston, 3; Manti 1st, 5; Mt. Pleasant, 2; Nephi, 1; Springville, 1 86. *Wood River*—Richmond Union, 1.

17 86
WISCONSIN.—*La Crosse*—La Crosse North, 2. *Lake Superior*—Escanaba, 6; Ford River, 8; Iron Mountain, 6; Iron River, 2; Ishpeming, 36; Marquette, 42 30; Negaunee, 31 51; St. Ignace, 4; Sault Ste. Marie, 7 50. *Madison*—Beloit Ger., 1 80; Janesville, 14; Portage, 2; Prairie du Sac, 10. *Milwaukee*—Manitowoc, 1 25; Milwaukee Perseverance, 5 10; Oostburg, 6; Ottawa, 17 cts.; Wheatland Ger., 1. *Winnebago*—Omro, 3 75; Stevens Point (sab-sch., 9), 19; West Merrill, 5.

214 38

Receipts from churches in March to
April 15, 1889.....\$15,501 99
Receipts from sab-schs. in March to
April 15, 1889.....400 75

\$15,902 74

LEGACY.

Estate of William Wilson, Philadelphia, Pa.
(Second Presbyterian ch., less col. inher. tax).... 1,900 00

INTEREST ON PERMANENT FUNDS..... 49 00

REFUNDED.

Balance on account of Herman Bessey, 260; Dr.
D. R. Rodger, 20; Rev. J. D. S., 25; Rev. Geo.
Burlingame, 15 20..... 320 20

SPECIAL SCHOLARSHIPS.

C. T. Kissam, 27 50; Beginners at Jerusalem, Clin-
ton St. ch., 50; Mrs. Lucy Grimes, 41 66; Geo. T.
Gould, 27 50; Chas. P. Ring, 150..... 296 66

MISCELLANEOUS.

Rev. S. Torrey, "In memoriam," 150; Philadelphia
Education Soc., 106 32; John Taylor, Johnstown,
N. Y., 100; Rev. J. G. Craighead, D.D., 50; L. A.
Whiting, 25; Rev. T. J. Shepherd, D.D., 10; Rev.
J. N. Sprague, D.D., 10; Rev. R. Frame, 5; Rev.
W. P. White, 10; Rev. R. B. Love, 4; Rev. Geo.

E. Bicknell, 5; Rev. M. A. Sackett, 5; "H. T.
F." 5; Prof. E. J. Hill, 5; Rev. J. F. Knowles,
tithings, 5; E. N. D., 1; "W. H. S.", 5; Rev.
Samuel Sawyer, 1; C. Pa., 2; Rev. Luke Dor-
land, 2; Rev. D. A. Wilson, D.D., and wife, 2;
Rev. W. H. Edwards and wife, 4; A friend, 2;
Home missionary, 3; Rev. I. M. Smith and wife,
3; Rev. W. L. Tarbet, 97 cts.; Mrs. J. H.
Symmes, 1; Miss M. McAdams, 1; Mrs. Jane
Crawford, 50 cts..... 525 79

Total receipts from March to April 15, 1889..... \$18,994 38
Total receipts from April 15, 1888..... 89,324 69

JACOB WILSON, Treasurer,
1334 Chestnut St., Philadelphia, Pa.

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, MARCH 1 TO APRIL 10.

ATLANTIC.—*Knox*—Macon Washington Avenue Woman's
Miss' Soc., 2. *McClelland*—Mattoon, 2. *South Florida*—
Centre Hill, 7; Eustis, 8 50; Seneca, 11; Sorrento, 11; Titus-
ville, 11. 52 50

BALTIMORE.—*Baltimore*—Baltimore 2d, 23 66; Baltimore
12th, 10; Baltimore Abbott Memorial, 1; Baltimore Brown
Memorial, 10 81; Baltimore Central, 10; Baltimore Faith
Chapel, 7; Baltimore Fulton Ave., 2; Baltimore Madison St.,
5; Cumberland 1st, 15; Govanstown sub-ech., 2; Granite, 64
cts.; Hagerstown, 5; Hampden, 3; Mt. Paran, 80 cts.; New
Windsor, 1 60; Paradise, 8. *New Castle*—Chesapeake City, 5;
Delaware City 1st, 6; Milford, 11; Newark 1st, 11; Pencader,
9; Snow Hill, 1; West Nottingham, 18 27; White Clay Creek,
11 84; Wilmington West, 20. *Washington City*—Boyd's, 1;
Falls Church, 5; Hyattsville, 6 56; Neelsville, 1; Washington
6th, 10; Washington New York Ave., 1 25; Washington
Western, 30; Washington West St., 75. 328 43

CATAWBA.—*Cape Fear*—Newbern Ebenezer, 1; Wilming-
ton Chestnut St., 1. *Yadkin*—Danville Holbrook St., 1. 3 00

COLORADO.—*Arizona*—Florence, 2. *Boulder*—Boulder 1st,
6; Longmont Central, 7; Timnath, 5 60; Valmont, 15 cts.
Denver—Denver Central, 58 70; Denver Westminster, 5;
Georgetown 1st, 6. *Gunnison*—Gunnison, 5. *Pueblo*—Canon
City 1st, 150; Cinero, 3; Costilla, 2; Las Animas 1st, 20;
La Luz, 2; La Veta, 2; Mesa, 52; Pueblo 1st, 7 07. *Santa Fe*—
Jemes, 1; Las Vegas 1st, 9; Pajarito, 1. 344 52

COLUMBIA.—*Alaska*—Joseph, 5. *East Oregon*—Baker City,
3; Centerville, 2 50; Klickitat 1st, 5; Summerville, 3; The
Dalles, 2. *Idaho*—Spokane Falls Centenary (incl. sub-ech.), 3;
28; Wellpint, 3. *Oregon*—Albany 1st, 13; Brownsville, 5 25;
Clackamas 1st, 3; Crawfordville, 4 75; Eagle Point, 1 85;
East Portland, 3; Eugene City, 10; Gervais, 8; Independence
Calvary, 10; Medford, 13 50; Myrtle Creek, 3; Oregon City
1st, 7; Pleasant Grove, 5; Tualatin Plains, 2; Yaquina Bay,
5. *Puget Sound*—Ellensburg, 20; Mt. Pisgah at Roslyn, 2 50;
Renton, 5; Vancouver, 5. 183 35

ILLINOIS.—*Alton*—Alton 1st (incl. sub-ech.), 2, 15; Blair, 14;
Lebanon, 5; Steeleville, 2. *Bloomington*—El Paso, 6; Hey-
worth, 8; Mansfield, 4; Mionk, 5 87; Onarga, 15; Philo, 5;
Sheldon, 5 50; Tolo, 8 18; Urbana 1st, 3; Wellington, 1.
Carbondale, 5; Du Quoin 1st, 8 45; McLeansboro, 2;
Metropolis, 5 05; Olney, 5; Tamaroa, 10. *Chicago*—Chicago
2d, 51 50; Chicago 3d (incl. sub-ech.), 19 18; Chicago
4th, 78; Chicago Belden Ave., 20; Chicago Scotch, 16; Engle-
wood 1st, 47; Herscher 1st, 12; Joliet 1st, 20; Joliet Central,
49; Oak Park 1st, 40; Pullman, 5 22; South Chicago, 7 45;
Will, 3; Woodlawn Park, 34 35. *Freeport*—Belvidere 1st, 16;
Galena South, 30 67; Rockford 1st, 10 10. *Mattoon*—Pana
1st, 2. *Ottawa*—Grand Ridge, 4; Morris, 3; Paw Paw, 7;
Rochelle, 16; Sandwich, 8 50. *Peoria*—Peoria 2d, 11 60;
Peoria Grace, 6 33. *Rock River*—Aledo (incl. sub-ech.), 2, 6;
Ashton, 7; Dixon, 21 40; Franklin Grove, 15; Sterling, 25.
Schuyler—Appanoose, 5; Burton Memorial, 2; Bushnell, 2;
Clayton 1st, 5; Fairmount, 1; Liberty, 2; New Salem, 3.
Springfield—Farmington, 8; Jacksonville State St. Soc. Chr.
Endeavor, 2 82; Lincoln 1st, 3; Macon, 1; Piogah, 1 48;
Springfield 2d, 25 87; Unity, 50 cts. 938 02

INDIANA.—*Crawfordsville*—Benton, 5; Bethlehem, 5; Craw-
fordsville Centre, 19 68; Fowler, 3; Frankfort, 15; Lafayette
1st, 4; Lebanon, 3; Newtown, 5; Oxford, 3; Rockville, 3.
Fort Wayne—Auburn, 5; Columbia City, 2; Piercetown, 1;
Waterloo, 3. *Indianapolis*—Bloomington Walnut St., 7 20;
Greencastle, 6 50; Indianapolis 6th, 1; Indianapolis 12th, 4.
Logansport—Hebron, 10; Logansport 1st, 9; Mishawaka, 10;
Plymouth, 8; South Bend 2d, 1; Union, 2 05; Valparaiso,
5 30. *Muncie*—Elwood, 3; Jonesboro, 4; Liberty, 4 05;
Marion, 6; New Hope, 2; Portland, 1; Shiloh, 5; Wabash, 2.
New Albany—Madison 1st, 10 21; New Albany 3d, 7; Rehoboth,
1; Walnut Ridge, 1. *Vincennes*—Rockport, 1. *White Water*—
Connersville 1st, 15; Hopewell, 4; Rushville, 10. 222 99

INDIAN TERRITORY.—*Cherokee Nation*—Fort Gibson, 10;
Pheasant Hill, 2. *Chickasaw Nation*—Lehigh, 3 50. *Choctaw
Nation*—Atoka, 5. *Muscogee*—Nuyaka, 5; Wewoka, 7. 32 50
IOWA.—*Cedar Rapids*—Anamosa, 2; Blairtown, 6 53; Cedar
Rapids 2d, 28 25; Mt. Vernon, 15 55; Vinton, 16. *Council*

Bluffs—Adair, 2 65; Afton 1st, 10; Audubon, 5 03; Avoca, 3;
Brooks, 3; Carson, 16; Casey, 1 70; Creston, 14; Guthrie
Centre, 6 40; Hamburg, 6; Malvern, 2 73; Menlo, 5; Mt. Ayr,
8; Nodaway, 2; Norwich, 2; Platte Centre, 4. *Des Moines*—
Albia, 7 40; Allerton, 3; Laurel, 3; Newton, 6 09. *Dubuque*—
Dubuque 2d, 25; Dubuque Ger., 5; Independence Ger., 5;
Jesup, 5; Lansing 1st, 4; Pleasant Grove, 3. *Fort Dodge*—
Boone 1st, 18; Burt, 4; Churdan, 1 15; Denison, 3; Emmett
Co. 1st, 2; Etherville, 1; George Ger., 3; Hosper's, 2; Ida
Grove, 3; Liberty, 3 15; Lohrville 1st, 5; O'Brien Co. Scotch,
8; Sanborn, 5; Schaller 1st, 4 33; Sioux City 1st, 20; Sioux
City 2d, 6 60. *Iowa City*—Bethel, 6; Lafayette, 5; Musca-
tine 1st, 10; Sugar Creek, 3; Washington, 1 29; West Lib-
erty, 5 25; Wilton Junction, 8. *Waterloo*—Cedar Valley, 4;
Conrad, 6 25; Dows, 1; Eldora, 4; Point Pleasant, 3; Steam-
boat Rock, 4; Waterloo 1st, 7 50. 397 22

KANSAS.—*Emporia*—Burlingame, 6; Caldwell, 5; Cotton-
wood Falls, 3; Maxson, 2; Peotone, 1; Quenemo, 4; Walnut
Valley, 3 20; Waverly, 8; Wichita Oak St., 2. *Highland*—
Corning, 3; Holton 1st, 7 87; Nortonville, 7; Vermillion, 2.
Larned—Anthony, 1; Beaver, 2; Dodge City, 3; Great Bend,
5; Larned 1st, 9; Pratt 1st, 8 16; Richfield, 4. *Neosho*—Blue
Mound, 2 50; Carlyle, 2; Edna, 2 50; Fort Scott 1st, 17; Fre-
donia, 1 60; New Albany, 1 60; Paola, 4; Pleasant Hill, 1.
Osborne—Hoxie, 3; Long Island, 3; Phillipsburg, 5; Wa-
keeny 1st, 10. *Solomon*—Beloit, 15; Blue Stem, 37 cts.; Car-
lton, 3; Clyde, 5; Culver, 5; Glen Elder, 1; Hope, 2 75; Man-
chester 1st, 2; Mulberry Creek, 50 cts.; Poheta, 1; Vesper,
38 cts. *Topeka*—Black Jack, 5; Idana, 1 80; Junction City
1st, 25; Oak Hill, 1; Oskaloosa, 4; Palmyra 1st, 2 38; Rose-
ville, 2; Silver Lake and Ridge, 2. 218 41

KENTUCKY.—*Ebenezer*—Augusta, 7 05; Lexington 2d,
112 20; Maysville 1st, 4; Newport 1st, 5; Williamstown, 2.
Louisville—Hodginsville, 1; Louisville Walnut St., 13 50;
Shelbyville 1st, 5. *Transylvania*—East Bernstadt, 3; Har-
rodsburg, 16 20; Livingston, 3. 171 95

MICHIGAN.—*Detroit*—Detroit 3d Ave., 11 04; Howell, 30 33;
Marine City, 12 50. *Grand Rapids*—Boysie City, 1; Boysie
Falls, 1; Cadillac, 7; Ewart, 4; Grand Rapids 1st, 13 03;
Grand Rapids Westminster, 31 19; Hesperia (incl. sub-ech.),
3, 6; Tustin, 1 25. *Kalamazoo*—Hamilton, 2 50; Martin,
2 45; Richland, 8; Three Rivers, 3 51. *Lansing*—Concord,
1 96; Jackson, 9 16; Mason, 25; Oneida, 7. *Monroe*—Peters-
burg, 2; Quincy 1st, 12; Reading, 3. *Saginaw*—Argentine,
4 80; Bad Axe, 5; Calkinsville, 4; Caro 1st, 11; Columbia, 4;
Gaines, 2 64; Gladwin 1st, 1 50; Gladwin 2d, 3 50; Linden,
3 70; Marlette 1st, 5; Mundy, 8; Tawas, 4 42. 252 51

MINNESOTA.—*Duluth*—Tower St. James, 5. *Mankato*—Am-
boy, 4; Balaton, 6; Kasota, 6 50; Madella, 5; Mankato 1st,
13 78; Winnebago City 1st, 3 59. *Red River*—Maine, 3;
Moorhead 1st, 10 77. *St. Paul*—Empire, 5 20; Farmington,
5; Macalester, 13 50; Minneapolis 5th, 5; Red Wing, 7 50;
St. Cloud, 8 48; St. Paul House of Hope sub-ech., 12 35; St.
Paul North, 2; Taylor's Falls, 1; Vermillion, 8 50. *Winona*—
Austin, 2 88; Chatfield, 7; Ebenezer, 3; Le Roy, 4 16; Oak-
land, 1 12; Rochester 1st, 8; Winona Ger., 2. 154 83

MISSOURI.—*Kansas City*—Benton 1st, 5 70; Jefferson City,
10; Kansas City 2d, 45 88; Kansas City 5th, 11 20; Kansas
City Hill Memorial, 5; Montrose, 3 50; Nevada, 10. *Ozark*—
Ebenezer, 6 50. *Palmyra*—Grantville, 2; Hannibal 1st, 20;
Kirksville 1st, 4 25; Knox City, 1; Milan, 3 30; Sullivan, 7
20. *Platte*—Akron, 3; Hamilton, 2; King City, 3; Marysville,
7 40; New Hampton, 2; Tarkio, 4. *St. Louis*—Cornwall, 1;
Nazareth Ger., 5; Rolla 1st, 2; Salem Ger., 5; St. Louis 2d,
100; St. Louis 2d Ger., 12; St. Louis Lafayette Park, 15 60;
St. Louis North, 5; Webster Grove (incl. sub-ech.), 3 23; 43 65;
Zion Ger., 5. 345 98

NEBRASKA.—*Hastings*—Glenville, 1 50; Hansen 1st, 4;
Hardy, 1; Hastings 1st, 16; Republican City, 3. *Kearney*—
Berg, 1; Cherry Creek, 2; Clontibret, 5; Fullerton, 6; North
Platte, 8 15. *Plum Creek*, 8; Shelton, 3. *Nebraska City*—
Auburn 1st, 8 20; Fairmount, 4; Falls City, 5; Palmyra, 7 20;
Table Rock, 7; Tecumseh 1st, 19. *Niobrara*—Imman, 2 75;
Lambert, 1 25; Madison, 5; O'Neill, 2 38; Wayne, 6 91.

Omaha—Black Bird Hills, 5; Lyons, 6; Marietta, 2 15; Omaha Knox, 4 08; Wahoo, 2 75. 147 32

NEW JERSEY.—*Elizabeth*—Bayonne City 1st, 10; Clinton sub-sch., 10; Dunellen 1st, 7 43; Lower Valley, 5; Pluckamin, 7 04; Rahway 1st, 13 06; Roselle, 13 51; Springfield 1st, 21; Westfield, 15 90. *Jersey City*—Carlstadt Ger., 2; Jersey City 1st, 10; Passaic 1st sub-sch., 8 85; Paterson 1st Ger., 5; Paterson Broadway Ger., 5; West Milford, 3. *Monmouth*—Barnegat, 3; Columbus, 4; Cranbury 1st, 30; Cranbury 2d, 5; Englishtown, 2; Farmingdale, 10; Freehold 1st, 35 86; Jacksonville, 2; Lakewood, 10; Manchester, 5; Matawan, 12 74; Moorestown, 3 37; Ocean Beach (Includin. sub-sch., 1), 3; Plattsburg, 2; Providence, 5; Red Bank, 10; Shrewsbury, 10; Tuckerton, 1. *Morris and Orange*—Dover Welsh, 3; Fairmount, 2; Flanders, 5; German Valley, 5; Hanover, 20; Madison, 5 69; Mendham 2d, 11; Mine Hill, 12; New Vernon, 10; Orange 1st, 30; Parsippany, 16; Pleasant Valley Gap, 5; Schooley's Mountain, 1; South Orange, 20 51; St. Cloud, 10; Whippany, 3; Wyoming 1st, 8 47. *Newark*—Montclair Trinity, 5 86; Newark 2d, 15 88; Newark 3d, 5; Newark 6th, 5; Newark Bethany, 2; Newark Roseville, 160 12. *New Brunswick*—Alexandria 1st, 4; Dayton, 10 14; Flemington, 47; Frenchtown, 4; Hamilton 3d, 5 15; Holland, 5; Hopewell 1st, 7; Kingston, 10; Kingwood, 1; Lawrenceville, 10 25; New Brunswick 2d, 7; Princeton 1st, 59 17; Trenton 3d, 28 70; 4th, 86; 5th, 7. *Newton*—Belvidere 1st, 30; Danville, 5; Deckertown, 11 04; Delaware, 6; Greenwich, 5; Harmony, 17; Lafayette, 2; Mansfield 2d, 2; Newton, 25; Oxford, 2d, 5; Stewartville, 16; Stillwater, 5; Swartwood, 1; Washington 1st, 75. *West Jersey*—Billingsport, 1; Camden 1st, 60; Cape Island, 12; Deerfield, 5; Elmer, 3; Gloucester City, 2; Greenwich, 19 33; May's Landing, 2; Merchantville sub-sch., 10; Millville, 10; Pittsgrove, 18; Swedesboro, 2; Wenonah 1st, 30. 1308 77

NEW YORK.—*Albany*—Albany 2d, 50 78; Albany 4th, 30; Albany 6th, 1; Albany State St., 39 60; Jefferson 1st, 5; Jefferson Ger., 1; Jermian Memorial, 32 66; Johnstown, 20; Sand Lake, 2; Saratoga Springs 2d, 9; Schenectady 1st sub-sch., Senior Department, 14 98. *Binghamton*—Binghamton 1st, 62 50; Binghamton North, 8; Cannonsville, 6; Conklin station, 5; Union, 5. *Boston*—Boston St. Andrew's, 5; Fall River Westminster, 5; Lawrence Ger., 12 20; Lowell, 5; Manchester Westminster, 2; Providence, 10; Quincy, 41 18; Taunton 1st sub-sch., 1. *Brooklyn*—Brooklyn 1st, 238 07; Brooklyn Hopkins St. Ger., 5; Brooklyn Memorial, 65 81; Brooklyn Ross St., 77 71; Brooklyn S. 3d St. E. D., sub-sch., 10; Brooklyn Westminster, 120. *Buffalo*—Buffalo 1st, 50; Buffalo Bethany, 29 97; Buffalo Calvary, 30; Buffalo West Side, 3; Buffalo Westminster, 58 15; Connewango, 6 50; East Aurora, 5; Gowanda, 1; Jimesontown, 2 60; Sherman, 18; Tonawanda 1st, 5; Westfield, 19 01. *Cayuga*—Auburn Calvary, 14 81; Genoa 3d, 1; Fortville, 40. *Champlain*—Moor's, 7. *Chemung*—Elmira 1st, 23 54; Mecklenburg, 5; Pine Grove, 1. *Columbia*—Valatie, 5. *Genesee*—Perry, 25. *Genoa*—Manchester, 6; Trumansburg, 8; Waterloo, 10. *Hudson*—Centerville, 1; Chester, 2; Clarkstown Ger., 3 32; Cohecton, 1; Denton, 1; Goodwill, 1 60; Hamptonburg, 13; Hempstead, 3; Middletown 2d, 3 47; Monroe 1st, 9 44; Nyack 1st, 3 60; Port Jervis, 33; Scotchtown, 6; West Town, 5. *Long Island*—Bellport, 4; Cutchogue, 3; Port Jefferson, 11 62; Sag Harbor, 15; Southampton, add'l, 18 40. *Lyons*—Fairville, 3. *Nassau*—Astoria, 5; Springfield, 3. *New York*—New York 1st Union, 14 17; New York 5th Ave., 3646; New York 13th St., 54; New York Bethany sub-sch., 10; New York Brick, add'l, 60; New York Calvary, 5; New York Church of Redeemer, 2; New York Covenant, 50; New York French Evangelical, 6; New York Harlem, 112 52; New York Mt. Washington, 21 55; New York Prospect Hill, 17 25; New York Puritana, 68 12; New York Scotch (Includin. sub-sch. Miss. Asso., 40), 321 11; New York West Farms, 62 cts.; New York West, 781 08; New York Zion sub-sch., 2 39. *Niagara*—Lewiston, 3; Lockport 2d Ward, 1; Lyndonville Y. P. S. C. E., 2; Niagara Falls, 20 34. *North River*—Amenia, 7 59; Highland Falls, 15; Matteawan, 20 93; Pine Plains, 5; Wappingers Creek, 8. *Oswego*—Coopers town, 14 93; Delhi 2d, 16 56; New Berlin, 2. *Rochester*—Avon Central, 3; Brighton, 7 55; Genesee Village, 86 85; Mendon 1st, 2; Ogden, 3 20; Rochester 3d, 46 28; Rochester Central, 70 81; Rochester Calvary, 2; Rochester Memorial, 10; Sparta 1st, 15; Sparta 2d, 7 90; Springwater, 2. *S. Lawrence*—Adams, 5; Brownville, 2; Dexter, 2; Oswegatchie 1st, 10. *Steuben*—Arkport, 64 cts.; Corning, 4 31; Hammondsport, 3; Howard, 8; Rushford, 5. *Syracuse*—Baldwinsville, 3; Cazenovia 1st, 16 19; Fulton 1st, 35; Marcellus, 10; Oswego Grace, 30 30; Syracuse 1st, 80 37. *Troy*—Arayle, 3 35; Fort Edward, 2; Sandy Hill, 81; Stillwater 1st, 7; Waterford, 6 82. *Utica*—Holland Patent, 5; Ilion, 1; Lowville, 15. *Westchester*—Croton Falls, 3; Darien, 10; Day Spring, 5; Huguenot Memorial, 3; Katonah, 5; Mahopac Falls, 25; Sing Sing, 27 52; Southeast, 3; Stamford 1st, 38 26. 7406 34

NORTH DAKOTA.—*Bismarck*—Glencoe, 2; Wheatland, 5. *Fargo*—Hillsboro, 5; Kelo, 3; Keystone, 5; Lisbon 1st, 2; Milnor, 4. *Pembina*—Arvilla, 5 61; Bathgate, 4 50; Bethel, 2; Grafton, 5; Hyde Park, 10; Neoch, 2. 55 11

OHIO.—*Athens*—Callipolia, 7; Marietta 4th St., 15; Pomeroy 1st, 10. *Bellefontaine*—Bellefontaine 1st, 1 68; Rushsylvania, 4; Spring Hills, 1 75; West Liberty, 1 38. *Chillicothe*—Bourneville, 5; Chillicothe 1st, 20; Hillsboro, 27 10; Mt. Pleasant, 2 30; New Petersburg, 5; Salem, 12; Washington C. H., 10 76. *Cincinnati*—Batavia 1st, 5; Cincinnati Central, 83 60; Cincinnati Mt. Auburn, 15; Clevel., 10; Clifton, 12 98; Delhi, 15; Elizabeth and Berea, 3. *Cleveland*—Cleveland 1st (Stone ch. dep't sub-sch., 25), 89; Cleveland 2d, 250; Cleveland Beckwith, 12 50; Cleveland Miles Park, 11 10; Cleveland North sub-sch., 10; Cleveland Wilson Ave., 4; Milton, 2 48; New Lyme, 5; Orwell, 5; Solon, 1. *Columbus*—Columbus Westminster, 12. *Dayton*—Dayton 1st, 45; Dayton Memorial, 20; Greenville, 18 73; Springfield 2d, 79 09. *Huron*—Clyde, 1; Genoa, 2; Graytown, 3; Republic, 2 50. *Lima*—Blanchard, 10; Bluffton, 2; Findlay, 50; McComb, 10; Mt. Jefferson, 3; North Baltimore, 96 cts. *Mahoning*—Beloit, 3; Canfield, 5; Canton 1st, 33; Champion, 3; East Palestine, 3; Mineral Ridge, 4; Niles, 4; North Benton, 3; Warren 1st, 17 02. *Marion*—Chesterfield, 4 55; Ostrander, 4. *Maumee*—Bowling Green 1st, 16 10; Defiance, 6 37; Eagle Creek, 2; Montpelier, 4; Toledo 1st Ger., 3. *Portsmouth*—Portsmouth 1st Ger., 4; Ripley, 9 25; Sardinia, 4; Winchester, 6. *St. Clairsville*—Bellair 2d (Includin. 10 from the Misses Lizzie and Maggie Cummins), 15; Bethel, 10; Buffalo, 9 40; Farmington, 4 25; Jerusalem, 5; Martin's Ferry, 10 50; Nottingham, 18 78; St. Clairsville, 20. *Steubenville*—Amsterdam (Includin. sub-sch., 5), 9; Bethesda, 5; Bloomfield, 3; Buchanan Chapel, 1; Dennison, 5; East Liverpool, 30 65; Harlem, 10; Oak Ridge, 2 52; Ridge, 3; Steubenville 1st, 5 58; Steubenville 2d, 13 58; Waynesburg, 6. *Wooster*—Chester, 2; Congress, 5; Creston, 6 02; Jackson, 13; Mansfield 1st, 27 33. *Zanesville*—Brownsville, 9; Coshocton, 18 50; Frazeysburg, 2; Fredericktown, 6; Jersey, 3; Mt. Vernon, 28 50; Newark 1st, 7; Pictaskala, 5; Roseville, 3 19. 1336 85

PACIFIC.—*Benicia*—Arcata, 7; Bloomfield, 2; Mendocino, 18; Petaluma, 6; Santa Rosa, 11; Ukiah, 9. *Los Angeles*—Alhambra, 10; Carpenteria, 5; Colton, 10; Elsinore, 10; Los Angeles Spanish, 1; Ojai, 11; Pasadena Calvary, 3 25; Redland, 7; Rivera, 5; San Buenaventura, 29; Santa Monica, 5. *Sacramento*—Anderson, 3; Arbuckle, 10 50; Chico, 10; Dixon, 5; Elk Grove, 5 25; Placerville, 3; Redding, 2; Sacramento 14th St., 3 35. *San Francisco*—Berkeley 1st, 13 45; San Francisco Howard St., 30; Walnut Creek, 8 50. *San Jose*—Centerville, 3; Gilroy, 10; Milpitas, 4; Salinas, 9 20; Santa Clara, 10. *Stockton*—Columbia, 3 25; Fowler 1st, 3; Sonora, 7 75. 281 50

PENNSYLVANIA.—*Allegheny*—Allegheny 1st Ger., 2; Allegheny Bethel, 11; Beaver, 30; Bridgewater, 17; Sharpsburg, 19 96. *Blairsville*—Armagh, 3; Black Lick, 2 60; Ligonier, 5; Murrysville, 8; Union, 17 48. *Butler*—Grove City, 21 67. *Carlisle*—Chambersburg Central, 4 28; Dickinson, 2 38; Duncannon, 6; Great Conewago, 1 70; Green Castle, 6 90; Harrisburg Elder St., 1; Harrisburg Pine St., 184 52; Harrisburg Seventh St., 15; Lower Marsh Creek, 3 45; Rocky Spring, 3; Steelton 1st, 5; Waynesboro (Includin. sub-sch., 1 89), 8 60. *Chester*—Avondale, 3 10; Fairview, 8; Forks of Brandywine, 20; Kennett Square, 6; Phoenixville, 5; Upper Octorara, 27 48. *Clarion*—Big Run, 2; Brockwayville, 2 75; East Brady, 5; New Bethlehem, 4. *Erie*—Atlantic, 3; Belle Valley, 3 32; Cochranton, 3; Concord, 1; Cool Spring, 3 50; Corry, 4 25; Erie 1st, 32 75; Erie Central, 15; Evansburg, 1; Fredonia, 5 01; Mercer 1st, 28; New Lebanon, 1; North Clarendon, 3; North East, 27; Union, 3 52; Waterford, 2; Wattsburg, 2 71; Westminster, 4 65. *Huntingdon*—Altoona 2d sub-sch., 4 85; Bedford, 1; Bellefonte, 52; Birmingham, 16 54; Gibson Memorial, 1; Little Valley, 4; Mapleton, 3; McVeytown, 12 42; Milroy, 5 68; Newton Hamilton, 5; Orbisonia, 6; Pine Grove sub-sch., 1 28; Port Royal, 6; Shellsburg, 2. *Kittanning*—Appleby Manor, 8 60; Bethel, 5; Cherry Run, 3; Clinton, 4 25; Concord, 3; Crooked Creek, 2; Currie's Run, 21; Elderton, 10; Gilgal, 1; Glade's Run, 10; Harmony, 8; Jacksonville, 13; Kittanning 1st, 5; Kittanning 2d, 5; Marion, 3 75; Mechanicsburg, 4; Midway, 1 25; Plumville, 2; Rayne, 1 10; Saltsburg sub-sch., 15; Snicksburg, 1; Strader's Grove, 3 45; Union, 1 78. *Lackawanna*—Bennett, 2; Dunmore, 6; Meschoppen, 2; Mountain Top, 2; Pittston (Incl. sub-sch., 14 98), 23 29; Scranton Ger., 3; Shickshinny, 3; Wells and Columbia, 2; Wilke-barre 1st, 118 59. *Lehigh*—Audenried, 8; Catasauqua 1st, 10; Easton 1st, 33; Ferndale, 18 32; Hokendauqua (Incl. sub-sch., 3 13), 12 33; Port Carbon, 15; Pottsville 2d, 28; Summit Hill, 28 32; Tamaqua (Incl. sub-sch., 2), 8; Weatherly, 5. *Northumberland*—Elysburg, 2; Grove, 34; Holland Run, 1; Lycoming, 15; Lycoming Centre, 6 13; New Columbia, 1; Orangeville, 4; Renovo, 6; Shamokin, 1; Williamsport 1st, 10; Williamsport 2d, 6 30. *Philadelphia*—Philadelphia 4th, 7 59; Philadelphia 9th, 40 10; Philadelphia Grace, 5; Philadelphia Greenwich St., 10; Philadelphia Tabernacle (Incl. sub-sch., 42 14), 164 14; Philadelphia Union, 2; Philadelphia Woodland, 301 90. *Philadelphia Central*—Philadelphia Beacon, 5; Philadelphia Central, 23 51; Philadelphia Covenant, 5; Philadelphia Patterson Memorial, 2; Philadelphia Trinity, 4 50; Philadelphia Tiooga,

7 77; Philadelphia West Park, 10. *Philadelphia North*—Chestnut Hill, 90; Frankford, 9 13; Hermon, 20; Huntingdon Valley, 7; Jeffersonville Centennial, 10; Lower Merion, 5; Mt. Airy, 14; Springfield, 1. *Pittsburgh*—Monongahela City, 40; Pittsburgh 2d, 3 62; Pittsburgh Belkfield, 12 50; Pittsburgh Central, 1; Pittsburgh East Liberty, 50; Pittsburgh Park Ave., 38 40; Pittsburgh Shady Side, 11 75. *Redstone*—Brownsville, 6; George's Creek, 10; Leisenring, 20 60; McClellandtown, 2; Mt. Vernon, 5. *Sherango*—Enon, 6. *Washington*—Fairview, 12; Mt. Olivet, 9; Washington 2d, 30; West Alexander, 50; Wheeling 1st sab-sch., 10. *Wellboro'*—Osceola, 3 53. *Westminster*—Chanceford, 10; Donegal, 2; Lancaster 1st, 37; Lancaster Memorial, 1; Stewartstown, 9 60; Strasburg, 4 05; Union, 6. *West Virginia*—Bethel, 3; Hughes River, 2 50; Morgantown, 7; Parkersburg 1st, 6 41; Slaterville, 2; Sugar Grove, 5; Weston, 3. 2410 41

SOUTH DAKOTA.—*Aberdeen*—Holland 1st, 3 25; Castlewood, 4; Groton, 5. *Central Dakota*—Manchester, 2; Rapid City, 13 15. *Dakota*—Ascension, 1. *Southern Dakota*—Parker, 3; Turner Co. 1st Ger., 5; Tyndall, 5; White Lake, 2. 63 40

TENNESSEE.—*Holston*—Jonesboro', 17; Reem's Creek, 3; Salem, 5. *Union*—Madisonville, 2; Mt. Zion, 3. 80 00

TEXAS.—*Austin*—El Paso, 5; Georgetown, 2; New Orleans Immanuel Ger., 5; San Antonio Madison Sq., 9. *North Texas*—Adora, 2; Bowie, 2; Denison 1st, 14 71; Henrietta, 2; Leonard, 5; Saint Joe, 2. *Trinity*—Haird, 3. 51 71

UTAH.—*Montana*—Ansonia, 5; Missoula, 15 40. *Utah*—Evanston, 10; Logan Brick, 5; Nephi, 1; Smithfield Central, 1. *Wood River*—Boise City, 10. 47 40

WISCONSIN.—*Lake Superior*—Escanaba, 4 40; Iron Mountain, 7; Ishpeming, 24 50; St. Ignace, 5; Sault Ste. Marie, 8 62. *Madison*—Beloit Ger., 1; Janesville 1st, 16; Lancaster, 2; Liberty, 1; Madison St. Paul Ger., 50 cts.; Middleton, 50 cts.; Portage, 2; Portnette, 6 55; Reedsburg, 6. *Milwaukee*—Alto Holland, 4; Barton, 2; Milwaukee Holland, 6; Oostburg, 5; Ottawa, 27 cts. *Winnebago*—Fond du Lac 1st, 1; Merrill, 9 57; West Merrill, 7. 119 91

Total from churches and Sabbath-schools.....\$16,878 94

OTHER CONTRIBUTIONS.

Rev. Samuel Sawyer, Indianapolis, Ind., 1; "C. Pa.", 4; Rev. M. Matthieson, Santa Fe, N. Mex., 5; Rev. A. C. Kay, Mich., 5; "H. T. F.", 5; Rev. D. A. Wilson, D.D., and wife, Milan, Mo., 1; Rev. W. L. Tarbet and wife, Ill., 1 28; Rev. R. Buel Love, Millport, O., 6; Mrs. H. H., 500; R. M. L. and wife, 6; John Taylor Johnston, N. Y., 100; W. S. S., 12; "One of the small contributors," 1; Rev. Wm. Irvin, D.D., N. Y., 25; Rev. M. A. Williams and wife, Medford, Oregon, 5; H. S., 500; Rev. John S. Jones, Baltimore, Md., 50; Rev. S. J. M. Eaton, 9..... 1,236 28

\$18,115 22

MISCELLANEOUS.

Interest, 2329 65; Paid on church loan mortgage, 24; Sale of church property, 500; Plans, 22; Insurance premiums, 845 15..... 3,520 80

RECEIPTS FOR COLLEGES AND ACADEMIES, MARCH, 1889.

ATLANTIC.—*McClelland*—Mattoon, 1. *South Florida*—Titusville, 2. 3 00

BALTIMORE.—*Baltimore*—Baltimore 1st, 100; Baltimore 12th, 3; Baltimore Boundary Ave., 25; Baltimore Brown Memorial, 113 28; Baltimore Central, 10; Baltimore Faith Chapel, 5; Baltimore Fulton Ave., 3; Ellicott City, 7 94; Emmitsburg, 19 20; Piney Creek, 9; Zion, 1. *New Castle*—Chesapeake City, 5; Lower Brandywine, 6 60; New Castle 1st sab-sch., 8; Pitt's Creek, 8 25; White Clay Creek, 8 88; Wilmington West, 20. *Washington City*—Hermon, 1 78; Hyattsville, 4 92; Washington New York Ave., 49 18; Washington North, 5. 413 98

COLORADO.—*Boulder*—Berthoud 1st, 5; Otis, 1; Valmont, 11 cts. *Denver*—Denver Highland, 5. *Gunnison*—Ouray, 2 50. *Pueblo*—Alamosa, 4; Canon City 1st, 30, sab-sch., 5; Pueblo 1st, 4 11; Table Rock, 4. *Arizona*—Florence 1st, 1. 61 72

COLUMBIA.—*East Oregon*—Baker City, 1. *Oregon*—Albany 1st, 12; East Portland 1st, 3; Gervais, 2; Lebanon, 2 50; Pleasant Grove, 2; Portland 1st, 77 50; The Dalles, 1; Yaquina Bay, 3. *Puget Sound*—Olympia 1st, 6; Tacoma, 60 65, sab-sch., 6 79. 167 84

ILLINOIS.—*Alton*—Alton 1st, 16, sab-sch., 2; Lebanon, 2. *Bloomington*—Bement 1st, 7 75; Bloomington 2d, 60; Campaign 1st, 26 73; Gibson City, 5 60; Heyworth, 5; Onarga, 10; Wellington, 2. *Carro*—Carbondale, 5; Cartersville, 2 70; Fairfield, 6 04; Golconda, 15; McLeansboro, 2; Metropolis, 2; Murphysboro, 2 90; Tamaroa, 1. *Chicago*—Chicago 1st Ger., 2; Chicago 2d, 5; Chicago 3d sab-sch., 28 77; Chicago

SPECIAL DONATIONS.

BALTIMORE.—*Baltimore*—Baltimore 1st, 175 00
ILLINOIS.—*Peoria*—Galesburg, 20 00
NEW JERSEY.—*Jersey City*—Englewood, 129 88; Hackensack, 7; Hoboken 1st sab-sch., 10; Jersey City Claremont, 20; Jersey City Scotch, 25; Paterson 2d, 81 82; Paterson Redeemer, 100; Rutherford 1st, 23 22; West Hoboken, 10. 355 92
NEW YORK.—*Boston*—Lonsdale, 5; Providence 1st, 25; Quincy sab-sch., 13 27; Somerville Union Sq., 20; Woonsocket 1st, 7. *Buffalo*—Buffalo North, 15 97; Fredonia, 15. *Utica*—Knoxboro', 3 16; Utica Olivet, 5. 109 40
For chapels in Utah and Indian Territory, 1175; Anon., 6; Anon., 25; Anon., 10. 1216 00

Total.....\$23,512 34

MANSE FUND.

MISCELLANEOUS.

Installments paid on loans, 915 50; Interest, 47 37; Insurance, 15 90..... \$978 77

SPECIAL DONATIONS.

T. J. Maxwell, Geneva, N. Y., 100; Friends, 140... 240 09

WILSON MEMORIAL FUND.

COLUMBIA.—*Oregon*—East Portland, 3 26
IOWA.—*Council Bluffs*—Hamburg, 2 00
MICHIGAN.—*Saginaw*—Mundy, 1 00
NEBRASKA.—*Nebraska City*—Table Rock, 3 00
NEW JERSEY.—*Newton*—Newton, 15 00
NEW YORK.—*Brooklyn*—Brooklyn 1st, 1; Brooklyn Westminster, 5. *Buffalo*—Buffalo Westminster Centennial off'g, 92 91. 96 91
NORTH DAKOTA.—*Pembina*—Bethel, 2 00
OHIO.—*Cleveland*—Cleveland 1st, 100. *Wooster*—Orange, 4; Bethel, 2. 106 00
SOUTH DAKOTA.—*Central Dakota*—Manchester, 1 00
Home missionary in Boulder Presbytery, 5 00. 237 17

Total.....\$1,455 94

If acknowledgment of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the secretary of the Board, giving the number of the receipt held, or, in the absence of a receipt, the date, amount and form of remittance.

ADAM CAMPBELL, Treasurer,
58 Fifth Avenue, New York.

8th, 52 78; Chicago Reunion, 4 60; Chicago Scotch, 13; Hyde Park 1st, 100; Joliet Central, 59. *Freeport*—Freeport 2d, 10, sab-sch., 1 80; Linn and Hebron, 2 70. *Mattoon*—Pana, 1 50; Pleasant Prairie, 4; Tuscola, 8. *Ottawa*—Morris, 2; Sandwich, 4 40. *Peoria*—Galesburg, 9 67. *Rock River*—Aledo sab-sch., 1 50; Centre, 7 90; Geneseo, 12 86; Princeton, 31 60. *Schuyler*—Augusta, 10 60; Brooklyn, 3 29; Camp Creek, 8; Clayton 1st, 2; Doddsville, 8; Ebenezer, 5; Fairmount, 1; Liberty, 2; New Salem, 7 55; Prairie City, 6; Wythe, 4. *Springfield*—Farmington, 6; Lincoln 1st, 3; Macon, 1. 599 14

INDIANA.—*Crawfordsville*—Bethany, 8 87; Fowler, 2; Frankfort, 17; Ladoga, 4; Oxford, 2; Rockville, 6 70; Waveland, 4 50. *Fort Wayne*—Fort Wayne 1st, 60 09. *Indianapolis*—Indianapolis 2d, 36 41; Southport, 10. *Logansport*—Concord, 3; Crown Point, 5 15; La Porte, 10; Logansport Broadway, 5. *Muncie*—Anderson 1st, 2; Muncie 1st, 13 07; Union City, 4. *New Albany*—Hanover, 4 70; New Albany 8d, 6; Sharon Hill, 1 50; Smyrna, 1. *Vincennes*—Evansville Walnut St., 25; Petersburg, 2; Rockport, 1; Terre Haute Central, 27 25; Vincennes, 1 60. *White Water*—Richmond 1st, 15; Rushville, 5. 264 94

IOWA.—*Cedar Rapids*—Mechanicsville, 2; Scotch Grove, 2. *Council Bluffs*—Menlo, 4; Missouri Valley, 2; Mt. Airy, 5. *Des Moines*—Allerton, 2. *Dubuque*—Dubuque 1st sab-sch., 7; Hazleton, 3. *Fort Dodge*—Alta, 4 23; Battle Creek, 3 50; Carroll, 7; Fort Dodge 1st, 32 80; Ida Grove, 2; Odebolt 1st, 2 95; Sanborn, 2; Wheatland Ger., 2. *Jowa City*—Eldridge, 1 50; Marengo 1st, 6; Summit, 3 95; Tipton 1st, 3 40; West Liberty 1st, 2 90. *Waterloo*—Greene, 1. 101 73

KANSAS.—*Emporia*—Argonia, 2; Burlington, 5; El Paso, 1; Eureka, 2; Mayfield, 3; Silver Creek, 2; Slate Valley, 3. *Highland*—Corniug, 1; Huron, 1; Lancaster, 2; Norionville, 2; Vermilion, 1. *Larned*—Anthony, 1; Great Bend, 1. *Neosho*—Permacott, 3. *Osborne*—Norton, 5. *Solomon*—Bennington, 1; Blue Stem and Vesper, 55 cts.; Clyde, 3; Concord, 1. *Topoka*—Junction City, 1. 46 18
KENTUCKY.—*Ebenezer*—Greenup, 5; Maysville, 1, 3. 25
Louisville—Hopkinsville, 1, 2, 50; Louisville Walnut St., 5. 70; Shelbyville, 1, 10. 26 43
MICHIGAN.—*Detroit*—Detroit Trumbull Ave., 10. 28
Rapids—Big Rapids Westminister, 10. 50; Ewart, 5; Grand Rapids Westminister, 12. 85. *Kalamazoo*—Decorat, 2; Schoolcraft, 4; Sturgis, 2. *Lansing*—Concord, 1. 47; Jackson, 1. 06. *Monroe*—Blissfield, 1; Erie, 1; Hillsdale, 1. 13; Petersburg, 1. *Saginaw*—Bad Axe, 1; Mundy, 5; Vassar, 3. 32.

MINNESOTA.—*Mankato*—Amboy, 3; Le Seuer, 5; Madelia, 5; Winnebago City, 1, 30. *St. Paul*—Farmington, 2. 75; Macalester, 10. 12; Minneapolis Andrew, 46. 43; Minneapolis Bloomington Ave., 7; Minneapolis Franklin Ave., 5; Minneapolis Highland Park, 8. 13; Minneapolis Stewart Memorial, 7; Spring Grove, 1; St. Croix Falls, 1. 50; St. Paul Central, 21. 99; St. Paul Dayton Ave., 30. 10; Taylor's Falls, 1. *Winona*—Winona, 2. 162 42

MISSOURI.—*Kansas City*—Holden, 1, 6. 25; Kansas City, 2d. 35. 16. *Osark*—Ebenzer, 4. *Palmira*—Kirkville, 1. 3. *Platte*—Akron, 1; Hamilton, 1; King City, 1; Mound City, 5. 17. *St. Louis*—Rolla, 1, 2; Salem, 5; St. Louis, 2d. Ger., 5; St. Louis North, 5. 74 58

NEBRASKA.—*Hastings*—Hansen, 6; Hastings, 1. 50; Republican City, 1. *Kearney*—Kearney, 1. 39; Shelton, 2. *Nebraska City*—Plattsmouth, 1, 16. 60; Table Rock, 2. 03. *Omaha*—Blair, 2. 75, sub-sch., 1. 25. 120 63

NEW JERSEY.—*Elizabeth*—Bayonne City, 5; Clinton sub-sch., 12; Cranford, 1, 6. 72; Perth Amboy, 23. 25; Plainfield Crescent Ave., 125. *Pluckamin*, 5. 28; Roselle, 10. 13; Springfield, 10; Woodbridge, 9. *Jersey City*—Arlington, 7; Englewood, 129. 38; Jersey City, 1st, 10; Paterson, 1st, 15; Rutherford, 1st, 23. 68. *Monmouth*—Allentown, 5; Cream Ridge, 3. 60; Freehold, 1st, 18. 10; Hightstown sub-sch., 7; Jacksonville, 2; Lakewood, 10. 18; Manasquan, 15; Manchester, 5; Matawan, 5; Mt. Holly, 6; Moorestown, 1. 33; Plumstead, 3. 50; Providence, 2; Shrewsbury, 10. *Morris and Orange*—Dover, 1. 50; Flanders, 5; Mendham, 2d, 15; Mine Hill, 4; Morristown, 1st, 75; Myersville, Ger., 1; Orange, 1st, 50; Orange, 1st, 10. 38; Parsippany, 12; Schooley's Mountain, 1; St. Cloud, 3; Whippany, 1. 85. *Newark*—Newark, 5; Newark Woodside, 6. *New Brunswick*—Alexandria, 1st, 4; Ansell, 1st, 5; Ewing, 5; Frenchtown, 50; Hamilton Sq., 4. 71; Holland, 5; Hopewell, 1st, 4. 35; Kingwood, 1; Lambertville, 35; New Brunswick, 2d, 10; Pennington, 1st, 7. 99; Trenton, 12. 87; Trenton 3d sub-sch., 30. *Newton*—Branchville, 5; Delaware, 4; Greenwich, 5; Stewartville, 12; Yellow Frame, 10. 50. *West Jersey*—Gloucester City, 1st, 3; Wenonah, 1st, 50. 894 70

NEW YORK.—*Albany*—Albany 4th, 25; Albany 6th, 1; Charlton, 7. 35; Esperance, 2; Gloversville, 1st, 21; Jefferson, 1st, 5; Sand Lake, 2; Saratoga Springs, 2d, 5; West Troy, 1st, 1. 85. *Binghamton*—Binghamton West, 13; Conklin station, 5; Masonville, 3. 22. *Boston*—Boston, 1st, 12. 73; South Boston, 4th, 13. 78; South Framingham, 4; Worcester, 1st, 2. *Brooklyn*—Brooklyn Duryea, 20; Brooklyn Greene Ave., 10; Brooklyn 3d St., E. D. sub-sch., 10. *Buffalo*—Buffalo, 1st, 50; Connewago, 5; Springfield, 2; Tonawanda, 1st, 5. *Cayuga*—Auburn Calvary, 2. 02; Cayuga, 2; Fort Byron, 5; Sennett, 4. 18. *Champlain*—Beekmantown, 3. 20; Peru, 1. *Chemung*—Big Flats, 15; Elmira, 1st, 6. 93; Watkins, 2d, 40. *Columbia*—Catskill, 26. 18; Valatie, 5; Windham Centre, 7. *Genesee*—Perry, 15; Warsaw, 20. *Hudson*—Chester, 2; Circleville, 2; Florida, 13; Good Will, 1. 20; Goshen, 33; Greenbush, 7; Haverstraw Central, 10; Monroe, 1st, 2; Otisville, 1; West Town, 2. *Long Island*—Cutchogue, 5; Setauket, 6. *Lyons*—East Palmyra, 9. 55; Galen, 5. *Nassau*—Freeport, 7; Smithtown, 8; Springfield, 2. *New York*—New York 13th St., 80; New York Bethany, 14, sub-sch., 5; New York Phillips, 46; New York Puritans, 49. 59; New York W. 23d St., 10; New York W. 51st St., 3. *Niagara*—Holley, 7. 25. *North River*—Wappinger's Creek, 4. *Oneago*—Cooperstown, 15. 44; Delhi, 2d, 8. 28. *Rochester*—Avon Central, 3; Brighton, 7. 59; Genesee Village, 16. 15; Rochester 3d, 33; Rochester Calvary, 1; Wheatland, 1st, 9. *St. Lawrence*—Chaumont, 3; De Kalb Junction, 3; Dexter, 1. *Steuben*—Addison, 35; Canisteo, 1st, 7; Arkport, 7. *Syracuse*—Cazenovia, 1st, 14. 47; Marcellus, 1st, 8. 30; Otisco, 2. *Troy*—Argyle, 8. 85; Cambridge, 6. 76. *Westchester*—Katonah, 5; Peekskill, 2d, 5. 51; Southeast, 2; South Salem, 16; Yonkers, 1st, 85. 74; Yonkers Dayspring, 5. 972 02

NORTH DAKOTA.—*Fargo*—Hillboro', 2; Kelo, 1; Lisbon, 1st, 7. *Pembina*—Arvilla, 2; Bathgate, 1. 50; Bethel, 4. 17 50

OHIO.—*Chillicothe*—Bainbridge, 2; Bourneville, 8. *Cincinnati*—Bethel, 3; Cincinnati 3d, 12. 26; Cleves, 7; Elizabeth and Berea, 2; Goshen, 1; Reading and Lockland, 4. *Cleves*

land—Cleveland, 1st, 50, sub-sch., 25; Cleveland Wilson Ave., 4; Milton, 1. 86; Willoughby, 8. *Columbus*—Bethel, 1. 80; Bremen, 1. 40; London, 6; Rush Creek, 3. 80. *Dayton*—Hamilton, 1st, 25. 20; New Jersey, 2. 40; Xenia, 8. *Huron*—Clyde, 1. *Lima*—North Baltimore, 22 cts.; Shane's Crossing, 2. 50. *Mahoning*—Canton, 1st, 28; East Palestine, 3; North Benton, 3; Warren, 1st, 2. 13. *Marion*—Marion, 10; Prospect, 1. 20; Richwood, 5. 12; York, 2. 25. *Mauvee*—Delta, 4; Toledo, 1st, Ger., 2; West Bethesda, 6. *Portsmouth*—Ironton, 1st, 10; Manchester, 5; Portsmouth, 1st, 55; Portsmouth 1st, Ger., 4; Winchester, 2. *St. Clairsville*—Bellair, 2d, 10; Bethel, 5; Mt. Pleasant, 18. 71; Pleasant Valley, 1. 75; St. Clairsville, 5. *Steubenville*—Oak Ridge, 3. 07; Steubenville, 2d, 14. 09. *Wesley*—Canal Fulton, 2; Fredericksburg, 18; Orrville, 1. 60. 398 86

PACIFIC.—*Benito*—Arcata, 7; Clear Lake, 2d (Lakeport), 8. 40; Dixon, 5; Petaluma, 5; Vacaville, 2. *Los Angeles*—Arlington, 54. 45; Carpinteria, 3; Glendale, 1; Los Angeles Spanish, 1; San Buenaventura, 10. *Sacramento*—Chico, 10; Elk Grove, 3. 15. *San Francisco*—Berkeley, 1st, 12. 95. *San Jose*—Gilroy, 6. 30. *Stockton*—Woodbridge, Bethel, 2. 05. 131 80

PENNSYLVANIA.—*Allegheny*—Allegheny North, 42. 82; Bakerstown, 7; Cross Roads, 5; Emsworth, 18. 04; Freedom, 6; Glenfield, 4; Hoboken, 5; Pine Creek, 2d, 4; Sawickly, 17. 41; Springdale, 4; West Bellevue, 6. 50. *Blairsville*—Braddock, 1st, 15. 45; Congruity, 4; Cross Roads, 4; Greensburg, 30; Laird, 4; Latrobe, 10; Livermore, 5. 55; Murrysville, 6; Plum Creek, 9. 75. *Builer*—Allegheny, 1; Butler, 2; Grove City, 16. 25; New Salem, 4; North Washington, 3. *Carlisle*—Carlisle, 2d, 39; Chambersburg Central, 5. 59; Duncannon, 5; Harrisburg, Elder St., 1; Harrisburg 7th St., 10; Middle Spring, 12; Naville, 7. 82; Petersburg, 4; Shermansdale, 2. 92; Shippensburg, 14. 75; Waynesboro, 5. 03, sub-sch., 1. 42. *Chester*—Downtown Central, 5. 19; Great Valley, 7; Penningtonville, 5; Phoenixville, 2. 87; Upper Octorara, 20. 17. *Clarion*—Big Run, 1; Brookville, 10; Edenburg, 4; New Bethlehem, 4; Silgo, 2. *Erie*—Belle Valley, 8. 32; Cochranton, 3; Conneautville, 2. 40; Corry, 4. 61; Evansburg, 1; Fairfield, 3; Harbor Creek, 5; Mercer, 2d, 18; New Lebanon, 1; Union City, 2. 64; Waterford, 2. *Huntingdon*—Altoona 2d sub-sch., 7. 39; Birmingham, 10; Fruit Hill, 7; Gibson Memorial, 1; Logan's Valley, 8. *Mifflintown*—Westminister, 20; Milesburg, 2; Millroy, 7. 25; Penfield, 1; Phillipsburg, 1; Pine Grove, 3. 82; Spruce Creek, 22; Williamsburg, 5, sub-sch., 1. *Kittanning*—Appley Manor, 3; Bethel, 3. 64; Cherry Tree, 4. 25. *Glendon*, 2. 50; Currie's Run, 5; Elderton, 4; Freeport, 3; Glades Run, 5; Harmony, 8; Kittanning, 2d, 5; Mechanicsburg, 4; Midway, 62 cts.; Parker City, 1st, 7; Rayne, 1; Rural Valley, 4; State Lick, 19. 78; Snicksburg, 1; Worthington, 5. *Lackawanna*—Athens, 5; Harmony, 18; Monroeton, 9; Mountain Top, 1; New Milford, 3. 75; Pittston, 9. 19, sub-sch., 4. 73; Scranton, Ger., 2; Towanda, 1st, 33. 22; Wells and Columbia, 1. *Lehigh*—Audenried, 5; Bangor, 6. 30; Easton, 1st, 16. 18; Mahanoy City, 10. 91; Port Carbon, 5; Shawnee, 3; Weatherly, 5; White Haven, 3. *Northumberland*—Beech Creek, 3; Bloomsburg, 1st, 63. 04; Derry, 1; Great Island, 25; Lycoming, 10; Mt. Carmel, 8. 19; New Columbia, 1; Shiloh, 2; Washingtonville, 1; Williamsport, 2d, 2. 20. *Philadelphia*—Philadelphia Calvary, 144. 65; Philadelphia Greenwold, 10. *Philadelphia Central*—Philadelphia Bethesda, 13. 09; Philadelphia Bethlehem, 15; Philadelphia Patterson Memorial, 3; Philadelphia Princeton, 185; Philadelphia Trinity, 4. *Philadelphia North*—Conshohocken, 4. 40; Hermon, 15; Jeffersonville Centennial, 5; Newtown, 25; Springfield, 1. *Pittsburgh*—Hebron, 20; Homestead, 17. 50; McDonald, 1st, 15. 06; Monongahela City, 1st, 27. 50; Mt. Plagah, 5; Pittsburgh, 2d, 64; Pittsburgh Park Ave., 25. 60; Racoon, 39, sub-sch., 3. 97; Swisshale, 14. 43. *Radstone*—Connellsville, 1st, 8; Dunbar, 13, sub-sch., 3; George's Creek, 4; Laurel Hill, 12. 15; Leidsenring, 9. 78; McKeesport, 1st, 87. 70; Mt. Pleasant, 18; Mt. Vernon, 3; New Providence, 5; Rehoboth, 6; Sewickley, 8. 77; Tyrone, 6; Uniontown, 20. 85; West Newton, 1st, 15. 56. *Shenango*—Enon, 4; Princeton, 4; Westfield, 8. *Washington*—Burgetstown sub-sch., 11. 33; Upper Ten Mile, 6; Washington, 2d, 20; Wheeling, 2d, 18. 68, sub-sch., 10. *Wellford*—Elkland and Osceola, 11; Tloga, 5. 54. *Westminster*—Leacock, 6. 90; Slate Ridge, 5. *West Virginia*—Grafton, 5; Morgantown, 5; Parkersburg, 1st, 7. 23; Sugar Grove, 1; Winfield, 1. 25. 1806 28

SOUTH DAKOTA.—*Aberdeen*—Groton, 10. *Central Dakota*—Artesian, 1st, 1; Hitchcock, 1. 20; Manchester, 1. *South Dakota*—Canton, 4; Parker, 2; Tyndall, 2. 21 20

TENNESSEE.—*Holston*—Salem, 6. *Kingston*—Huntsville, 4. 50. *Union*—Hopewell, 2; New Market, 7; Shannondale, 6; Washington, 3. 28 50

TEXAS.—*Austin*—San Antonio Madison Sq., 4. *North Texas*—Denison, 1st, 5. 9. 00

UTAH.—*Montana*—Bozeman, 6. 50; Rutte, 10. *Utah*—Evanston, 5; Logan Brick, 1; Nephi, 1; Springville, 8. 65. 27 15

WISCONSIN.—*Chippewa*—Hudson, 1st, 10. 50. *La Crosse*—La Crosse North, 2; Neillsville, 1. *Lake Superior*—Escanaba,

5; Ford River, 4; Ishpeming, 25; Sault Ste. Marie, 9 50.
Madison—Beloit Ger., 1; Janesville 1st, 12; Poynette, 17 20;
 Reedsburg, 4. *Milwaukee*—Delafield, 1 75; Milwaukee Cal-
 vary, 50 01; Milwaukee Immanuel, 53 86. *Winnipeg*—Omro,
 3 35; West Merrill, 2 201 67

PERSONAL.

Rev. Stephen Torrey, Pa., "In memoriam," 150;
 "E. N. D.," Fond du Lac, Wis., 1; Rev. W. Gen-
 mill, Allenwood, Pa., 12; Rev. J. G. Craighead,
 Washington, D. C., 50; Rev. Reuben Fraue,
 Chicago, 5; W. H. S., 5; Roy, N. Y., 5; S. J. M.
 Eaton, Franklin, Pa., 5; Rev. Samuel Sawyer,
 Indianapolis, Ind., 1; "C. Pa.," 3; Rev. M.
 Mathieson, Santa Fe, 1; Geo. S. Harris & Sons,
 Philadelphia, Pa., 500; Calvin Wells, Pittsburgh,

Pa., 500; Rev. W. P. White, Mt. Airy, Pa., 10;
 D. A. Wilson and wife, Milan, Mo., 1; Rev.
 John Hall, D.D., N. Y., 100; William Irvin, N.
 Y., 25..... 1,369 00

Total receipts for March, 1889..... \$7,996 75
 Previously reported..... 26,874 66

Total from May 1, 1888..... \$34,371 41
 Deduct Langclyffe church, Lackawanna Presby-
 tery, returned to "Freedmen"..... 16 00

Net receipts to April 1..... \$34,355 41

C. M. CHARNLEY, Treasurer,
 P. O. Box 294, Chicago, Ill.

RECEIPTS FOR THE BOARD OF FOREIGN MISSIONS, MARCH, 1889.

ATLANTIC.—*East Florida*—Crescent City, 7; Green Cove
 Springs L. M. S., 10; St. Augustine 1st, 116 74. *Fairfield*—
 Ebenezer, 2; Goodwill S. S., 3. *South Florida*—Bartow, 3;
 Eustis, 35; Centre Hill, 3 81; Titusville, 7. 185 55

BALTIMORE.—*Baltimore*—Baltimore 1st, 2500, S. S., 50; Bal-
 timore 2d S. S., 50; Baltimore 12th, 31, S. S., 5; Baltimore
 Broadway, 13 50; Baltimore Brown Memorial, 145 06; Bel
 Air 1st, 12; Ellicott City, 21 95; Fallston, 4; Waverly, 10, S.
 S., 10; Zion, 1. *New Castle*—Chesapeake City, 15; Elkton,
 35; Pencader, 29; Port Deposit, 27; Rockland S. S., 8 25; St.
 George's, 6 25, S. S., 13 05; White Clay Creek, 48 84; Wil-
 mington Rodney St., 70 41; Worton Mission S. S., 5. *Wash-*
ington City—Clifton, 2; Hyattsville, 27 08, S. S., 46 38, dime
 off., 42 25; Manassas, 10; Prince William 1st, 1; Washington
 4th, 73 15, Junior Miss. Soc. S. S., 131 12; Washington 6th,
 30; Washington New York Ave., 261 44. 3735 73

CATAWBA.—*Chatauba*—Lincolnton, 35 cts. *Yadkin*—Logan,
 1; New Centre, 1; Freedom, 1 15. 3 50

COLORADO.—*Arizona*—Sacaton, 5. *Boulder*—Boulder, 30;
 Otis, 2; Valmont, 63 cts., S. S., 6. *Denver*—Black Hawk, 5;
 Denver 2nd Ave., 10. *Gunnison*—Glenwood Springs 1st, 10.
Pueblo—Alamosa S. S., 5; Canon City 1st, 600; Colorado
 Springs S. S., 50; Las Animas, 15; Monument, 10 35; Pueblo
 1st, 22 57; Saguache, 1. 772 55

COLUMBIA.—*East Oregon*—Baker City, 3; La Grande, 4 50.
Oregon—Albany, 30, S. S., 11; Eagle Point, 3 20; Gervais, 5;
 Phenix, 5; Portland 1st, 94 50, S. S., 100; Portland Calvary
 S. S., 82 45; Portland Chinese Mission, 3 65; Yaquina Bay,
 5. *Puget Sound*—La Camas, 6; Port Townsend, 5 65; Ren-
 ton, 3. 361 95

ILLINOIS.—*Alton*—Alton, 72, S. S., 3; Blair, 14 17; Eben-
 ezer, 8. *Bloomington*—Bloomington 2d, 272; Chatsworth
 S. S., 5 25; Heyworth, 37; Homer, 2; Hoopeston, 12 50;
 Long View, S. S., 3 18; Onarga, 65, S. S., 10; Philo, 20; Wat-
 seka, 6 67; Waynesville, 4; Wenona, 15. *Cairo*—Anna, 22;
 Woman's Missionary Society, 8; Steady Streams, 8, Young
 People's Meeting, 17 60; Cairo, 16 70; Carmi, 19 69; Carters-
 ville, 1 50; Centralia, 25; Flora, 5; Friendsville, 1 50; Gol-
 conda, 5 50; Grand Tower Woman's Missionary Society, 8 55;
 Metropolis, 6 60; Mount Carmel, 8 50; Murphysboro, 5 75;
 Tamaroa, 20. *Chicago*—Braidwood, 9 12, S. S., 32 04; Chicago
 1st Ger., 5; Chicago 3d, 30 39; Chicago 8th, 102 79; Chicago
 Campbell Park, 108; Chicago Forty-first St., 62 07; Chicago
 Fullerton Ave., 60 89, S. S., 24 47; Chicago Holland, 3;
 Chicago Scotch, 9 25; Englewood 1st, 60; Joliet Central, 135;
 Kankakee 1st, 68 80; New Hope, 7 51; Oak Park, 5; River-
 side, 22 65; South Chicago, 11 85; Waukegan, 7, S. S., 4.
Freeport—Freeport 2d, 25 02, S. S., 6 93; Galena South, 65 34;
 Hanover 14; Harvard, 10; Lena S. S., 13 75; Ridgefield, 20 96;
 Woodstock and Queen Anne, 7. *Mattoon*—Dudley, 3 25;
 McClelland, 1; Pana, 8 25. *Ottawa*—Aurora, 21 90; Mendota,
 153 66; Morris, 22; Sandwich, 22; Union Grove, 3 90. *Peoria*—
 Canton, 29 08; Elmira 1st, 16 93; Knoxville, 43 45; Peoria
 Calvary, 6 75; Princeton S. S., 15 75; Yates City, 12 45.
Rock River—Aledo S. S., 8 25; Norwood, 17 50, S. S., 4; Prince-
 ton, 61 44. *Schuyler*—Angusta, 19; Burton Memorial, 3; Ply-
 mouth, 2 37; Prairie City, 17. *Springfield*—Lincoln, 5; Macon,
 7; Petersburg S. S., 18 55; Springfield 2d, 218 73. 2403 60

INDIANA.—*Crawfordsville*—Fowler, 4; Lexington, 20; New-
 town, 9; Oxford, 5; Pleasant Hill, 3 65; Rock Creek, 8; Rock-
 field, 3 50; Waveland, 3. *Fort Wayne*—Auburn, 5, S. S., 2;
 Columbia City, 5; Fort Wayne 1st, 111 25; Ossian, 14 25, S.
 S., 5; Pierceton, 4; Troy, 1 50; Waterloo, 3, S. S., 2. *Indian-*
apolis—Aetion, 7; Bethany, 36 15; Greencastle, 16 90; Indian-
 apolis 7th, 16 32; Indianapolis Mem. S. S., 17 58; Indianapolis
 Olive St. W. M. S., 2 50; Southport S. S., 7. *Logansport*—
 Bethel, 6; Centre, 7 15; Concord, 5; Crown Point, 7; La
 Porte, 93 32, S. S., 75; Logansport Broadway, 5; Pisgah, 3.
Muncie—Centre Grove, 2 50; Hartford City, 8 39, S. S., 7 61;
 Marion, 6; Tipton, 5. *New Albany*—Hanover, 26 13; Jeff-
 ersonville 1st, 31 95; Sharon Hill, 3; Smyrna, 2. *Vincennes*—
 Evansville Grace S. S., 20; Evansville Walnut St., 62 73; Ind-
 iana, 7; Princeton, 22; Rockport, 2; Vincennes, 7 91. *White*
Water—New Castle, 1. 729 29

INDIAN TERRITORY.—*Cherokee Nation*—Rev. A. D. Jacks
 and wife, 5. *Choctaw*—Atoka Ladies' Thimble League, 1 10.
Muscogee—Wewoka, 5. 11 10

IOWA.—*Cedar Rapids*—Cedar Rapids 2d, 103 91, for Papal
 Europe, 56; Clinton, 111 25; Lyons, 9; Scotch Grove, 4;
 Springfield 1st, 6 70. *Council Bluffs*—Afton, 9 50; Avoca,
 6 50; Carson, 15 91; Essex, 5; Knox, 1 55; Menlo, 5; Sharon,
 5 11; Shenandoah, 8, S. S., 25. *Des Moines*—Des Moines Wes-
 minster, 14 50; East Des Moines, 18 75; English 1st, 4 30;
 Laurel, 5; Newton, 15, S. S., 21 55. *Dubuque*—Dubuque 1st
 S. S., 15; Independence German, 13; Lansing 1st, 9 75; Pleas-
 ant Grove, 6; Wilson's Grove, 3 70. *Port Dodge*—Boone, 20;
 Calliope, 14, S. S., 11; Carroll, 5; Fonda, 10; Fort Dodge,
 62 54, S. S., 14 11; Glidden, 6 47; Lemars, 58, B. B. S., 12;
 Lohrville, 3; Sanborn, 3; Storm Lake, 5. *Iowa*—Lebanon, 4;
 Morning Sun, 42 20; Mt. Pleasant 1st S. S., 91 22. *Iowa City*—
 Davenport 1st, 144 85; Lafayette, 6; Muscatine 1st, 30; Sugar
 Creek, 10; Tipton 1st, 5; West Liberty, 18 55; Williamsburg,
 1, S. S., 12. *Waterloo*—Clarksville S. S., 2; Holland German,
 "A member," 10; Kamrar German, 25; Rock Creek, 1; Wil-
 liams Ladies' Soc., 4. 1130 22

KANSAS.—*Emporia*—Argonia, 8; Belle Plaine, 11; Cotton-
 wood Falls, 6; Eldorado, 120 83; El Paso, 3; Eureka, 4; Flo-
 rence, 2 20; Marion S. S., 18 35; Maxson, 3; Mayfield, 9; Peo-
 tone, 1; Sedan S. S., 1; Silver Creek, 6; Slate Valley, 5; Wau-
 नेता, 1 35. *Highland*—Corning, 3; Hiawatha 1st S. S., B. R.,
 17 45; Nortonville, 7; Vermillion, 2; Willis, 315. *Larned*—Cool-
 idge, 3; Dodge City, 6; Great Bend, 10; Halsted, 15; Hutchin-
 son, 57; Kendall, 2 20; Liberal, 19; Ness City, 2; Richfield, 4.
Neosho—Blue Mound, 1 50; Cherryvale, 8 41; Chetopa 1st, 4;
 Girard, 15; Humboldt, 9; McCune S. S., dime offerings, 9;
 Miami 4th, 3 25; Pittsburg, 5 50; Princeton, 8 70. *Osburne*—
 Colby Mission Band, 15; Norton, 16 55; Phillipsburg, 5;
 Prairie View, 2; Smith Centre, 2 50. *Solomon*—Beloit, 50;
 Clyde, 20, S. S., 11; Concordia, 1; Minneapolis, 20; Salina, 23.
Tupeka—Auburn, 15 68; Black Jack, 8 60; Clinton S. S., X,
 2 25; Idana, 2 40; Manhattan 1st, 23; Oskaloosa L. M. S., 11;
 Palmyra, 1; Perry S. S., 2 25; Wyandotte 1st S. S., 25. 667 12

KENTUCKY.—*Ebenezer*—Covington 1st, 162 95; Mayaville,
 19 40. *Louisville*—Louisville Walnut St., 25 35; Princeton
 1st, 7 65. *Transylvania*—Danville 2d, 75; Greensburg, 5;
 Harrodsburg, 38; Lancaster, 10. 339 35

MICHIGAN.—*Detroit*—Detroit 1st, 261 25; Detroit Covenant,
 10 17; Detroit Fort Street, 669 81; Detroit Memorial S. S.,
 X, 35; Detroit Trumbull Ave., 136 24; Howell, 54 90; Ply-
 mouth 2d, 7 10; Springfield, 3 25. *Grand Rapids*—Cadillac 1st,
 25; Evart, 14; Grand Rapids 1st S. S., 10; Grand Rapids Mis-
 sion Woods, 3 15; Grand Rapids Westminster, 82 81; Hesper-
 ia, 1; Montague S. S., 9 33. *Kalamazoo*—Niles, 80 33. *Lans-*
ing—Concoru 1st, 8 09; Jackson, 5 60; Marshall, 18 50;
 Mason, 50. *Monroe*—Jonesville, 12 65, S. S., 5. *Saginaw*—
 Bad Axe, 4; Caro, 20; Emerson, 16. 2500 04

MINNESOTA.—*Mankato*—Ambey, 5; Beaver Creek S. S., 4;
 Lake Crystal, 1; Mankato, 13; Tracy, 4 12. *Winnipeg*—City
 1st, 4 79. *Red River*—Western, 2. *St. Paul*—Macalester,
 55 71; Minneapolis 1st, 232 54; Minneapolis Andrew, 6 92;
 Minneapolis Westminster, 146 37; Red Wing, 44 95, S. S., 20;
 Royalton, 2; Spring Grove, 5; St. Paul Central, 76 32; St.
 Paul House of Hope S. S., 16 29; St. Paul Westminster, 13 50.
Winona—Albert Lea, 74 54; Chatfield, 41 02; Ebenezer, 4; La
 Crescent, 5; Owatonna 1st, 6 10; Preston, 8; Rochester, 29 50;
 Winona 1st, 10; Winona German, 5. 637 17

MISSOURI.—*Kansas City*—Broadway S. S., 100; Deepwater,
 4; Holden, 12 25, S. S., 10; Kansas City 2d, 1285 78, S. S., 238;
 Hill Memorial, 5; North Prairie, 3; Westfield, 3. *Ozark*—
 Ebenezer, 5 20; Springfield Calvary S. S., 10. *Patterson*—
 Grantville, 2. *Platte*—Hamilton, 7; Knox, 2 50; Maryville,
 20 85; Mizpah S. S., 2 08; St. Joseph Westminster, 50. *St.*
Louis—Bethel German S. S., 9; Br. stol, 1; Cornwall, 75 cts.;
 Kirkwood, 5, S. S., 32 55; Marble Hill, 1 15; Rolla 1st, 11;
 Salem German, 10; St. Louis 2d, 15; St. Louis Lafayette
 Park, 37 25; St. Louis Westminster, 25; White Water, 1. 1914 36

NEBRASKA.—*Hastings*—Bloomington S. S., B. R., 1 60; Han-

sen, 2; Hardy, 1; Republican City, 5. *Kearney*—Broken Bow, 150; Clontibret, 5; Lacota, 2; North Platte, 11; Shelton, 8; Scott, 7. *Nebraska City*—Bennett, 19 35; Falls City, 3 65; Lincoln, 135 47; Palmyra, 5 53; Raymond, 4 25; Table Rock, 13 24; Tecumseh, 45. *Nebraska*—O'Neill, 60 cts.; Ponca, 5. *Omaha*—Black Bird Hills, 12; Fremont, 20 15; Omaha South-west, 9 20; Schuyler, 5 53; Wahoo, 2 25; Walnut Hills, 22 50.

342 94
NEW JERSEY—*Elizabeth*—Bayonne City 1st, 25; Clinton S. S., 30; Cranford, 20 03; Elizabeth 1st Ger., 10; Lamington, 62 S. S., 16 68; Lower Valley S. S., Little Heaps, 15; Perth Amboy, 87 50; Plainfield Crescent Ave., 815; Pluckamun, 24 04; Rahway 1st, 14 32; Rahway 2d, 100; Roselle, 107 74, S. S., 47 40. *Jersey City*—Arlington, 3 50; Englewood, 237 30; Passaic 1st, 50, S. S., 10 26; Paterson 1st, 30; Paterson Broadway Ger. S. S., 7 40; Tenafly, 41. *Monmouth*—Cream Ridge, 10; Farmingdale, 40; Freehold 1st, 176; Lakewood, 11 26; Moorestown, 15 17; Oceanic, 22; Plumstead, 5; Providence, 3, S. S., 450; Shrewsbury, 96; Tennyson, 8 37. *Morris and Orange*—Berkshire Valley, 2; Boonton, 9, S. S., 26 40; Dover S. S., 50; Dover Welsh, 10; Flinders, 60, S. S., 21; Bartley S. S., 15; Glad's Miss. Band, 5, L. M. Soc., 10, S. S. Soc. of C. E., 8; Hanover, 85; Madison, 55; Mine Hill, 15; Morristown 1st, 261 48; Morristown South St., 139 88; Myersville Ger., 2; Orange 1st, 209 63, S. S., Boys' class, 8 87; South Orange, 2; Wallburg S. S., 25; St. Cloud, 7 50; Summit Central, 7 25; Whippany, 6; Wyoming, 10 21. *Newark*—Montclair S. S., X, 38; Newark 2d Ger., 10; Newark 3d, 40 86; Newark Woodside, 8. *New Brunswick*—Alexandria 1st, 6; Flemington, 185 75; Frenchtown, 43; Hamilton Square, 28 14; Lambertville, 311; Milford, 20 48, S. S., 11 02; Princeton 2d, 10; Trenton 3d, 200, Boys' Mission Guild, 25; Trenton 4th S. S., X, 29 16; Trenton 5th S. S., 9 70; Trenton Prospect St., 151 84. *Newton*—Realtown, 2; Belvidere 1st, 38, S. S., 30; Bloomsbury 1st, 13 24; Delaware, 22 66; Mansfield 2d, 3; Oxford 1st, 2; Stewartville, 75, S. S., 14 45. *West Jersey*—Blackwoodtown, 60; Camden 2d, 83; Cape Island, 40 62, S. S., 21 48; Deerfield, 50; Elmer, 6; Gloucester City, 5; May's Landing, 2; Wenonah, 150, S. S., 20; Woodbury, 55 32.

679 86
NEW YORK—*Albany*—Albany 3d, 68 46; Albany 6th, 10; Ballston Spa, 23 40; Esperance S. S., 1; Jefferson, 30; Johnstown, 30; Kingsboro', 5; Princetown, 20; Rensselaerville, 5; Sand Lake, 2 25; Saratoga Springs 2d, 37. *Binghamton*—Coventry 2d, 28 40; Whitney's Point, 7 37. *Boston*—Boston St. Andrew's, 5; Newburyport 1st S. S., 69 53; Newport, 19 19; South Boston, 31 50; South Ryegate, 2; Windham, 31 25. *Brooklyn*—Brooklyn 1st, 25; Brooklyn 1st Ger., 36; Brooklyn 2d, 68 58; Brooklyn Bethany, 25 20; Brooklyn Cumberland St. S. S., 10; Brooklyn Durva, 114; Brooklyn Friedricksche S. S., 5; Brooklyn Mt. Olivet, 4 60; Brooklyn S. Third St., E. D., 42 24, S. S., 175; Brooklyn Throop Ave., 60, S. S., Miss. Soc., 50; Brooklyn Westminster, 13 78; Edgewater 1st, 90 24; West New Brighton Calvary, 30 50. *Buffalo*—Allegany S. S., 3; Buffalo East, 7 17; Buffalo North, 73 02; Cannewago, 6; Olean, 9 22; Panama, 5; Tonawanda S. S., 35 43. *Cayuga*—Auburn 2d, 46 25; Auburn Calvary, 26 40; Auburn Central, 60 23, S. S., 6 21; Cato, 3; Genoa 1st, 8 24; Genoa 3d, 2 65, S. S., 4 58; Owasco, 10; Port Byron S. S., 25. *Champlain*—Fort Covington, 61 23. *Chemung*—Big Flats, 25, S. S., 26; Elmira 1st, 119 23; Horse Heads S. S., 4 23; Spencer, 18; Watkins, 57 08. *Columbia*—Valatie, 76. *Genesee*—Bethany Centre, 6 25; North Bergen, 3 50; Perry, 125. *Genesee*—Geneva 1st, 40 08; Manchester, 22, S. S., 4; Trumansburg, 35. *Hudson*—Amity, 17; Centerville, 4; Chester, 10; Good Will, 6 60, S. S., 10; Hempstead, 5; Jeffersonville Ger., 1; Middletown 2d, 14 33; Monticello, 4, S. S., 10; Monroe, 117 13; Port Jervis, 61 50, S. S., 23; Ramapo, 88 45; West Town, 15. *Long Island*—Cutchogue, 10; Sag Harbor, 50; West Hampton S. S., 25. *Lyons*—Marion, 10; Sodus 1st, 18 94, S. S., 2 65. *Nassau*—Huntington 2d, 25, Y. P. S. C. E., 6 70; Islip, 2 25; Smithtown, 22 50; Springfield, 30. *New York*—New York 1st, 81 12; New York 2d Ger., 2; New York 4th, 235 75; New York 5th Ave., 10,075; New York 13th St., 224; New York Bethany S. S., 20; New York Bohemian, 5; New York Brick, 71 82; New York Calvary, 26; New York Harlem, 359 79; New York Knox, 18 75; New York Madison Ave. S. S., 100; Goodwill Chapel S. S., 25; New York Madison Sq., 2737; New York Mt. Washington, 8; New York Puritans, 272 73; New York Redeemer, 2; New York University Pl., 10; New York West End, 85. *Niagara*—Knowlesville, 16 50. *North River*—Amenia South, 53 96; Cold Spring, 85, S. S., X, 25; Freedom Plains, 29; Malden, 4 50; Milton, 17; Newburgh 1st, 16 28; Newburgh Calvary, 10 44; Newburgh Union, 179; Smithfield, 15; Wappinger's Falls, 14. *Otsego*—Cherry Valley, 113 72; Colchester, 3 50; Cooperstown, 109 33; Hobart, 13, S. S., 4 22; Penfield, 50 44, S. S., 14 82; Worcester, 1. *Rochester*—Brighon, 19 37; Gates, 20; Genesee Village S. S., 40; Lima, 23 63; Moscow, 17; Rochester 3d, 117 16; Rochester St. Peter's, 154, S. S., 75; Rochester Calvary, 20; Rochester Westminster, 11, S. S., 15; Springwater, 5. *St. Lawrence*—De Kalb, 3; Dexter, 8; Oswegatchie 1st, 14; Potsdam S. S., 5; Sackett's Harbor, 5; Theresa, 5 87; Watertown 1st, 439 50. *Steuben*—Addison S. S., 10; Belmont S. S., 4 50; Canisteo, 23 50; Cuba, 13. *Syracuse*—Baldwinsville, 14 82;

Casenovia Mission League, 10; Marcellus, 24 50; Mexico 1st, 85; Onondaga Valley, 10; Oswego 1st, 50; Pompey, 20; Syracuse 4th, 183 49, S. S., 100. *Troy*—Cambridge, 35 57; Lansingburg Olivet, 40 54; Sandy Hill, 4 50; Schaghticoke S. S., 5; Stillwater 1st, 8; Troy 1st, 300 66; Troy 2d, 371 14, S. S., 52 45; Troy Oakwood Ave., 11 50; Troy Woodside, 8 31; Waterford, 451 29; Whitehall, 10. *Ulster*—Booneville Y. P. S. C. E., 3 50; Camden, 14; Little Falls, 27; West Camden, 10. *Westchester*—Bridgeport 1st, 103 52; Hartford, 30, S. S., for Sao Paulo, 11 22; New Rochelle, 28 10; North Salem, 7; Patterson, 7 50; Peekskill 1st, 27 30; Sing Sing, 161 25; Southeast, 20; Yonkers Day Spring, 35. 22,407 68
NORTH DAKOTA—*Fargo*—Lisbon, 7. *Pembina*—Arvilla, 5 51; Bathgate, 8 25; Bethel S. S., 17; Neche S. S., 5, 42 76
OHIO—*Athens*—Berea, 6; Bristol, 6; Marietta 4th St., 10; New Plymouth, 14 23. *Bellamy*—De Graff, 4; Forest, 5; Gallon, 43 50; Mt. Blanchard, 2; Rushsylvania, 17; Upper Sandusky, 6, S. S., B. E., 11; Uriania 1st S. S., 8 44. *Cincinnati*—Bourneville, 2; Hillsborough, 177 70, S. S., 4, 9; New Petersburg, 25; Plagah, 80; South Salem, 126 21. *Cincinnati*—Avondale, 101 48, S. S., 34 47; Bethel, 14 50; Cincinnati 6th S. S., 29 42; Cincinnati 6th, 15; Cincinnati 7th, 66 38; Cincinnati Mt. Auburn, 1000; Cincinnati Walnut Hills, 5, S. S., 150; Clinton, 69 75, S. S., 62 66; Goshen, 5; Mason S. S., 2 63; Monroe, 10; Morrow S. S., 7 49; Moscow, 1; New Richmond, 10; Norwood, 2 58; Venice, 14. *Cleveland*—Ashland S. S., 25; Beckwith, 52 86; Guilford, 27 08; Milton, 10 23; New Lyme, 3, S. S., 1 25; Northfield, 7; Soloh, 3; Willoughby, 16 28, S. S., 8 74. *Columbus*—Circleville, 20 66; Columbus 2d, 176 25; Greenfield, 3; London, 5, S. S., 3; Mt. Sterling, 7 20. *Dayton*—Bath, 4 33; Dayton Park, 12; Hamilton, 107 35; New Carlisle, 2 50, S. S., 12; New Jersey, 11 10. *Huron*—Clyde S. S., X, 19; Norwalk, 68 71; Republic, 8. *Lima*—Blanchard, 15; Bluffton, 2 36; Delphos 1st, 14; Findlay, 10; McComb, 25; Middlepoint, 3; North Baltimore, 3 96; Rockport, 12 35; Sidney, 87 25, S. S., 85. *Maumee*—Beloit, 6; Canfield, 20; Canton 1st, 120; East Palestine, 8; Middle Sandy, 16 50; Mineral Ridge, 25; North Benton, 16; Pleasant Valley, 11; Warren, 70 21. *Marian*—Berlin, 4 50, S. S., 2 20; Mt. Gilead S. S., 6 11; Ostrander, 10; Prospect, 3; Richmond, 6 77, S. S., 2; York, 6. *Maumee*—Defiance, 37 03; Lost Creek S. S., 5 75; Napoleon, 4. *Portsmouth*—Ironton, 23; Portsmouth 1st Ger., 7; Missy Soc., 15; Red Oak, 20; Ripley S. S., 15 30; Bardonia, 3; Winchester, 3. *St. Clairville*—Bellair 1st, 11; Bethel, 2; Short Creek, 16; Wheeling Valley, 20. *Steubenville*—Bacon Ridge, 9 50; Beech Spring, 34; Bethel, 54 32; Bethesda, 24, S. S., 10; Bloomfield, 6; Buchanan Chapel, 2, S. S., 8; Centre, 4; Centre Unity, 3; Del Roy, 5; Long's Run, 11 64; Madison, 5; New Cumberland, 2; Oak Ridge, 12 13; Smithfield, 4; Steubenville 1st S. S., 45; Steubenville 2d, 86 12, S. S., 4, 94; Still Fork, 55; Two Ridges, 8; Yellow Creek W. F. M. S., 53 20, S. S., 56 70. *Woods*—Berlin, 7; Congress, 8; Creston, 17 52; Dalton, 13; Jackson, 16, S. S., 7 88; Mansfield 1st, 54 25; Mt. Eaton, 4 50; Savannah, 39; Shelby, 3; Wayne, 9 28; Wooster 1st, 74 14, S. S., 11 28. *Zanesville*—Bladensburg, 4; Coshocton S. S., 7 50; High Hill, 5 10; Madison, Interest from Matthew Scott Fund, 20; Mt. Vernon, 139 92; Roseville, 2 05; West Carlisle, 5; Zanesville 1st, 50.

4570 26
PACIFIC—*Bonita*—Arcata, 10; Covelo, 1 50; Kelseyville, 8 50; Petaluma, 8; Two Rocks, 22. *Los Angeles*—Azusa Spanish, 2; Carpenteria, 10; El Monte, 6; Glendale, 9 75; Los Angeles 1st, 200 35; Los Angeles 2d, 22 38; Los Angeles Boyle Heights, 17, S. S., 18; Los Angeles Rivera, 4; Los Angeles Spanish, 2; Los Nietos Spanish, 2; San Buenaventura, 115; Santa Paula, 11 40; Tustin, 7 41; Westminster S. S., 9 25, B. B., 7 26. *Sacramento*—Dixon, 10; Vacaville, 13. *San Francisco*—Berkeley 1st, 17 95, S. S., 8 95; Oakland Centennial, 13; San Francisco Calvary, 338 35. *San José*—Gilroy, 8 30; San José 1st, Alex. Duff Missy Soc., 48 50. *Stockton*—Fowler 1st, 7. 952 86

PENNSYLVANIA—*Allegheny*—Beaver, 104; Bethel, 16; Emaworth, 65 77, S. S., 7 80; Evans City, 6; Pleasant Hill, 4; Sewickly, 84 54. *Blairsville*—Cross Roads, 40; Irwin, 45 78; Ligonier, 32; New Alexandria, 61 17. *Butler*—Allegheny, 3; Grove City, 89 41; Muddy Creek, 5; Prospect, 6 08; Scrub Grass S. S., 14 77; Unionville, 4 52. *Carlisle*—Bloomfield, 3 36; Carlisle 2d, 191 01; Duncannon, 88 60, S. S., 10; Gettysburg, 70; Harrisburg Elder St., 1; Harrisburg Pine St., 340 67; Harrisburg 7th St., 15; Harrisburg Westminster, 24 17; Middletown S. S., 7; Newport, 20; Robert Kennedy Memorial S. S., 11; Steelton 1st, 5; Waynesboro', 27 67, S. S., 7 79. *Chester*—Charlestown, 1 92; Dilworthtown L. M. S. S., 24; Fagg's Manor, 69 25; Great Valley, 6 13; Marple, 20; Penningtonville, 22; Phoenixville 1st, 30; Upper Octorara, 69 08. *Clarion*—Bethesda, 22, L. M. S. S., 6; Brookville S. S., 20; Du Bois, 25; Mt. Tabor L. M. S., 12 34; New Bethlehem, 10 84; Reynoldsville, 4; Sligo, 6. *Erie*—Cochran, 4; Erie Park, 250; Evansburg, 1; Fairview, 5 25; Hawley, 4; North Clarendon, 2 36; Northeast S. S., 20; New Lebanon, 1; Warren, 217 87; Westminster S. S., 3 95. *Huntingdon*—Alexandria, 200; Altoona 2d S. S., 12 16; Birmingham, 206 07; Canoe Valley Chapel, 17 61; Everett, 9; Huntingdon, 150 85; Logan's Valley S. S., 8; Mapleton, 18; Ocoola, 23 71; Sax-

ton, 2; Upper Tuscarora, 22 97, S. S., 4 18; West Kishacoquillas, 90 50; Williamsburg, 16 10, S. S., 22 40, dime off, 18 89. *Kittanning*—Apollo, 43; Centre, 2; Clinton, 4 50; Currie's Run, 30; East Union, 2 60; Freeport, 33; Kittanning 2d, 7; Leechburg, 70; Parker City 1st, 31 28; Rayne, 2, S. S., 1 50; Rural Valley, 4; Slate Lick S. S., 36. *Lackawanna*—Forty Fort S. S., 19 78; Langdyffe and Moosic, 252 70; Pocahontas Band, 65; Mission Band Workers, 7; Lehman, Wynote Mission Band, 71; Monroeton, 20; Mountain Top, 3; Scranton Ger., 4; Scranton Green Ridge Ave., 145; Scranton Washburn St., 70 64; Tunkhannock S. S., 21 55; Wilkesbarre 1st, 68 75, S. S., 111 58. *Lehigh*—Bethlehem 1st, 10 23; Catsaquia 1st, 60; Catsaquia Bridge St., 13; Easton 1st, 102; Ferndale Ladies' Aid Soc., 32 68; Hazleton S. S., 33 36; Lock Ridge, 10; Pottsville 1st, 64 30. *Northumberland*—Bloomsburg 1st, 139 71; Buffalo, 5, S. S., 5; Great Island, 83, S. S., 74; Grove, 106; Hartleton, 12; Lycoming, 83 22; Milfordburg, 5; Milton, 51 14; Mt. Carmel, 2 77; Muncy 1st, 18; New Columbia, 10 50; Northumberland, 5 40; Renovo, 3; Washington Allenwood S. S., 7; Williamsport 2d, 54 95. *Philadelphia*—Philadelphia 1st, 166 47; Philadelphia 4th, 9 85; Philadelphia Calvary, 1704 03, S. S., 15 14; Philadelphia South, 35; Philadelphia Southwestern, 3 78; Philadelphia Union, 15; Philadelphia Walnut St., 226 49; Philadelphia West Spruce St. S. S., X, 159 47; Philadelphia Westminster, 32; Philadelphia Woodland, 12 50. *Philadelphia Central*—Philadelphia Arch St., 594 27; Philadelphia Bethlehem, 21; Philadelphia Columbia Ave., 24 39; Philadelphia Corinthian Ave. Ger., 1; Philadelphia Gaston, 33 50, S. S. class, 2 75; Philadelphia Green Hill S. S., 60; Philadelphia Hebron Memorial, 7 84; Philadelphia Northern Liberties 1st, 36 39; Philadelphia Olivet, 55 90; Philadelphia Princeton 10, Henry Band, 100, S. S., 10 51. *Philadelphia North*—Ashbourne S. S., 13 80; Frankford, 31 04; Jeffersonville, 10; Leverington, 28; Mt. Airy ch., 12, S. S., 7 88; Neshauniny Warminster, 29 51; Neshauniny Warwick S. S., 22; Norristown 1st S. C. E., for China, 15; Norristown Central S. S., 30; Pottstown, 29 55; Thompson Memorial New Hope Chapel, 5; Wakefield S. S., 10. *Pittsburgh*—Cannonsburg S. S., 14; Crafton, 20; Hazleton, 159 68; Miller's Run, 25; Monongahela City, 200; Mt. Pisgah, 10, S. S., 5; Pittsburgh 1st, 500; Pittsburgh 2d, 14 50; Howard Miss. Band, 100; Racecon, 117, S. S., 69 34; Riverdale, 2; Sharon, 68 80; Wilkinsburg S. S., 25. *Redstone*—Connellsville 1st, 50; Dunlap's Creek, 21 17, S. S., 10; Leisnering, 42 09; Pleasant Unity, 13, S. S., X, 35. *Shenango*—Beaver Falls, 50; Clarksville, 42 25; Enon, 23; Hopewell, 50 cts.; Pulaaki, 6 08; Rich Hill, 22 35. *Washington*—Burgettstown S. S., 15 98; Cross Roads, 16; Mill Creek, 12; Mt. Prospect, 56 05; Upper Buffalo, 95 70, S. S., 7 81; Wheeling 1st S. S., 15; Wheeling 2d, 249 14. *Wellaboro'*—Wellaboro' S. S., 27 15. *Westminster*—Bellevue, 8 60; James Coleman Memorial S. S., 68 77; Leacock, 21 90; Lebanon 4th St., 64 13; York Westminster, 10. *West Virginia*—Morgantown, 32; Parkersburg 1st, 12 89; Sugar Grove, 3; Weston, 3; Winfield, 8, 11,090 10.

SOUTH DAKOTA.—Aberdeen—Aberdeen, 50, dime off, 8 50; Uniontown, 4; Willmont, 2. *Central Dakota*—Flandreau 2d, 9 68; Manchester, 2; Union, 2 20. *Southern Dakota*—Bridge-water, 4; Mitchell, 3; Parker, 2 14, S. S., 8, 90 52.

TENNESSEE.—Holston—College Hill, 1; Reem's Creek, 2; Salem S. S., 18. *Kingston*—Huntsville, 2 25. *Union*—Caledonia, 6 35; New Market, 15, 44 60.

TEXAS.—Austin—Austin 1st, 44 05; Brownwood L. M. S., 2 75; Georgetown, 2; Madison Sq., 26 60. *North Texas*—Denison, 21 80; Henrietta, 7. *Trinity*—Albany, 9 60.

UTAH.—Montana—Anaconda, 5. *Utah*—Evanston, 10; Logan Brick, 10; Nephi, 5; Ogden 1st, 15; Salt Lake City 1st, 30, 75 00.

WISCONSIN.—Chippewa—Superior West, 15 94. *Lake Superior*—Ford River, 10; Iron Mountain, 7; Iron River, 2; Ishpeming, 31 68; Manistique, 6 20; Newberry, 5; Pioneer, 25; Sault Ste. Marie, 13 50. *Madison*—Beloit 1st, 37; Beloit Ger., 4; Janesville 1st, 40; Madison 1st, 5; St. Paul Ger., 2. *Milwaukee*—Delafield ch., 8 49, S. S., 13 60; Milwaukee Immanuel, 31 40; Ottawa S. S., X, 14 37; Stone Bank S. S., X, 14 03. *Winnebago*—Merrill, 25, 306 21.

WOMAN'S BOARDS.

New York, 11,782 11; Southwest, 3156 75; North-east Pacific, 340 59; Philadelphia, 11,610; Northwest, 16,562..... 43,481 45

LEGACIES.

Legacy of Mrs. Jane McKee, dec'd, 47 50; Legacy of Charles Niewald, 100; Legacy of Mrs. Elizabeth Briant, dec'd, 200; Legacy of Mrs. Hannah Fleming, 40; Legacy of Mrs. Hezekiah Conner, 75; Legacy of Eliza M. Morse, 100; Legacy of Henry S. Parker, 2000; Legacy of Jane Ann Duncan, 10; Legacy of Mrs. Margaret Robinson Smith, a member of 2d Presbyterian Church, Philadelphia, 10,000..... 12,572 50

MISCELLANEOUS.

W., of Iowa, 25; Rev. D. Hills, D.D., 5; John S. Boyd, M.D., Phila., 5; A friend, 1st Pres. ch., Montclair, N. J., 50; S. B. Turner, Quincy, Ill., 100; Y. P. S. C. E., Grundy Centre Pres. ch., Iowa, 5 44; C. C. Tideoute, Pa., 25; Birthday, Columbus Pres., 100; D. C. E., Independence, Mo., 25; J. H. Holliday and wife, Indianapolis, Ind., 75; Mrs. U. S. Bush, Elwood, N. J., to be applied toward salary of Miss H. A. Savage, 41 97; Union Theo. Sem., N. Y., sp. mis. fund for support of Rev. F. E. Hoskins, 125; Y. P. S. C. E., Aledo, Ill., 8 35; E. H. Todd and family, 5; R. G. Porter, Petoskey, Mich., toward certificate for Miss Porter, 10; Hapland, Chicago, 300; Y. P. S. C. E., 1st Pres. ch., Walla Walla, Wash. Ter., 4; Miss Emma C. Johnston, Camden, Pa., 20; For Guatemala, 25 cts.; Miss Soc. of Uniontown, Pa., 5 09; Rev. John Tenney, Richmond, O., 5; In memoriam, 1000; Rev. Wm. Drummond, Stone Bank, Wis., 50 cts.; J. T. Houston and family, Olivesburg, O., 5; Y. P. S. C. E., Marion, Kan., 2 65; Y. P. S. C. E., Port Townsend, Wash. Ter., 8 60; Y. P. S. C. E., Thompsonville, Conn., 10; From a pastor, 7 75; Young People's Assn., Bellevue, Pa., 21 45; J. N. Field, Manchester, England, 500; H. S., 1000; A. Potts, Rural, Wis., 5; Band of Willing Workers, New Vernon, N. Y., for Bible Woman's Training-school in Debra, India, 100; For foreign missions, 1; Mrs. L. H. Trask, Kalamazoo, Mich., in memory of L. H. Trask, 100; Friends at home, 100; Rev. R. Dodd, Pacific Beach, Cal., 5; S. M. C., S. W. C., G. P. C., 18; Geo. W. Kimberly, Monticello, 125; J. H. Dinamore, D.D., Washington, Pa., 10; Alice, 50 cts.; Y. P. S. C. E., Chittenango Pres. ch., N. Y., 10; Birthday thank-off, 20; Blue Corners S. S., 2; Dan Bolender, Felicity, O., 5; Rev. and Mrs. M. A. Williams, Medford, Oregon, 10; Young Ladies' Miss. Band, Naples, N. Y., 45; Y. P. S. C. E., Old South ch., Newburyport, Mass., 5; Rev. Reuben Frame, Chicago, Ill., 10; Ladies' Miss. Soc., Foxburg, Pa., 5; W. S. Hubbard, Indianapolis, Ind., 50; Rev. George E. Bicknell, Kendall, Kan., 5; Wm. T. Clark, Chestnut Level, Pa., 5; A. B. sp., 200; Pres. of Northumberland, 4 30; Rev. Samuel Ward, Walton, Kan., 3; Rev. J. S. Jones, Baltimore, 50; Rev. T. J. Shepherd, Glenwood, Md., 25; Mrs. James Beckwith, 10; Y. P. S. C. E., Lafayette Pres. ch., N. Y., 5; Rev. T. Bayne, Salem, Dak., 2; Rev. H. O. Scott, Hiawatha, Kan., 1; M. W. Lyon, N. Y. City, 50; Y. P. S. C. E., Trumansburg Pres. ch., N. Y., 2; J. E. Morton, Fruitland, Mo., 5; Wm. Duller, Jr., 20; Rev. I. N. Sprague, D.D., Poultney, Vt., 15; Mrs. D. R. Turney, Circleville, O., 100; Y. P. S. C. E., Westminster Pres. ch., Rochester, N. Y., 21; John Montgomery, Lonsdale, R. I., 2; Mrs. E. J. Longerecker, Rochelle, Ill., 1; R. G. Muse, 25; A. E. 265; Y. P. S. C. E., 3d Pres. ch., Elizabeth, N. J., for north China, 4 56; Albert Lea College, 14 25; Y. P. Miss. Soc., Ida Grove, Pa., 3; Y. P. S. C. E., Smithtown Pres. ch., L. I., 2 50; Miss Blydenburg, for McAll mission in France, 2; Cash, 50; Rev. A. Lowry, Watertown, Pa., 10; Rev. T. Williston, Ashland, N. Y., 2 50; Rev. Samuel Sawyer, 1; Mrs. M. F. Gamble, Ponca, Neb., 2; C., Pa., 22; Rev. W. W. Taylor, New Castle Pres., 1; Mrs. S. R. M., 50 cts.; Rev. M. Matthieson, Santa Fe Pres., 5; Thank-off, 10; Y. P. S. C. E., Blackwoodtown Pres. ch., N. Y., 16; Y. P. S. C. E., Olean Pres. ch., N. Y., 6; Lucy F. Anderson, Steubenville, O., 5; Cash, 50 cts.; F. W. Wagener, East Orange, N. J., 25; R. B. Love, Millport, O., 25; E. V. Muir, Brownsville, Neb., 5; Mr. and Mrs. George E. Richarda, Murdock, O., 10; Seely Wood, Urbana, O., 40; Muchmore & Co., Philadelphia, 40; A. Iowa Presbyterian, 20; Miss Maxine, Des Moines, Iowa, 10; Rev. Luke Dorland, Hot Springs, N. C., 5; A Presbyterian in Philadelphia, 1 25; Mrs. Thompson, Philadelphia, for work among Mexicans and Indians, 10; A lady, Mr. Holly, N. J., 4; Rev. Ross Stevenson, 7; Rev. I. P. Brunau, Green Bay, Wis., 1 50; Two Sisters, 20; Five Points House of Industry S. S., for ch. in China, Mal, Laos, 25..... 5,393 41

Total amount received in March, 1889..... \$121,350 97
Total amount received from May 1, 1888..... 518,215 81

S. S., for Sabbath-school; X, for Christmas offering; B. B., for birthday boxes.

GILBERT K. HARROUN, Treasurer,
53 Fifth Ave., cor. Twelfth St., New York, N. Y.

RECEIPTS FOR HOME MISSIONS, MARCH, 1889.

ATLANTIC.—East Florida—Candler, 10; Crescent City, 7; Green Cove Springs (Ladies' Aid Soc., 10), 20; Hawthorne, 6; Rev. George W. Morrell, 10; Rev. A. W. Spruill, 10; San Mateo (W. M. Soc., 15), 40; South Lake Weir, 5. **McClelland**—Mattson, 1. **South Florida**—Anburndale, 6; Bartow, 5; Centre Hill, 7; Homeloud, 4; Paola, 11 26; Seneca, 16; Sorrento, 16; Titusville, 10; Waldo, 5; Winter Haven, 8.

197 26
BALTIMORE.—Baltimore—Ashland, 5; Baltimore 1st (sab-sch., 50), 1550; 2d (sab-sch., 50), 224 67; 12th, 37; Abbott Memorial, 25; Broadway (sab-sch., 7 25, W. M. S., 13 50), 35 75; Central, 18 26; Fulton Ave., 4 10; Lafayette Square (sab-sch., 10, Y. P. S. C. E., 9 50), 50 12; Light St., 8; Cumberland Boys' Miss. Band, 25; Fallston, 3; Govaustown, 10; Granite, 2 40; Hagerstown, 14 25; Hampden (sab-sch., 5), 10; Mt. Paran, 3; New Windsor, 6; Waverly and sab-sch., 20; The Grove Y. P. M. B., 13; Zion, 1; Crisp Memorial, 19. **New Castle**—Chesapeake City, 15; Delaware City, 9; Elkton, 30; Forest sab-sch., 25 97; Green Hill, Rockland sab-sch., 8 25; Pencader, 15; Snow Hill, 15; White Clay Creek, 52 32; Wilmington 1st, 25 70; West, 25; Rev. W. W. Taylor, 1. **Washington City**—Alexandria, 10; Boyd's, 5; Clifton, 5; Falls, 55; Georgetown West St., 221; Hyattsville, 71 82; Manassas sab-sch., 2 86; Neelsville, 14; Washington 6th, 38; New York Ave., 26 45; Rev. W. H. Edwards and wife, 5.

2760 92
CATAWBA.—Catawba—Concord, 3 00
COLORADO.—Arizona—Sacaton, 10; Rev. I. T. Whittemore, 10. **Boulder**—Boulder, 30; Brush, 7 05; Fort Morgan, 7 94; Valmont, 67 cts., "Tithe Fund" 17; Timnath, 21 70. **Denver**—Brighton, 20; Denver Central, 222; Westminster, 23; Wray, 6; Yuma, 6. **Gunnison**—Aspen, 10; Glenwood Springs, 10; Gunnison, 10; Leadville, 21 15; Pitkin, 26. **Pueblo**—Alamosa (sab-sch., 6), 20; Canon City, 400; Colorado Springs sab-sch., 50; Huerfano, 5; La Junta, 3; Las Animas, 15; Pueblo, 26 52; Rocky Ford, 7 50; Saquisache, 1; Trinidad 2d, 10. **Santa Fe**—Albuquerque, 20; Capuline, 3; Jemes, 2; Las Vegas, 3; Pajarito, 5; Rincones, 8; Silver City, 20; Taos, 20; Rev. M. Mathieson, 2.

1102 43
COLUMBIA.—East Oregon—Lostine, 5; Pendleton, 17; Shiloh, 7. **Idaho**—Rathdrum, 5; Davenport, 4; Minne Falls, 3; Spokane Falls Centenary (sab-sch., 3), 53. **Oregon**—Aurora, 10; Clatsop Plains, 23; Eagle Park Ger., 3; Eagle Point, 5; Gervais, 10; Independence Calvary, 10; Jacksonville, 7; Knappa, 7 20; Lafayette, 10; Lebanon, 20; Marion, 6 80; Myrtle Creek, 10; Phoenix, 5; Portland 1st (sab-sch., 100), 975; 4th, 18 61; St. John's (sab-sch., Christmas offering, 15), 20 40; Rosburg, 4; Salem, 25; Tualatin Plains, 10; Yaquina Bay, 30; Rev. M. A. Williams and wife, 20. **Puget Sound**—Dungeness, 5; Cosmopolis, 5; Gig Harbor, 5 50; Kelso, 3; Montesano, 8; Nooksack, 21; Olympia, 9 35; Port Townsend, 6; Puyallup, 9; Renton, 5; Rosedale, 6 10; Seattle, 26; Snohomish, 6; Vancouver, 12; Whatcombe sab-sch., 4 35; White River, 4; Wynoochee, 4.

1458 31
DAKOTA.—Aberdeen—Aberdeen, 60; Brandtford, 2; Britton, 12 05; Castlewood, 8; Ellendale, 10 80; Estelline, 1; Frederick, 5; Gary, 7 cts.; Groton W. M. S., 15 63; Leola, 5; Pierpont, 3; Uniontown, 4. **Black Hills**—Rapid City, 56 40. **Central Dakota**—Canning, 1; Colman, 10; Flandreau 2d, 4 45; Madison, 5; Manchester, 2; Union, 22; Volga, 6; Wolsey, 23 40. **Dakota**—Ascension, 6; Good Will, 11 78; Long Hollow, 3; Mayasan, 4. **Southern Dakota**—Alexandria, 3; Bridgewater, 5; Ebenezer Ger., 5; Kimball, 10; Lennox 1st Ger. (sab-sch., 5), 10; Mitchell, 3; Parker, 31 77; Scotland, 20; Sioux Falls, 23; Tyndall, 8; White Lake, 6; Emery Ger., 2.

409 16
ILLINOIS.—Alton—Alton (sab-sch., 8), 75; Blair, 13 22; Carlinville, 20 69; Greenfield, 8 75; Hillsboro, 40; Rockwood, 1 09; Steelville, 5. **Bloomington**—Alvin sab-sch., 3; Bloomington 2d, 243; Champaign, 112 65; Colfax, 19 06; El Paso, 10 50; Gibson City, 29 72; Gilman, 11; Heyworth, 30; Homer, 2; Hoopston (sab-sch., 3), 14; Onarga, 40; Paxton, 1 70; Philo, 25; Pontiac, 6 25; Cartersville, 5; Centralia, 5; Wayneville, 2 60; Wellington, 2. **Chiro**—Anna W. M. S., 5; Carbondale, 13; Carmi, 16 55; Cartersville, 5; Centralia, 25; Du Quoin, 16 50; Enfield, 6 95; Grand Tower W. M. S., 8 55; Metropolis, 8 77; Mt. Vernon (sab-sch., 9 17), 20 67; Tamaroa, 20. **Chicago**—Austin, 7 24; Brookline, 4 30; Braidwood, 6 02; Chicago 1st, 764 84; 2d, 1189 38; 3d, 557 02; 6th, 400; Belden Ave., 30 16; Campbell Park, 13; Covenant, 125; Fullerton Ave., 60; Reunion, 25; Scotch, 25 50; Dunton, 16 25; Du Page, 13 50; Elwood ladies, 10; Glenwood, 3 11; Herscher (sab-sch., 4 10), 16 10; Homewood, 6 15; Joliet Central, 124; Kenwood Evangelical, 420; Maywood, 20; New Hope, 9; Oak Park, 1; South Chicago, 11 20; Wheeling Ger., 6; Wilmington, 8. **Freeport**—Rockford 1st, 49 16; Willow Creek, 84 35. **Mattoon**—Charleston (sab-sch., 6 05), 27 50; Chrisman, 7; Dudley, 4; Kansas sab-sch., 6; Marshall, 7; Oakland sab-sch., 4; Palestine, 3; Pana, 7 50; Robinson, 6 14; Vandalia, 14 25. **Ottawa**—Granville sab-sch., 3; Mendota, 92 16; Morris, 15; Oswego, 3 50; Park (sab-sch., 3 25), 28 25; Sandwich, 27. **Peoria**—Crow Meadow, 5; Eu-

reka, 24; Oneida, 6; Peoria 2d, 56 02; Salem, 9; Washington, 7; Yates City Y. P. S. C. E., 8 75. **Rock River**—Albany, 2; Aledo (sab-sch., 7 50), 22 50; Alexis, 28; Ashton sab-sch., 11; Buffalo Prairie, 2; Coal Valley, 2; Dixon, 47 26; Kewanee, 12; Morrison (sab-sch., 4, Y. P. S. C. E., 5), 9; Sterling, 50. **Schuyler**—Burton Memorial, 3; Bushnell, 3; Fairmount, 2; Hersman, 20; Liberty, 5; Macomb, 60; Monmouth (sab-sch., 10 17), 37 17; Mt. Sterling, 53 90; New Salem, 5; Perry, 15; Prairie City, 15. **Springfield**—Brush Creek, 4 07; Farmington, 31; Jacksonville Westminster Y. P. S. C. E., 11 25; Lincoln, 5; Macon, 7; Petersburg (sab-sch., 18 54), 28 69; Plogah, 4 43; Springfield 1st, 59 78; 2d, 219 48; 3d, 15 67; Unity, 1 47; Rev. W. L. Tarbet and wife, 8 86.

6067 10
INDIANA.—Fort Wayne—Albion, 2; Auburn (sab-sch., 2), 6; Columbia City, 8 50; Goshen, 140; La Grange (S. C. E., 2), 10; Lima, 8; Pierceton, 3; Pleasant Grove, 3; Troy, 1 25; Waterloo (sab-sch., 1), 5. **Indianapolis**—Bloomington Walnut St., 25; Greencastle, 15 96; Indianapolis Olive St., 2 50; Southport sab-sch., 7. **Logansport**—Bethel, 6; Concord, 3; Kentland, 8; La Porte sab-sch., 57 10; Logansport Broadway, 15; Mishawaka, 10; Monon, 5; Monticello, 25; Plagah, 2; Plymouth, 9; Rensselaer, 14 75; South Bend 1st, 6 45; 2d, 20 75; Tippecanoe, 6; Winamac, 5. **Muncie**—Anderson sab-sch., 3 20; Elwood, 8; Hopewell, 11; Jonesboro, 2 03; Marion (sab-sch., 5), 29; New Hope, 2; Peru, 9 05; Portland, 6 50; Shiloh, 3 25; Union City, 7; Wabash, 7 50; Winchester, 21 50; Xenia, 3; Rev. J. S. Craig, 20 50. **New Albany**—Anderson, 4 50; Bethlehem, 6 50; Bridgeport, 4; Brownstown, 10; Charlestown (sab-sch., 5), 11 25; Crothersville, 5 50; Elizabethtown, 1 50; Graham, 10 50; Greenville, 8 11; Hanover sab-sch., 1 05; Jackson Co., 7 55; Jefferson, 9; Jeffersonville, 22 45; Laconia, 7; Leavenworth, 6 75; Livonia, 5 20; Madison 1st (sab-sch., 51 37), 147 67; 2d, 19 05; Milltown, 10 40; Mitchell, 15 50; Mt. Lebanon, 27; Mt. Vernon, 5; New Albany 1st, 104 20; 2d, 90 15; 3d, 119 92; New Philadelphia, 47 11; New Washington, 24 50; Oak Grove, 3 10; Otisco, 2 17; Owen Creek, 5 50; Paoli, 7; Pleasant Hill, 32 75; Pleasant Township, 10; Rehoboth, 20; Salem, 19; Sharon, 1; St. John, 19 25; Vernon, 20. **Vincennes**—Bruceville, 5; Carlisle, 4 70; Evansville Grace sab-sch., 20; Walnut St. Y. P. S. C. E., 8; Ohio, 1; Rockport, 2; Salein, 1 50. **White Water**—Aurora, 17; Clarksburg (sab-sch., 1), 11; Memorial sab-sch., 2; Greensburg (sab-sch., 7), 112 52; Hopewell, 4; Kingstons (sab-sch., 5), 40; Lewisville, 6 10; Mt. Carmel, 6; New Castle, 17; Richmond, 39 25; Rushville, 10; Sardinia, 3; Shelbyville, 31 03; Union, 7; Versailles sab-sch., 2 13.

1776 17
INDIAN TERRITORY.—Cherokee Nation—Barren Fork, 5; Fort Gibson, 20; Millwood, 10; Owawala, 12; Park Hill, 12 50; Pleasant Hill, 5. **Chickasaw**—Lehigh, 2. **Choctaw**—Atoka, 10; Bennington, 2; Caddo, 20; McAlister, 5; Wheelock, 2. **Muscogee**—Tulsa, 4 25; Rev. R. M. Loughridge and wife, 8; Rev. J. N. Diamant, 10.

104 75
IOWA.—Cedar Rapids—Anamosa, 5; Cedar Rapids 2d, 100; 3d, 12 75; Delmar, 5 50; Elwood and station, 7 80; Linn Grove, 5; Mechanicsville, 10; Scotch Grove, 2; Springfield, 5 35. **Council Bluffs**—Adair, 2 65; Afton, 10; Audubon, 8; Avoca, 5; Carson, 16; Casey, 1 70; Cornish, 5; Creston, 30; Hamburg, 8; Knox, 2; Malvern, 8 95; Menlo, 10; Mt. Airy, 15 50; Norwich, 5; Platte Centre, 4; Sharon, 2 75; Shelby, 15; Walnut, 4 15; Woodbine, 2. **Des Moines**—Albia (sab-sch., 5 50), 27 50; Colfax (Y. P. S. C. E., 1 15), 16 15; Dallas Centre (sab-sch., 11), 28; Derby, 4; Dexter, 16 11; East Des Moines, 28 45; Garden Grove, 21; Grimes, 25; Jacksonville, 2 20; Laurel, 5; Mariposa, 10; Minburn, 2; Newton (sab-sch., 21 85), 37 74; Perry, 4 18; Ridgedale, 10; Russell sab-sch., 6; South Des Moines, a member, 8; Winterset, 110 55. **Dubuque**—Coggan, 5; Dayton, 1 50; Dubuque 1st (sab-sch., 15), 86; Ger., 18; Hazleton, 2; Independence Ger., 15; Jesus, 7; Manchester (sab-sch., 6 55, L. M. S., 11 12), 33 20; Maynard, 3 50; Mt. Hope, 5 10; Pleasant Grove, 4; West Union Bethel, 22 22; Wilson's Grove, 4 40. **Fert Dodge**—Arcadia, 2 50; Ashton sab-sch., 1 75; Boone, 40; Carroll, 6; Cherokee, 25; Dedham, 10; Emmett Co. 1st, 1; Scotch, 1; Estherville, 2; Fort Dodge (sab-sch., 7 40), 65 91; George Ger., 5; Hosper's, 4; Ida Grove Y. P. M. S., 3; Jefferson, 3 30; Lohrville, 9 78; Meriden, 12 50; Rockwell, 9; Sac City, 7 55; Sanborn, 6; Sioux City, 10; Sioux Centre, 5; Spirit Lake L. M. S., 10; Wheatland Ger., 4; Woodbury Co. Westminster, 3. **Iowa**—Bloomfield, 10; Bonaparte, 2 51; Keokuk Westminster (sab-sch., 25), 67 91; Kossuth 1st, 2; Primrose, 2 85; Sharon, 5 43; Shiloh, 5; Shunam, 3 25; Troy, 8 45. **Iowa City**—Bethel, 5 50; Columbus Junction (sab-sch., 5), 15; Davenport 1st, 160 57; 2d, 5; Iowa City, 15; Sugar Creek, 10; Washington, 4 87; West Liberty, 17 40. **Waterloo**—Aplington, 11 92; Conrad, 1; Dows, 8; Eldora, 2 37; Greene, 6; La Porte City, 16; Morrison, 18 65; Nevada, 9 35; Point Pleasant, 2 03; Steamboat Rock, 3 50; Tama City, 5; Toledo (sab-sch., 1), 7 81.

1474 16
KANSAS.—Emporia—Burlington, a lady member, a thank offering, 42; Caldwell, 12 28; Conway Springs, 4 50; Cottonwood Falls, 5 01; Eldorado, 20; Emporia 1st (sab-sch.,

6 87; 62; Welsh, 10; Eureka, 5; Howard, 15; Lyndon, 10; Morria, 2; Mt. Pleasant, 4 25; New Salem, 25; Sedan sub-sch., 1; Walton, 3; Wellington, 21; Wichita 1st, 18 23. *Highland*—Axtel sub-sch., 6; Baileyville sub-sch., 8 74; Blue Rapids (sub-sch., 7 16), 16 35; Clinton, 27; Corning, 8; Hiawatha, a member, 1; Holton 1st, 23 37; Horton, 12; Huron, 6 90; Irving, 2; Netawaka, 2; Neuchatel, 2 25; Nortonville, 7; Oueda, 3 23. *Larned*—Ashtland (sub-sch., 5, 15; Bellefont, 1; Burrton Y. P. S. C. E., 10; Cimarron, 2 50; Coolidge, 5; Dodge City, 6; Edwin, 3; Great Bend, 12; Hartland, 5; Kendall, 4; Larned, 10 10; News, 11 30; Rev. G. E. Bicknell, 5. *Neosho*—Blue Mound, 2; Carlyle, 4; Cherokee, 10; Cherryvale, 8 40; Colony, 14 20; Fairview, 7 55; Fredonia, 6 50; Girard, 15; Iola, 7; Le Loup, part proceeds of sale of organ, 15; Louisburg, 3; Miami 4th, 3 25; Moran, 8 10; New Albany, 3 50; Paola, 7; Pleasant Hill, 3; Thayer, 5. *Osborne*—Beaver Valley, 2; Crystal Plains, 12 50; Colby, 7 50; Downs, 3; Lebanon, 2; Long Island, 2; Phillipsburg, 2 50; Prairie View, 3; Rose Valley, 3; Russell, 5. *Salamanca*—Abilene, 14 74; Beloit (sub-sch., 10, 61; Blue Stem, 2 50; Carlton, 3; Clyde (sub-sch., 11), 39; Concord, 2; Culver, 8 70; Hope, 3 50; Glen Elder, 1; Herington, 5; Mulberry Creek, 3; Orbitello, 70 cts.; Scandia, 2 50; Solomon, 5; White Rock, 1 60; Wilson, 11. *Topeka*—Baldwin, 7; Junction City, 11 31; Idana, 3; Oak Hill, 2; Olathe 1st, 7; Oskaloosa W. M. S., 6; Wyandotte sub-sch., 25. 861 58

KENTUCKY—*Elizabethtown*—Augusta, 16; Flemingsburg, 28 87; Greenup, 10; Ludlow, 20; Mayville, 18 25; Mount Sterling (sub-sch., 5, 20; Newport 1st, 9 65; Paris, 25. *Louisville*—Hodgesville, 10; Hopkinsville, 16; Kuttawa W. M. S., 5; Louisville Walnut St., 20 50; Marion, 1; Owensboro' 1st, 21 80; Pewee Valley, 7; Princeton 1st, 12 35. *Transylvania*—Barbourville, 3 55; Columbia, 10; Danville 2d, 75; Edmonston, 4 65; Greensburg, 5; Lancaster, 18 50; Manchester, 13 25. 871 37

MICHIGAN—*Detroit*—Detroit 1st, 186; Covenant, 67; Fort St., 891 11; 3d Ave., 91 40; Trumbull Ave., 5; Westminster, 10; Howell, 54 90; Milford, 17 75; Mt. Clemens (sub-sch., 3, Miss Anna Cellars, 3, 13; Wyandotte (sub-sch., 5), 40 64. *Grand Rapids*—Big Rapids Westminster, 15 74; Boyne Falls, 3; Greenwood, 4; Ludington, 15; Montague (sub-sch., 51 63), 60 63; Muir, 9; Tustin, 2; "Mrs. R. S. M.", 50 cts.; Rev. J. Redpath and wife, 2. *Kalamazoo*—Caspopolis, 472; Kalamazoo North, 13; Niles, 48 65; Sturgis, 5; Three Rivers, 7 24. *Lansing*—Albion, 15; Concord, 7 35; Dimondale, 11 12; Homer sub-sch., 13; Jackson (sub-sch., 11 15, 31 71; Lansing Franklin St., 9 40; Mason, 56; Parma (Y. P. S. C. E., 10), 36; Tekonsha sub-sch., Birthday Mts. Soc., 14. *Monroe*—Clayton, 10; Coldwater, 6 22; Hillsdale, 70; Monroe, 91; Petersburg, 9; Quincy, 17 90; Reading, 4. *Pontiac*—Mackinaw City, 10. *Saginaw*—Byron, 2 50; Cassville, 2 50; Columbia, 4; Cornuna, 10; Fenton, 9 92; Flushing (sub-sch., 4), 20; Flynn, 2; Galena, 1 30; Gladwin 1st, 1 91; 2d, 6 61; Lamotte, 2 50; Mariette 1st, 18 21; 2d, 2; Pinconning, 15; Saginaw, 155 79; St. Louis, 8. 2240 02

MINNESOTA—*Mankato*—Amboy, 5; Balaton, 5; Beaver Creek, 5; Jackson (sub-sch., 5), 15; Lake Crystal, 50 cts.; Lyverne, 20; Lyons, 2; Madelia, 9 50; Mankato, 54 38; St. Peter's Union, 14 20; Tracy, 3 80; Winnebago City, 10. *Red River*—Argyle, 10; Ashley, 10; Elbow Lake, 2; Maine (sub-sch., 6 60, 14; Maplewood, 3; Warren, 5 27; Western, 2. *St. Paul*—Hastings Willing Workers, 12; Howard, 5; Macalester, 50; Maple Plain, 5; Minneapolis 1st, 104 41; 6th, 10; Andrew, 212 75; Riverside Mission sub-sch., 25; Shiloh, 15; Red Wing, 60 93; Spring Grove, 5; St. Cloud, 31 84; St. Paul Arlington Hills sub-sch., 5; House of Hope sub-sch., 13 64. *Winona*—Albert Lea Y. P. S. C. E., 15 50; Chatfield, 10 65; Chester, 6 70; Claremont, 12; Frank Hill Ger., 6; Oronoco, 7; Owatonna, 10; Rochester, 35 80; Winona 1st (sub-sch., 10), 32; Ger., 12; Albert Lea College, 16 50. 914 77

MISSOURI—*Kansas City*—Creighton, 3 25; Deepwater, 4; Holden (sub-sch., 10), 23 55; Kansas City 2d (sub-sch., 133), 306 66; Kansas City Hill Memorial, 25; Kansas City 5th, 43 40; Knob Noster, 8; Nevada, 80; Rich Hill, 33 65; Sunny Side, 2 28; Westfield, 7. *Ozark*—Bollivar, 5 30; Buffalo, 5; Ebenczer, 6; Golden City 2 03; Grand Prairie, 5; Mt. Zion, 3 80; Neosho, 7 75; Shiloh, 3; White Oak, 2 25; Mt. Vernon, 7; Rev. J. C. Shepard, 2 50. *Patterson*—Bevier, 5; Birdseye Ridge, 5; Edina, 11; Grantville, 3; Hannibal 1st, 70; Kirksville, 12 25; Knox City, 2; Salem, 1 75; Wilson, 1; Rev. and Mrs. Wm. Meyer, 5. *St. Louis*—Craig, 6; Dawn, 2 15; Fairfax 7; Hackberry, 1; Hamilton, 10 50; Maryville, 17 40; Mound City, 12 74; Rosendale, 3; St. Joseph North, 10; Tarkio, 11; Wheeling, 55 cts.; Liberty W. M. S. C. E., 15; De Soto, 12; Iron- ton, 3 75; Kirkwood (sub-sch., 30), 37; Nazareth Ger. (L. M. S., 31), 36; Kolla 1st, 22; Salem Ger. (Mr. H. Niewald, 5), 15; St. Louis 2d (Ladies' Aid Soc., 100), 600; St. Louis 2d Ger., 20; St. Louis Lafayette Park, 36 90; St. Louis Washington and Compton Ave., 400; Washington (sub-sch., Miss D. J. Stafford's Bible class, 10; Miss Jennie C. McLean's class of Earnest Workers, 10), 30; Zion Ger., 5; Organ, 3 05. 2019 11

NEBRASKA—*Hastings*—Beaver City, 8 50; Haigler, 1; Hanover, 3; Hansen, 12; Hastings, 35; Minden Y. P. S. C.

E., 1 50; Orleans, 1 22; Republican City, 8; Rev. Rob. Wm., 2 50; Stamford, 2 50; Driftwood, 2 65. *Kearney*—Berg, 3; Cherry Creek, 1; Kearney (sub-sch., 25, Mrs. Susan Harbut, 5), 30; Loup City, 10; Ord, 5; Shelton, 9; Litchfield, 5; Broken Bow, 1 45. *Nebraska City*—Adams, 4 50; Alexandria, 7; Bennett, 18; Burchard, 3; Diller, 3; Fairbury, 5; Fairmount (sub-sch., 3 50), 9; Helena, 2 67; Hopewell, 5; Lincoln 1st, 100; Plattsmouth, 28 47; Plattsmouth Ger. and sub-sch., 5; Sterling, 10 50; York, 3 50; Cash, 10. *Nebraska*—Grand Island, 14 14; Iuman, 2 75; Millerboro', 4; Nebraska, 25; O'Neill, 8; Pender, 2 50; Ponca, 5; Valentine, 2 26. *Omaha*—Craig, 25; Creston, 3 85; Humphrey, 2; (Nebraska), 5; Waterloo, 5. 465 46

NEW JERSEY—*Elizabeth*—Bayonne City, 30; Bethlehem, 15 25; Clinton sub-sch., 30; Cranford, 8 74; Duncellen, 5; Elizabeth 2d, 144 63; Elizabeth Westminster (sub-sch., 123 83), 492 62; Lammington (sub-sch., 11 36), 74 36; Lower Valley, 20; Pluckamin (sub-sch., 15), 37 48; Rahway 1st, 50 85; Rahway 2d, 100; Roselle (sub-sch., 31 60), 94 96; Springfield, 60 10; Westfield, 45 56; Woodbridge, 14. *Jersey City*—Arlington sub-sch. Miss Soc., 15; Carlstadt Ger. (sub-sch., 2), 4; Englewood, 942 47; Jersey City Scotch, 85; Passaic sub-sch., 4 38; Paterson 1st Ger., 11; Paterson East Side, 19; Paterson Westminster, 5; Rutherford (sub-sch., 89 37), 134 97; Tenafly, 23; West Hoboken, 53; West Milford, 14. *Monmouth*—Allentown, 35; Asbury Park, 29; Barnegat, 5; Bordentown, 11 16; Columbia, 15; Cranbury 1st, 102 06; Delanco, 3 50; Forked River, 5; Freehold 1st, 100; Jamesburg, 25; Lakewood, 60 1; Matawan (sub-sch., 40), 90 95; Ocean Beach (sub-sch., 1), 6; Plainsburg, 7; Point Pleasant, 3 36; Red Bank, 10; Shrewsbury, 34; Tuckerton, 5; Moorestown, 6 73. *Morris and Orange*—Berkshire, 2; Buontons sub-sch., 41 60; Chatham sub-sch., 10; Dover sub-sch., 50; Dover Welsh, 5; Fairmount, 10; Flanders, 25; German Valley, 25; Madison, 35 31; Mine Hill, 12; New Vernon (sub-sch., 27 77), 60 28; Orange 1st, 35; Orange Central, 50 0; Orange Ger., 4; Parsippany, 70 36; Schooley's Mountain, 15; South Orange, 36 45; Succasunna, 21 19; Summit Central, 7 24; Wyomung, 9 64; Hillside, 214 83; Logansville sub-sch., 3. *Newark*—Montclair Trinity, 74 46; Newark 2d, 37 77; 2d Ger., 5; 3d Ger., 10; 6th, 21; Bethany, 2; High St., 88 25; Woodside, 25. *New Brunswick*—Alexandria 1st, 2; Bound Brook sub-sch., 12; Dayton, 39 29; Frenchtown, 5 57; Hamilton Sq., 29 65; Holland, 10; Hopewell, 6 40; Kingston, 18; Kingwood, 2; Lambertville, 26; Lawrenceville, 33; Milford sub-sch., 11 67; New Brunswick 2d, 70; Titusville, 10; Trenton 3d, 200; 5th, 31 69; Prospect St. (sub-sch., 25), 325. *Newton*—Andover sub-sch., 2 75; Belvidere 1st (sub-sch., 30), 60; Branchville, 31 22; Danville, 10; Deckertown, 42 78; Delaware, 13; Greenwich, 10; Mansfield 2d, 3; Oxford 1st, 1; Oxford 2d (sub-sch., 44), 49; Stewartville (sub-sch., 14 45), 82 45; Stillwater, 17; Swartswood, 2; Washington, 150; Yellow Frame (Band of Willing Workers, 5. Int. on Levi Lanning legacy, 100), 105; Rancystown, 5. *West Jersey*—Billingsport, 1; Blackwood (sub-sch., 11 68), 61 68; Bridgeton 1st, 75; Bridgeton 2d sub-sch. (class No. 14, 2 55), 27 42; Camden 1st, 150; Cape Island (sub-sch., 24), 57; Deerfield, 40; Elmer, 5; Greenwich, 29 71; Haddonfield, 50; May's Landing, 2; Merchantville sub-sch. Miss. Asso., 21 44; Pittsgrove, 30; Swedesboro', 10; Wendenah (sub-sch., 20), 140; Woodstown, 37. 5581 17

NEW YORK—*Albany*—Albany 4th, 950; 6th, 10; State St., 148 23; Ballston Centre, 7 83; Ballston Spa (sub-sch., 20), 30; Carlisle sub-sch., 1; Corinth, 2 50; Esperance, 12; Jefferson, 10; Jermain Memorial, 550 65; Johnstown, 100; New Scotland, 15 26; Rensselaerville, 15; Rockwell Falls, 10; Sand Lake, 23; Saratoga Springs 2d, 25; Schenectady 1st sub-sch., 73 52; East Ave., 17 29; Stephentown L. M. S., 5 42. *Binghamton*—Binghamton 1st, 238 72; North, 30; East Maine, 4; Owego, 41 90; Smithville Flat, 4; Union, 28; Whitney's Point, 3 31. *Boston*—Boston 1st, 43 55; St. Andrew's, 10; East Boston, 35; Fall River, 10; Litchfield, 12 80; Lowell, 20; Manchester Westminster, 20; Ger., 6 50; New Bedford, 8; Portland, 6; Providence (Y. P. S. C. E., 4, sub-sch., 8), 52; Somerville (Rev. C. S. Dewing, 10), 25; South Framingham, 12; South Ryegate, 3; Taunton, 5; Woonsocket, 3. *Brooklyn*—Brooklyn 1st Ger., 10; 5th Ger., 25; Cumberland St. sub-sch., 10; Fridenskirche (sub-sch., 5), 34 18; Grace, 9; Hopkins St. Ger., 25; Memorial, 233 23; So. 3d St. (sub-sch., 50), 200 37; Tabernacle, 223 85; Throop Ave. sub-sch. Missy Soc., 50; East Williamsburg Ger. sub-sch., 5. *Buffalo*—Allegheny sub-sch., 3; Bethany, 22 20; Buffalo 1st, 100; Calvary, 156 50; Central, 37 50; North sub-sch., 48 96; West Side, 10; Westminster (sub-sch., 25), 111 82; Dunkirk, 5 50; East Aurora (sub-sch., 15 27), 29 49; Ellicottville, 5; Franklinville, 11; Fredonia, 60 40; Gowanda, 2; Jamestown, 151 40; Olean, 10; Ripley, 10 25; Sherman, 55; South Wales, 5; Tonawanda, 39; Westfield, 77 95. *Cyrus*—Auburn 2d, 42 42; Calvary, 17 16; Genoa 1st (sub-sch., 2 76, Y. P. S. C. E., 3 86), 17 36; 3d (sub-sch., 4 68), 7 27; Meridian (Y. P. S. C. E., 4 49), 27; Port Byron, Y. P. S. C. E., 6. *Champlain*—Keeseville, 28; Mineville (sub-sch., 3), 8. *Chemung*—Big Flats sub-sch., 28; Elmira 1st, 166 95; Havana, 4 73; Horse Heads, 21 50; Pine Grove, 2; Rock Stream, 6; Southport, 6; Spencer, 17 34.

Columbia—Centerville, 2 20; Greenville, 21 50; Jewett, 47 26; Valatie (C. F. Davis, 50), 99. *Genesee*—Bergen S. C. E., 4 06; Castle sab-sch., 17 31; East Pembroke, 10; Oakfield, 10; Perry, 35; Portageville, 5; Tonawanda Valley (W. M. S.), 10; 17; Waraw, @ 10. *Genesee*—Bellona, 18; Dresden, 6 70; Manchester (sab-sch., 4), 25; Naples (sab-sch., 5), 28 38; Ovid, 66 10; Phelps, a member, 40; Seneca Castle, 33; Trumansburg, 30. *Hudson*—Amity, 17; Callicoon, 2; Centerville, 14; Circleville, 6; Clarkstown Ger., 10; Cohecton, 4; Denton, 8; Goodwill (sab-sch., 10), 16; Goshen, 164; Hempstead, 6; Liberty, 2; Middletown 1st, 35; 2d, 13 03; Monticello, 6; Mt. Hope, 1; Nyack, 10; Ger., 3; Port Jervis (sab-sch., 23), 168 80; Ramapo, 35; Rockland 1st, 2 60; Schoharie, 41; Unionville, 5; Washingtonville 1st, 10 23; West Town, 13. *Long Island*—Aniagansett, 2 50; Cutchogue, 10; East Hampton, 81; Greenport, 88 75; Holbrook, 1 70; Middletown, 10 69; Sag Harbor, 40; Southampton, bal., 51. *Lyons*—Galen, 33 07; Lyons, 73 71; Marlon, 8 37; Sodus, 6 09. *Nassau*—Astoria, 23; Babylon (sab-sch., 9 45; 20 94; Far Rockaway, 7; Freeport, 34; Roslyn, 5; Smithtown S. C. E., 3; Springfield, 80. *New York*—New York 1st Union, 66 89; 4th, West Side Chapel sab-sch., 10; 4th Ave. (sab-sch., 75), 1796; 5th Ave. Mrs. R. L. Stuart, 10 00; Bethany sab-sch., 15; Central, 25; Covenant, 805; French Evangelical, 15; Madison St. Ger., 5; Mt. Washington, 574 80; Phillips, 40; Puritana, 247 93; Redeemer, 2; Scotch Immanuel sab-sch. Missy Ass'n, 140; Tremont, 25; West Farms, 10; West 23d St., 66; Zion Ger. (sab-sch., 6 76), 21 76. *Niagara*—Holley, 15; Middleport, 4 02. *North River*—Cold Spring, 42 60; Malden, 8 80; Milton, 9 50; Newburgh 1st, 100; Union, 179; Pine Plains, 7; Poughkeepsie, 81 63; Rondout sab-sch., 23 08; Smithfield, 15 75; Wappinger's Falls, 45 53; Westminster of Salt Point, 15. *Otego*—Cooperstown, 81 19; Delhi 1st, @ 17; 2d (sab-sch., 37 56), 70 69; Guilford and Norwich, 5; Hubert sab-sch., 4 22; Laurens (sab-sch., 2 12), 25; New Berlin, 7; Oneonta, 47 62; Otego (sab-sch., 4), 9; Springfield, 257 19; Worcester, 5. *Rochester*—Avon (sab-sch., 13 50), 23 74; Central, 16 28; Brighton, 11 33; Chili, 8; Clarkson, 27; Fowlersville, 13 75; Genesee Village sab-sch., 40; Livonia, 15; Mendon, 9; Nunda, 40; Ogden, 12; Olean, 3; Parma Centre, 5; Pittsford (sab-sch. birthday off, 3), 18; Rochester 1st, 420 56; Brick, 522; 3d, 16 04; Central, 33 72; St. Peter's, 23; Calvary, 20; Westminster (sab-sch., 14), 24; Memorial (sab-sch., 13), 48; Springwater, 2; Sweden, 20 10; Union Corners, 2. *St. Lawrence*—Adams sab-sch., 10; Brownville, 3; De Kalb, 3; Dexter, 8; Hammond, 60; Oswegatchie 1st, 13; Plattsburgh, 3; Potsdam sab-sch., 5; Rosalie, 10; Theresa, 10 96. *Steuben*—Addison sab-sch., 10; Angelica, 12; Arkeport, 2 39; Belmont (sab-sch., 4 50), 8 50; Campbell, 206; Corning, 30 70; Hammondsport, 20; Jasper, 4 04; Painted Post, 13; Rushford, 6; Woodhull, 3. *Syracuse*—Baldwinsville, 18; Cazenovia, an old lady, 5; East Syracuse, 10; Fulton, 10 50; Hastings, 1 50; La Fayette, 7; Marcellus (sab-sch., 7 35), 27 25; Oneida Lake, 2; Oswego 1st, 30; Grace, 143 67; Otisco, 10; Ridgeville, 5; Skaneateles (sab-sch., 20), 34 16; Syracuse 1st, 290 41; 4th (sab-sch., 100), 201 82; Memorial, 20 12. *Troy*—Cambridge (a friend, 50), 67 30; Fort Edward, 13; Green Island, 20; Salem, 50; Sandy Hill, 50 75; Schaghticoke (sab-sch., 5), 37 10; Stillwater 1st, 8 50; Troy 1st, 293 37; 2d, 49 14; Second St., 30; Waterford, 13 63; Whitehall, 10; Wood Creek District, 2. *Ulster*—Rooneville, 16 57; Camden, 10; Holland Patent, 17; Ilion, 6 53; Kirkland, 18; Lowville, 52; New Hartford, 8; Oneida, 45 80; Oriskany, 5; Rome, 54 90; Utica Olivet, 15; Westminster, 150. *Westchester*—Croton Falls, 5; Darien, 25; Gilead, 43; Katonah, 84 40; Mt. Kisco, @ 7 75; New Haven, 3; New Rochelle, 1; North Salem, 7; Patterson, 7 50; Port Chester, 18; Southcast, 11; Stamford 1st (a member, 6 50), 432 18; Yonkers Dayspring, 25; Westminster sab-sch., 25. 26, 929 04.

NORTH DAKOTA.—*Bismarck*—Mandan, 12 50; Wheatland, 1. *Fargo*—Buffalo, 8 70; Edgeley, 5; Galesburg, 5; Keystone, 5; La Moure, 5 71; Milnor, 10; Rutland, 6; Tower, 5 02. *Pembina*—Arvilla, 13; Bathgate, 32 50; Bethel, 15; Drayton, 15; Hyde Park (sab-sch., 20), 25; Minot, 10; Neche, 5; Westminster of Devil's Lake, 10. 188 43.

OHIO.—*Athens*—Bashan, 1 75; Decatur, 1 75; Marietta, 15; Tupper's Plains, 1. *Bellefontaine*—Bellefontaine, 6 31; De Graft, 3; Gallon, 41; Kenton, 17 39; Rushsylvania, 3; Spring Hills, 6 57; Upper Sandusky, 6; Urbana, 26 83; West Liberty, 5 18. *Chillicothe*—Bainbridge, 3; Bloomingburg, 48 13; Bournville, 5; Chillicothe 1st, 272; Concord, 5 25; New Petersburg, 35; Salem, 6 51. *Cincinnati*—Batavia (sab-sch., 5), 25; Bethel, 13 58; Cincinnati 4th, 15; 5th Y. A. Sab-sch., 29 42; 6th sab-sch., 125; Mt. Auburn, from Mrs. G. Y. Roots, in memory of her deceased husband, G. Y. Roots, 1000; Poplar St., 43 08; Walnut Hills sab-sch., 150; Clifton sab-sch., 20; Fairmount Ger., 5; Glendale, interest on Miss Anna M. Hughes's bequest, 50; Goshen, 4; Mason and Pisgah, 3; Monroe, 17 49; Morrow, 20; Moscow, 1; Norwood, 9 42; Reading and Lockland, 8; Somers, 4; Wyoming sab-sch., 75; Rev. George J. E. Richards and wife, 9 85. *Cleveland*—Cleveland 1st, 407 49; 2d, 987 73; Beckwith, 10; Miles Park, 23 35; Milton, 9 61; New Lyme, 3; North Springfield H. M. Soc., 4; Orwell, 7; Solon, 4; Willoughby, 13. *Columbus*—Columbus 1st (sab-sch., 50), 220; 2d, 147 25; Westminster, 28;

Dublin, 2 50; Groveport, 2 50; London (sab-sch., 3), 43 25; Lower Liberty, 10; Worthington, 3. *Birthday*, 100. *Dayton*—Bethel, 4 33; Blue Ball Willing Workers, 6; Dayton 1st, 15; Park, 7; 3d St., 1814; Fletcher, 17 75; Gettysburg, 8 35; Hamilton, 65 67; Jacksonburg, 2 84; New Carlisle, 2 50; Oxford, a friend, 26; Piqua, 64 45; Riley, 7; Seven Mile, 24 74. *Huron*—Bloomville (sab-sch., 3), 9; Elmore, 10; Genoa, 1; Huron sab-sch., 3 63; Melmore, 3 92; Olena, 6; Peru, 5; Sandusky Y. P. S. C. E., 678. *Lima*—Blanchard, 13; Bluffton, 346; McComb, 10; Mt. Jefferson, 2; North Baltimore, 8 72; North Bethel, 2 40; Shane's Crossing, 8 75; Sidney, 12 55; Van Wert, 26 25. *Madison*—Alliance 1st (sab-sch., 6 04), 13 63; Beloit, 6; Canton, 82; East Palestine, 12; Massillon 2d, 51 79; Middle Sandy, 7 50; Mineral Ridge, 21; Niles, 5; North Benton, 7; Warren, 63 83; Youngstown 1st, John C. Wick, 500. *Marion*—Delaware (sab-sch., 42), 153; Marion (sab-sch., 15), 55; Mt. Gilead, 6 10; Ostrander, 5. *Maumee*—Bryan, 17 54; Defiance, 14; De Verne, 5 46; Holgate, 5; Toledo 3d, 8 14; Westminister, 47 53; Waterville, 5 30. *Portsmouth*—Buena Vista, 1 20; Greenbrier, 4; Ironton, 30 06; Mt. Leigh, 4 50; Portsmouth 1st, 137 05; 1st Ger., 8; Ripley, 30; Sardinia, 4; Winchester, 4. *St. Clairsville*—Bethel, 3; Buffalo, 36 56; Cambridge, 11 79; Farmington, 8 23; Rock Hill, 6; St. Clairsville sab-sch., 10; Wegge, 3. *Steubenville*—Amsterdam (sab-sch., 10), 15; Bethel sab-sch., 11 89; Bethesda (sab-sch., 10), 32; Bethlehem, 12; Buchanan Chapel sab-sch., 5; Carrollton, 24; Central Unity, 5; Cross Creek, 19 25; Del Roy, 14 57; Harlan, 13; Linton, 4; Nebo, 4 92; New Cumberland, 6 68; New Philadelphia, 5; Oak Ridge, 4 19; Potter Chapel, 5; Ridge, 12; Seio, 3; Steubenville 1st, 16 05; 2d (sab-sch., 90 79), 138 56; Toronto, 9; Waynesburg, 8 40; Rev. R. Burdett Love, 23. *Weaver*—Apple Creek (sab-sch., 13 22), 25 33; Berlin, 10; Bethel, 3; Londondale, 7; Mansfield, 41 11; Mt. Eaton, 5; Orange, 8. *Zanesville*—Chandlerville, 5 77; Cohecton sab-sch., 7 50; Duncan's Falls, 6 55; Frazeyburg, 2; Fredericktown, 22 28; Granville sab-sch., 5 38; Jersey, 35; Madison, 20; Mt. Vernon, 121 20; Newark 2d, 25 36; Pataaskala, 3; Roseville, 1 46; West Carlisle, 5; Zanesville 1st, Mrs. L. B. Culbertson, 50; 2d, 117 81; Putnam, 41 08. 1514 25.

PACIFIC.—*Bentley*—Alexander Valley, Christmas Pulse, 12; Bloomfield, 2; Kelseyville, 4 30; Grizzly Bluff, 5; Headburg, 15; Petaluma, 20; Port Kenyon, 5; Two Rocks, 6; Ukiah, 25. *Los Angeles*—Azusa Spanish, 2; Carpenteria, 16; Colton (sab-sch., 24 68), 44 68; El Cajon, 7 85; Elsinore, 10; Etiwanda, 5; Millmore, 3 15; Glendale, 4; Long Beach, 4; Los Angeles 2d, 22 04; Immanuel, 100 81; Spanish, 2; La Verne, 4; Los Nietos Spanish, 2; Pasadena, 55; Redlands, 35; San Bernardino, 48; San Buenaventura, 137 70; Santa Barbara (sab-sch., 30), 215; Santa Maria, 6; South Pasadena Calvary, 11 75; Tustin, 7 42; Westminster, 5; Wilmington, 4. *Sacramento*—Chico, 15; Dixon, 20; Elko, 12 25; Ione (sab-sch., 4), 25 60; Placerville, 10 10; Redding, 6; Sacramento 14th St. (sab-sch., 2 W. M. S.), 7 60; Star Valley, 12; Vacaville, 30. *San Francisco*—Berkeley (sab-sch., 9 10), 28 40; Lebanon, 11 30; San Francisco Howard St., 225; Westminster (sab-sch., 4 10), 88 65; West Berkeley, 7 55. *San José*—Cayucas, 27 90; Centerville, 4; Cholame, 9 30; Milpitas, 10; San José, Alex. Duff Miss. Soc., 48 50; Santa Clara, 16. *Stockton*—Columbia, 2; Grayson, 15 40; Modesto, 23; Porterville, 4; Sonora, 3; Visalia, 5.

PENNSYLVANIA.—*Allegheny*—Allegheny McClure Ave., 503 25; Allegheny North, 500; Beaver (sab-sch., 106 96), 208 96; Bethel, 6; Fairmount W. M. S., 2; Hoboken sab-sch., 5; Millvale, 5 69; Sewickly, 700 03; Sharpsburg, 53 29; Springdale, 7; Tarentum, 7; Rev. J. K. McKallip, 8 04. *Blacksville*—Black Lick, 3 32; Chest Springs, 1; Conemaugh, 5; Congruity, 15; Harrison City, 6; Murrysville, 57 20; Pleasant Grove, 11; Union, 25 44; Turtle Creek, 5 29; Galitzin, 3. *Butler*—Grove, 81 28; Westminster, 5 75. *Carlisle*—Carlisle 2d, 180 89; Chambersburg Central (sab-sch., 22 55), 38 04; Dickinson, 3 60; Duncannon (sab-sch., 10), 30 95; Green Castle, 29 73; Harrisburg Elder St., 1; Market Sq., 268 98; Pine St. (sab-sch., 263 19), 374 49; 7th St., 10; Westminster, 13 50; McConnellsburg sab-sch., 11 97; Middle Spring, 20; Newport, 17; Silver Spring, 15; St. Thomas, 11 35; Waynesboro' (sab-sch., 7 07), 32 23; Steelton, in part, 5. *Chester*—Avondale, 3 62; Chester 3d, 50 09; Dilworthtown L. H. and F. M. Soc., 36; Kennett Sq., 5; Middletown, 5; Phoenixville, 25; Upper Octorara, 51 91. *Clarion*—Big Run, 2; Bethesda, 3; Brockwayville, 4 35; Brookville, 33 70; Callensburg, 3; Concord, 4; Foxburg Ladies' Miss. Band, 5; Mill Creek, 54 cts.; Mt. Tabor, 3; New Bethlehem, 25; Punxsutawney, 10; Ridgway, 5 33; West Millville, 2. *Erie*—Atlantic, 3 85; Belle Valley, 5 48; Cochranton, 4; Erie 1st, 50; Central, 25; Evansburg, 1; Franklin, 220 40; Girard Miles Grove Branch, 30 91; Mercer 1st (sab-sch., 12), 88; Tideoute sab-sch., 22 47; Union, 13 64; Westminster, 10; New Lebanon, 1; North Clarendon, 2 30. *Huntingdon*—Bald Eagle and Nittany (sab-sch., 15), 25; Bedford, 12; Bellefonte, 123; Birmingham, 86 34; Kenmore, 3; East Kishacoquillas, 71; Fruit Hill (sab-sch., 2), 15; Hubersburg, 1; Lick Run, 2; Little Valley sab-sch., 7; Logan's Valley, 3; Mapleton, 11; Milesburg, 5; Newton Hamilton, 10; Orbisonia (sab-sch., 5, Band of Hope,

7, 12; Peru, 7 32; Pine Grove sab-sch., 4 81; Port Royal, 27; Upper Tuscarora (sab-sch., 4 18), 28 16; West Kishacoquillas, 64 75; Gibson Memorial, 8. *Kittanning*—Apollo, 67; Centre, 1; Cherry Run, 10; Crooked Creek, 10; Currie's Run, 20; Gilgal, 8; Harmony (sab-sch., 3 70), 11 70; Indiana, 70 80; Jacksonville, 10; Kittanning 2d, 15; Marion, 15; Mechaniesburg, 10; Midway, 1 37; Parker City 1st, 10; Plumville, 10; Rayne, 1 70; Saltburg sab-sch., 30; Slate Lick (sab-sch., 35, friend, 5), 40; Strader's Grove, 12 65; Union, 2 76; Washington sab-sch., 2; West Glade Run sab-sch., 4 75; Worthington, 6. *Lackawanna*—Barclay, 3; Bennett, 1; Brooklyn, 20; Columbia Cross Roads, 7 21; Herrick, 5; Kingston sab-sch., 20 31; Langelyffe, 30; Meshoppen, 4; Orwell, 1; Pittston, 70; Scranton 1st sab-sch., 111 59; 2d, 10; Ger., 4; Washburn St., 37 05; Shickshinny, 13; Susquehanna, 4; Sylva, 8 81; Towanda (sab-sch., 100), 202 11; Tunkhannock sab-sch., 21 56; Wells and Columbia, 5; Wilkesbarre 1st, 70; Westminster, 5; Wyalusing 1st, 1; Wyoming (sab-sch., 2 40), 14 40; Mountain Top, 6; A friend, 5. *Lehigh*—Bethlehem, 10; Catasqua 1st, 85; Easton 1st, 17; Ferndale Ladies' Aid Soc., 32 60; Lock Ridge Memorial, 20; Lower Mt. Bethel, 6 30; Mahanoy City, 21 88; Port Carbon, 30; Pottsville 2d, 42; Slaton, 10; South Bethlehem, 20; Tamaqua (sab-sch., 2), 3; Upper Mt. Bethel sab-sch., 10; Weatherly, 35. *Northumberland*—Chillisquaque, 6 38; Derry, 5; Great Island sab-sch., 49; Grove, 102 21; Hartleton, 2; Lewisburg, 131 45; Lycoming, 45; Mahoning sab-sch., 25 20; Milton sab-sch., 36 63; Northumberland, 5 40; Orangeville, 9; Renovo, 22; Sunbury, 50; Washington Allenwood sab-sch., 6; Washingtonville, 5 50; Williamsport 1st, 150; 2d, 87 66; Mt. Carmel 1st, 11 28. *Philadelphia*—Philadelphia 3d, 36 25; Grace, 15; Greenwich St., 13; Lombard St. Central, 3; Tabernacle Young Men's Asso., 250; Walnut St., 1714 14; West Spruce St., 799 16; Woodland, 12 50. *Philadelphia Central*—Philadelphia Arch St., 488 33; Columbia Ave., 23 09; Memorial, 75 29; Northern Liberties 1st (Mrs. J. B. Stevenson, 20), 110 60; Patterson Memorial, 2; Princeton (sab-sch., 9 45), 1206 18; Susquehanna Ave., 12; Temple, 77 21; Trinity, 3 50; Northminster, 185 65; West Arch St., 480 42; West Park, 25; Rev. J. T. Shepherd, D.D., 25; Tiooga, 50. *Philadelphia North*—Bristol sab-sch., 32 72; Chestnut Hill, 50; Falls of Schuylkill, 27; Frankford, 31 04; Huntingdon Valley (sab-sch., 43), 86; Jeffersonville Central, 5; Mt. Airy, 6 51; Neshaunay Westminster, 29 27; Warwick (sab-sch., 9 55), 46 58; Norristown 1st sab-sch., 146 74; Central sab-sch., 30; Springfield, 4. *Pittsburgh*—Cannonsburg sab-sch., 14; Monongahela City, 117 50; Pittsburgh 1st, 60 05; 2d, 18 62; 7th, 6 15; Bellefield, 62 50; Central, 1; East Liberty, 163; Shady Side, 47; 39th St. sab-sch., 8; Wilkinsburg sab-sch., 50; McCraig Miss. 3d United, 10. *Redstone*—George's Creek, 10; Leisenring, 32 70; McClellandtown, 3; Mt. Pleasant sab-sch., 11 04; Reunion, 27 18; Mt. Vernon, 5 82; New Providence (Rev. J. McClintock, 10), 25; Round Hill, 30. *Shenango*—Beaver Falls, 24; Pulaski, 7 70; Rich Hill, 22. *Washington*—Burgettstown sab-sch., 16 80; Claysville, 100; Cross Creek sab-sch., 14; Frankfort, 12; Mill Creek, 8; Upper Buffalo (sab-sch., 9), 34; Washington 1st, C. E. Day, 8 85; 2d, 183; West Liberty, 6 65; Wheeling 1st sab-sch., 16; 2d, 36 28. *Waldoro*—Coudersport, 14 21; Mansfield, 11; Wellsboro' sab-sch., 19 50; Knoxville, 8. *Westminster*—Bellevue, 12; Chanceford, 45; Donegal, 6; James Coleman Memorial sab-sch., 68 77; Lancaster, 63; Memorial, 20 36; Pequea, 17; Stewartstown, 11 60; Strasburg, 4 37; York Westminster, 8. *West Virginia*—Elizabeth, 5; Morgantown and sab-sch., 29; Sugar Grove, 4; Weston, 3; Limestone, 3; Moundsville, 5. 14,431 64

TENNESSEE—Holston—Jonesboro', 347; Lamar, 1; Reedy Creek, 4. *Kingston*—Chattanooga North Side, 7 50. *Union*—Centennial, 3; Forest Hill, 1; Knoxville 4th, 20 26; New Market, 4; Spring Place, 3. 47 23

TEXAS—Austin—Austin 1st sab-sch., 50; El Paso, 11; Fort Davis, 14; Georgetown, 2; Lampasas, 7; Mason, 9 05; New Orleans Ger., 19. *North Texas*—Adora, 2; Bowie, 2; Denison, 78 55; Henrietta, 11; Leonard, 5; Mobette, 6; Saint Joe, 2; Vernon, 10. *Trinity*—Albany, 8; Clear Fork, 3; Dallas 2d, 10 90. 250 50

UTAH—Montana—Anaconda, 6; Butte, 25; Helena, 46 80. *Utah*—Benjamin sab-sch., 1 27; Danish Mission, 73 cts.; Evanston, 25; Kaysville Mission sab-sch., 2 75; Logan, 100; Nephi (sab-sch., 4, Children's Bazar, 25), 48; Payson (sab-sch., 16 cts.), 11 50; Smithfield, 1 20; Teachers and friends in Fillmore, 5. *Wood River*—Challis, 13 50; Clayton, 5 85; Bellevue, 2 50; Boise City (sab-sch., 3), 28 75; Mountain Home, 3 50; Malad, 17; Pine Grove (Mr. Bradley, 1), 5 85; Richmond, 1; Rocky Bar, 3. 357 11

WISCONSIN—Chippewa—Ashland sab-sch., 10; Baldwin, 5; Big River, 5; Chetek, 5; Chippewa Falls Y. P. S. C. E., 11 17; Hartland, 4; Rice Lake, 10; Superior, 31 45. *La Crosse*—Hixton, 6; North La Crosse, 8. *Lake Superior*—Escanaba, 10; Gladstone, 5; Ironwood, 6; Ford River, 9; Ishpeming, 67 30; Lakefield, 3; Marinette, 15 72; Manistique, 6; Negaunee sab-sch., 3 60; Newberry, 1 90; Sault

Ste. Marie, 9 69. *Madison*—Janesville, 44; Lodi, 18 56; Middleton, 1; Poynette, 24 53; St. Paul Ger., 4. *Milwaukee*—Alto Holland, 5; Barton, 1; Delafield, 3; Horicon, 1 50; Manitowoc, 6; Ottawa, 99 cts.; Wheatland Ger., 2; Mrs. R. T. Armstrong, 5. *Winnebago*—Appleton Memorial sab-sch., 21 24; Depere, 10 50; Crandon, 5; Port Howard, 2; Merrill, 25; Shawano, 10; Stevens Point, 59 57; West Merrill, 12; Weyauwega (sab-sch., 3 07), 8 07. 497 80

Woman's Executive Committee of Home Missions.....\$143,500 00

Total received from churches, March, 1889.....\$224,730 78
Less amount refunded.....348 11

\$224,382 67

LEGACIES.

Legacy of W. D. Johnson, dec'd, late of Clifton, Ohio, 9114 83; Miss Mary McCutchen, dec'd, late of Tecumseh, Neb., 500; Elcazar T. Slater, dec'd, late of Ridgeway, N. Y., 10,000; Phoebe Miesler, dec'd, 1600; Mrs. Hezekiah Conner, dec'd, late of Scotchtown, N. Y., 75; Eliza M. Morse, dec'd, late of Union, N. Y., 100; Margaret R. Smith, dec'd, late member of 2d Pres. ch., Philadelphia, Pa., 20,000; Mrs. Mary H. Cleveland, dec'd, late of Salem, N. Y., 10; Jane Ann Duncan, dec'd, late of Salem, N. Y., 15; Henry S. Parker, dec'd, late of St. Louis, Mo., 2000; Mary L. Miller, dec'd, late of Troy, N. Y., 500; Mrs. Sarah C. Boyd, dec'd late of Chicago, Ill., 200; Thomas Steele, dec'd, 385 49.....44,499 82

MISCELLANEOUS.

John H. Holday and wife, Indianapolis, Ind., 100; "In memoriam" 1000; In memory of a Christian mother, 25; W. F. Buel, Brooklyn, N. Y., 5; "O. E. P. S.", 500; Rev. A. M. Lowry, Watsontown, Pa., 10; Rev. T. Williston, Ashland, N. Y., 2 50; Rev. Samuel Sawyer, Indianapolis, Ind., 1; Rev. J. G. Craighead, D.D., Washington, D. C., 50; "From friends at home," 25; "C. Pa.", 14; Rev. R. Dodd, Pacific Beach, Cal., 5; "S. W. C. and G. P. C.", 10; "W. H.", N. Y., 5000; Rev. J. H. Dinsmore, D.D., Washington, Pa., 10; "E. M. H.", a birthday thank offering, 20; Rev. H. J. Ehlers, Yuma, Arizona, 5; "E. N. D.", 2; Mrs. Susan E. Salters, N. Y., 100; Rev. Wm. Drummond, Stone Bank, Wis., 5 cts.; "Haplaid," Chicago, 200; "A. B. special" 200; Rev. John Spaulding, D.D., N. Y., 600; Rev. John S. Jones, D.D., Baltimore, Md., 50; Rev. I. N. Sprague, D.D., Poultney, Vt., "tithe," 15; A friend of home missions, 4000; Mrs. Austin Rogers, Cape Vincent, N. Y., 1; Mrs. D. R. Turney, Centreville, Ohio, 100; A friend, Orion, Ill., 2; "H. and W.", 60; Rev. Luke Dorland, D.D., Hot Springs, N. C., 5; John D. Fish, 40; Miss Lucy F. Anderson, Steubenville, Ohio, 3; "Thank offering" 10; Rev. R. M. Loughridge and wife, Tulsa, Ind. Ter., 10; "H. S. McG.", 24; Seeley Wood, Urbana, Ohio, 25; Rev. Samuel Forbes, Toronto, Ohio, 5; "W.", 25; Rev. Wm. Irvin, D.D., add'l, 100; An Iowa Presbyterian, 20; Two sisters, 20; Mrs. Thompson, Philadelphia, Pa., 10; A lady, Mt. Holly, N. J., 5; "W. G.", Philadelphia, Pa., 4; From a Presbyterian, 1 25; H. S. Leonard, Moravia, Pa., 5; John Taylor Johnson, N. Y., 500; Frank Lockwood, naval officer, N. Y., 3; Miss Mary Hale, Wallensburg, N. Y., 1; "A friend," 5; "A friend, Pennsylvania," 1000; Mrs. Mary Hosie, dec'd, late of Flushing, Mich., 100; Miss Celia Morgan, Corales, N. Mex., 5; Rev. Jas. R. Boyd, D.D., Geneva, N. Y., 100; Rev. D. L. Dickey, Glenfield, Pa., 10; Rev. F. D. Seward, 26 95; Mrs. S. N. Craig, 3; J. H. Conant, Chester, Ill., 20; "H. T. F.", 10; Rev. D. A. Wilson, D.D. and wife, Milan, Mo., 5; Rev. J. M. Sherwood, 10; Interest on Permanent Fund, 837 78; John C. Green Fund, 840; Lyon Trust, 250.....16,226 98

Total received for Home Missions March, 1889.....\$285,109 47
Total received for Home Missions, twelve months, 1888-89.....810,147 58

Received for same, twelve months, 1887-88.....764,653 33

CENTENARY FUND.

NEW YORK—Buffalo—Buffalo Westminster.....448 42

O. D. EATON, Treasurer,
53 Fifth Ave., New York.

RECEIPTS FOR MINISTERIAL RELIEF, MARCH, 1889.

ATLANTIC.—*Fairfield*—Ladson, 3. Knox—Macon Washington Ave. L. M. S., 1. *McClelland*—Mattoon, 1. *South Florida*—Titusville, 2. 7 00

BALTIMORE.—*Baltimore*—Baltimore 1st, 500; Baltimore 12th (2 from sab-sch.), 12; Baltimore Abbott Chapel, 2; Baltimore Central, 24 50; Baltimore Fulton Ave., 4 16; Baltimore Lafayette Sq., 24 40; Bol Air (W. F. M. Soc., 4), add'l, 9; Chestnut Grove, 20; Cumberland, Boyd Miss. Band, 25; Frederick, 18 50; Granite, 72 cts.; Iliagerstown, 15 50; Hampden, 3; Lonaconing, 5; Mt. Paran, 90 cts.; New Windsor, 1 80; Paradise (3 from sab-sch.), 8; Waverly, 10. *New Castle*—Chesapeake City, 12; Newark 1st, 37; Pencader, 11; Snow Hill, 10; White Clay Creek, 13 32; Wilmington West, 90; Zion, 1. *Washington*—Boyd's, 2; Falls ch., 5; Hermon, 3; Hyattsville, add'l, 22 39; Manassas, 10; Mt. Hermon, 3; Neelsville, 5; Washington 6th, 48; Washington New York Ave., 10 65; Washington North, 5; Washington Unity, 4 81. 977 65

CATAWBA.—*Cape Fear*—Wilmington Chestnut St., 1 00
COLORADO.—*Boulder*—Boulder 1st, 7; Longmont Central, 18; Vailmont, 17 cts. *Denver*—Akron, 2; Denver Highland, 6; Denver Westminster, 14 57. *Pueblo*—Canon City 1st (5 from sab-sch.), 105; Durango 1st, 7; La Veta, 2; Pueblo 1st, 57 96; Trinidad 2d Spanish, 1. *Santa Fe*—Florence, 1; Las Vegas Spanish, 2; Pajarito, 1; Sacaton, 4; Taos, 2. 230 70

COLUMBIA.—*East Oregon*—Baker City 1st, 1; The Dalles, 1. *Oregon*—Brownsburg, 4; Crawfordsville, 2; Gervais, 2; Lebanon, 3; Myrtle Creek, 1; Yaquina Bay, 5. *Puget Sound*—Ellensburg, 10; Olympia 1st, 9 25; St. John's, 8; Vancouver, 4; White River, 7 50. 52 75

ILLINOIS.—*Alton*—Alton (2 from sab-sch.), 17; Lebanon, 11; Zion Ger., 3. *Bloomington*—Bloomington 2d, 100; Cooksville, 6 20; Gilman, 4; Heyworth, 10; Minonk, 2 83; Normal, 19 35; Onarga, 20; Philo, 5; Toluca, 29 15; Urbana 1st, 8; Wenona, 7. *Quincy*—Carbondale, 5; Cartersville, 3 45; Centralia, 8; Enfield, 6 60; Flora, add'l, 3 10; McLeansboro, 2; Metropolis, 2; Tamaroa, 15. *Chicago*—Chicago 1st Ger., 3; Chicago 2d, 60 60; Chicago Scotch, 20 25; Joliet Central, 61; Lake Forest 1st (25 from sab-sch.), 343 63; Manteno, 31. *Freeport*—Cadville, 8; Linn and Hebron, 4; Rockford 1st, 10. *Mattoon*—Bethel, 4 50; Charleston, 13 53; Dudley, 3 25; Kansas, 16; Pana 1st, 2 25. *Ottawa*—Au Sable Grove, 11; Morris, 4; Sandwich, 10 40. *Peoria*—Onelda, 4; Princeton, 22 91. *Rock River*—Aledo, 8 75; Dixon, 26 02; Garden Plain, 7; Milan, 7 85; Newton, 6; Sterling, 25. *Schuyler*—Burton Memorial, 2; Camp Point, 20; Clayton 1st, 5; Elvaston, 7 50; Fairmount, 1; Hersman, 15; Kirkwood, 4; Liberty, 2; Prairie City, 6. *Springfield*—Farmington, 9; Jacksonville State St., 60; Lincoln 1st, 3; Macon, 1; Petersburg, 11; Springfield 2d, 24 40. 1172 57

INDIANA.—*Crawfordsville*—Fowler, 2; Frankfort 1st, 28; Hopewell, 3; Lebanon, 1; Newtown, 4; Oxford, 2. *Fort Wayne*—Albion, 3; Columbia City, 1; Elhanan, 2; Pierceson, 2. *Indianapolis*—Bloomington Walnut St., 15 35; Greencastle, 7 91; Indianapolis Memorial, 5 65. *Logansport*—Bethel, 4; Goodland, 3; Logansport Broadway, 6; Meadow Lake, 2 50; Mishawaka, 4; Rensselaer, 4 72. *Muncie*—Marion, 12; New Hope, 1; Peru 1st (sab-sch.), 2 67; 15 56; Tipton, 6; Wabash, 2 25. *New Albany*—Madison 1st, 10 45; Madison 2d, 7 60; New Albany 3d, 13 20. *Vincennes*—Indiana, 5; Rockport, 3; Vincennes, 5. *White Water*—Aurora, 5; Mt. Carmel, 5; Rushville, 5. 195 88

INDIAN TERRITORY.—*Muscogee*—Econtuchka, 3 00
IOWA.—*Cedar Rapids*—Anamosa, 2; Cedar Rapids 2d, 60; Clarence, 1 70. *Council Bluffs*—Afton 1st, 10; Audubon, 3 03; Creston, 10; Hamburg, 4; Malvern, 1 60; Menlo, 6; Missouri Valley, 2; Mt. Airy, 9; Shelby, 3. *Des Moines*—Allerton, 3; Garden Grove, 11 51; Laurel, 2. *Dubuque*—Dubuque 2d, 50; Independence 1st, 20; Independence Ger., 8; Pleasant Grove, 4. *Fort Dodge*—Battle Creek, 2; Boone 1st, add'l, 9; Denison, 3; George Ger., 3; Odebolt, 4 53; Sanborn, 3; Sioux City 1st, 20; Spirit Lake, 5 36; Storm Lake, 3; Wheatland Ger., 2. *Iowa*—Oakland, 2. *Iowa City*—Bethel, 5 63; Muscatine 1st, 7 50; Sugar Creek, 3; Unity, 4; West Liberty, 5 20; Williamsburg, 3; Wilton Junction, 7. *Waterloo*—Dysart, 6; La Porte City, 6; Morrison, 8; Rock Creek, 2; Union, 1; Waterloo 1st, 10. 320 06

KANSAS.—*Emporia*—Brainerd, 4; Burlington (thank-off), 18; Marion 1st, 15; Maxson, 3; Peotone, 1; Wichita Oak St., 2. *Highland*—Blue Rapids, 9; Corning, 2; Nortonville, 3; Vermilion, 1. *Larned*—Anthony, 1; Great Bend, 4; Kendall, 5; McPherson, 34. *Neosho*—Carlyle, 2; Colony, 1 77; Fredonia, 6; Girard, 5; Paola 1st, 3. *Osborne*—Osborne L. M. Soc., 6. *Solomon*—Belleville, 5; Beloit, 13; Blue Stem, 33 cts.; Clyde, 10; Dillon, 7; Glen Elder, 1; Mulberry French, 1; Poheta, 1; Vesper, 32 cts. *Topeka*—Gardner, 4 60; Idana, 1 75; Oak Hill, 1. 164 67

KENTUCKY.—*Ebenezer*—Greenup, 10; Lexington 2d, 279 82; Maysville, 4. *Louisville*—Hodgensville, 1; Kuttawa (1 from aux. and 1 from band); Louisville Central, 33 57; Louisville Olivet chapel, 5; Louisville Walnut St., 12 85; Owensboro' 1st, 17 25; Princeton 1st, 8. *Transylvania*—Danville 2d, 20; Harrodsburg, 16 20; Lancaster, 10. 469 69

MICHIGAN.—*Detroit*—Detroit Fort St., 25; Detroit 3d Ave.,

12 42; Detroit Trumbull Ave., 18; Hamtramck, 4 09; Howell, 19 90; Saline, 3 04; Springfield, 2; White Lake, 5. *Grand Rapids*—Ewart, 7; Grand Rapids 1st, 13 06; Hepleria, 1. *Kalamazoo*—Sturgis, 5; Three Rivers, 4 31. *Lansing*—Concord 1st, 2 21; Jackson, 1 32; Lansing Franklin St., 80 cts.; Mason, 25; Onelda, 5. *Monroe*—Petersburg, 2. *Saginaw*—Bad Axe, 2. 156 14

MINNESOTA.—*Mankato*—Lake Crystal, 1; Madelia, 9; St. James, 3; Winnebago City, 3 79. *Red River*—Crookston, 10. *St. Paul*—Farmington, 5; Macalester, 15 19; Minneapolis Stewart Memorial, 9 21; Spring Grove, 2; St. James, 2; Taylor's, 1. *Winona*—Chatfield, 4 49; Rochester 1st, 20; Winona Ger., 3. 88 68

MISSOURI.—*Kansas City*—Appleton City, 5; Holden 1st, 10; Jefferson City, 25; Kansas City 2d, 66 74; Kansas City 5th, 12 60; Kansas City Hill Memorial, 2. *Ozark*—Ebenezer, 6 10. *Palmyra*—Kirkville, 9 75; Knox City, 2; Milan, 5; Wilson, 1. *Platte*—Akron, 3; Hamilton, 4; King City, 1; Maryville, 7 90; New Hampton, 1; Parkville, 21 51; Union Star, 1 84. *St. Louis*—Bethel Ger. sab-sch., 5; Kirkwood, 45; Pleasant Hill, 5; Holla 1st, 8; Salem Ger., 5; St. Louis 2d, 800; St. Louis 2d Ger., 10; St. Louis North, 10; St. Louis Washington and Compton Ave., add'l, 10. 579 44

NEBRASKA.—*Hastings*—Hanover Ger., 3; Hansen 1st, 2 50; Hastings 1st, 20; Republican City, 2; Verona, 2 50. *Kearney*—Buffalo Grove Ger., 8; Clontibret, 3; St. Edward's, 6 20; Shelton, 4. *Nebraska City*—Beatrice 1st, 12 45; Pawnee City, 15; Table Rock, 5 29. *Niobrara*—Hartington, 2 25. *Omaha*—Marietta, 6 71; Omaha 1st Ger., 5; South Omaha, 2. 94 90

NEW JERSEY.—*Elizabeth*—Elizabeth 1st Ger., 5; Elizabeth 3d, 37; Lamington sab-sch., 12 88; Plainfield Crescent Ave., 270; Pluckamin (392 from sab-sch.), 16 84; Rahway 1st, 14 11; Rahway 2d, 50; Roselle, 16 20; Springfield, 25; Westfield, 15. *Jersey City*—Hoboken 1st sab-sch., 25; Jersey City 1st, 10; Jersey City Scotch, 84; Paterson 1st, 30; Paterson 1st Ger., 3; Paterson Redeemer, 50; Rutherford 1st, add'l, 5; Tenafly, 9 42; West Milford, 3. *Monmouth*—Barnegat, 3; Columbus, 5; Cranbury 1st, 30; Cranbury 2d, 5; Farmingdale, add'l, 20; Freehold 1st, 11 25; Jamesburg, 25; Matawan, 30 10; Moorestown, 3 37; Ocean Beach (sab-sch.), 1, 2; Plattsburg, 4; Shrewsbury, 10. *Morris and Orange*—Boonton Y. S. C. E., 14; Dover Welsh, 3; Fairmount, 2 50; Flanders, 5; German Valley, 5; Hanover, 20; Madison, 16 40; Mine Hill, 7; Morristown 1st, add'l, 1; Parsippany, 8 44; Schooley's Mountain, 10; St. Cloud (22 47 from sab-sch.), 41 50; Summit Central, 165 18. *Newark*—Newark 1st Ger., 25; Newark 2d, 9 53; Newark 3d Ger., 10; Newark 6th, 18; Newark Central, 20 16; Newark High St., 45; Newark Memorial, 17 60. *New Brunswick*—Alexandria 1st, 6; Dayton, 11 40; Flemington, 80 73; Frenchtown, 4; Hamilton Square, 19 85; Holland, 5; Hopewell, 5 45; Kingwood, 1; Lawrence, 18 42; New Brunswick 2d, 10; Trenton 1st, "Cash," 10; Trenton 3d, add'l, 88 76; Trenton 5th, 7. *Newton*—Beatystown, 2; Blairstown, add'l, 35; Danville, 5; Delaware, 15; Greenwich, 5; Mansfield 2d, 3; Stewartville, 18. *West Jersey*—Atlantic City, 50; Billingsport, 1; Bridgeton West, 77 10; Camden 1st, 100; Camden 2d, 26; Cape Island, 12; Deerfield, 20; Gloucester City, 5; Greenwich, 19 32; May's Landing, 2; Pittsgrove, 21; Swedesborough, 2; Wenonah (sab-sch., 10), 60; Woodbury, 65 01; Woodstown, 25. 2013 52

NEW YORK.—*Albany*—Albany 4th, 100; Albany 6th, 2; Amsterdam 2d, 63 91; Carlisle, 2; Jefferson, 6; Johnstown, 25; Sand Lake, 2 10; Saratoga Springs 2d, 7. *Binghamton*—Binghamton North, 9; Cannonsville, 12; Conklin, 5; Cortland (25 from W. H. C.), 75; Masonville, 7 56; Preble, 2; Waverly, add'l, 1. *Boston*—Antrim, 12; Lawrence Ger., 14 11; Lonsdale, 1; Lowell, 5; Newburyport 1st, 22 48; Newburyport 2d, 10; Providence 1st, 17; Roxbury, 7; South Boston 4th, 18 63; Taunton, 1; Woonsocket 1st, 1; Worcester 1st, 3. *Brooklyn*—Brooklyn 5th Ger., 12 50; Brooklyn Ross St., 76 19; Brooklyn South 3d St., E. D., sab-sch., 30; Brooklyn Tabernacle, add'l, 66 45; East Williamsburg Ger., 4. *Buffalo*—Buffalo 1st, 200; Buffalo Calvary, 45; Buffalo North, 91 75; Buffalo Westminster, 26 04; Connewango, 12; Sherman, 40; Tonawanda 1st, 25; Westfield 1st, 23 96. *Cayuga*—Auburn Calvary, 11 35; Cayuga, 2 50; Fair Haven, 5; Genoa 1st, 22 30; Genoa 3d, 1; Sennett, 1 58. *Champlain*—Beekmantown, 4; Genoa, 5; Peru (Congl.), 1. *Chester*—Elmira 1st, 41 94. *Columbia*—Big Hollow, 1; Valatie, 35. *Genesee*—Bethany Centre, 5; Perry, 25; Wyoming, 11 87. *Geneva*—Geneva 1st, 33 50; Geneva North Y. L. M. S., in mem. Dr. Hogarth, 10; Manchester 1st, 11; Seneca Castle, 5; Trumansburg 1st, 7. *Hudson*—Amity, 12; Centreville, 5; Chester, 2; Clarkstown Ger., 3; Cochecton, 4; Denton, 5; Good Will, 1 80; Haverstraw 1st, 13 75; Hempstead, 4; Middletown 2d, 3 91; Monticello, 1; Monroe 1st, 3 53; Nyack 1st, 4 05; Palisades, 8 50; Port Jervis, 40; West Town, 5. *Long Island*—Cutchogue, 7; Sag Harbor, 35. *Lyons*—Galen, 10. *Nassau*—Hempstead 1st, 10; Huntington 1st, 52 16; Springfield, 10. *New York*—New York 1st, add'l, 50; New York 1st Union, 31 63; New York 2d Ger., 2; New York 5th Ave., 6451 54; New York 14th St., 54 28; New York Bethany sab-sch., 5; New York Central, 286 74; New York French

Evangelical, 5; New York Madison Ave., 284 50; New York Madison St. Ger., 5; New York Park, 56 20; New York Puritans, 74 88; New York Redemer, 3; New York Rutgers (Riverside), 85 32; New York Scotch, 288 70; New York West Farms, add'l, 18 cts. *North River*—Amelia, 20; Newburgh 1st, 48; Pine Plains, 6; Wappinger's Creek, 6. *Owego*—Cooperstown, 41 15; Delhi 1st, 34; Delhi 2d, 16 56. *Rochester*—Avon Central, 3; Brighton, 7 55; Charlotte, 5 75; Mowcow, 3; Nunda, 8; Rochester St. Peter's, 40; Rochester Calvary, 9; Rochester Westminster, 12; Sparta 1st, 20; Sparta 2d, 11 37; Springwater, 2. *St. Lawrence*—Adams, 5; De Kalb, 3; Dexter, 3; Oswegatchie 1st, 18; Potsdam, 6. *Steuben*—Arkport, 72 cts.; Belmont, 3; Cuba, 7; Rushford, 2. *Syracuse*—Baldwinsville, 2 50; East Syracuse, 2; Marcellus 1st, 12 90; Oswego 1st, 20; Syracuse 4th, 48 41. *Troy*—Brunswick, 25 75; Fort Edward, 15 75; Glens Falls, 120; Green Island, 12 50; Sandy Hill, 54 50; Stillwater 1st, 9; Troy 1st, 61 22; Troy Second St., 456 08; Whitehall, 13 68. *Utica*—Holland Patent 1st, 14; North Gage, 2; Utica Olivet, 5; Westerville, 21. *Westchester*—Croton Falls, 5; Huguenot Memorial, 5; North Salem, 3; Sing Sing, 47 22; Southeast, 6; Stamford 1st, 109 19; Yonkers Dayspring, 10.

NORTH DAKOTA—*Fargo*—Hillaboro', 3; Kelo, 2; Milnor, 1. *Pembina*—Arvilla, 4 75; Bathgate, 6 75; Bethel, 2; Hyde Park, 6.

OHIO—*Athens*—Gallipolis, 14; Marietta 4th St., 9; Pomeroy 1st, 8. *Bellefontaine*—Bellefontaine 1st, 1 90; De Graff, 2. *Chillicothe*—Bourneville, 5; Chillicothe 1st, 90; New Petersburg, 20. *Cincinnati*—Bethel sab-sch., 86 cts.; Goshen, 1; Morrow 1st, 15; Reading and Lockland, 5. *Cleveland*—Ash-tabula, 19 70; Cleveland 1st, add'l (sab-sch., 25), 75; Cleveland Beckwith, 14; Cleveland North sab-sch., 10; Milton, 2 79; New Lyme, 2; Orwell, 5; Solon, 1. *Columbus*—Columbus Westminster, 13; Groveport, 2 32. *Dayton*—Dayton 1st, add'l, 170 90; Riley, 3; West Carrollton, 2. *Huron*—Clyde, 1; Norwalk 1st, 15 93. *Lima*—Blanchard, 15; Findlay 1st, 60; McComb, 10; North Baltimore, 1 08. *Mahoning*—Canfield, 5; Canton, 41; East Palestine, 8; Massillon 2d, 46; Mineral Ridge, 12; Niles, 4; North Benton, 6; Warren 1st, 19 15. *Marion*—Ostrander, 4 40. *Mauvee*—Defiance, 11 27; Toledo 1st, 40 20; Toledo 1st Ger., 3; Weston, 5. *Portsmouth*—Portsmouth 1st Ger., 4; Winchester, 2. *St. Clairsville*—Bethel, 5; Cambridge, 4; Wheeling Valley, 6. *Steubenville*—Amsterdam, 5; Beech Spring, 8 25; Betheda, 6; Bethlehem, 5; Buchanan Chapel (sab-sch., 4 25), 9; Harlem, 8; New Harrisburg, 3; Oak Ridge, 6; Ridge, 4; Scio, 6; Steubenville 2d, 16 49. *Wooster*—Bethel, 2; Mansfield 1st, 48 75; Orange, 4. *Zanesville*—Coshocton, 44 50; Jersey, 5; Mt. Vernon, 35 20; Roseville, 6; West Carlisle, 4. 1043 69

PACIFIC—*Benicia*—Arcata, 10; Covelo, 1; Dixon, 5; Petaluma, 5. *Los Angeles*—Carpenteria, 3; Glendale, 22 cts.; Grand View, 16 40; Los Angeles Immanuel, 23 13; Los Angeles Spanish, 1; San Bernardino 1st, 23; San Buenaventura, 26. *Sacramento*—Chico, 10; Redding, 2. *San Francisco*—Berkeley 1st, 16 95; Oakland Centennial, 12 85; San Francisco 1st, 400; San Francisco Chinese, 25. *San Jose*—Gilroy, 8; Hollister, 6 05. *Stockton*—Fowler 1st, 4. 598 60

PENNSYLVANIA—*Allegheny*—Bakerstown, 11; Beaver, 45; Bethel, 4; Cross Roads, 5; Pine Creek 2d, 3; Sewickly, 37 32; Sharpesburg, 24 38. *Blainville*—Armagh, 4; Congruity, 7. *Butler*—Allgany, 3; Grove City, 24 38; Harlanburg, 3. *Carlisle*—Burnt Cabins, 3; Chambersburg Central, 7 96; Duncannon, 10; Harrisburg Elder St., 1; Harrisburg Market Sq., 79 48; Harrisburg Paxton, 9 05; Harrisburg 7th St., 24 10; Lower Path Valley, 17; Middle Spring, 25; Newville, 25 87; Waynesboro' (2 12 from sab-sch.), 9 67. *Chester*—Avondale, 5 60; Berwyn Trinity, 7; Bryn Mawr, add'l, 135; Forks of Brandywine, 25; Glen Riddle, 1 25; Media, 14; Phoenixville 1st, 6; Upper Octorara, 22 28. *Clarion*—Big Run, 3; East Brady, 5; Mt. Tabor, 3; New Bethlehem, 5. *Eric*—Cochranston, 3; East Greene, 2; Evansburg, 1; Fredonia, 5 80; New Lebanon, 1; Tideoute, 8; Union, 4 46. *Huntingdon*—Altoona 2d sab-sch., 7 79; Birmingham, 42 23; Everett, 4; Gibson Memorial, 2; Hubersburg, 1; Lick Run, 2; Mapleton, 4; McVeytown, 22 60; Milroy, 8 75; Orbisonia, 3; Osceola, 7 32; Peru, 3 60; Phillipsburg, 10; Pine Grove sab-sch., 44; Saxton, 1. *Kittanning*—Appleby Manor, 8 30; Bethel, 5; Cherry Run, 3; Clinton, 3 38; Crooked Creek, 3; Glades Run, 14; Harmony, 8; Indiana sab-sch., 40; Kittanning 2d, 10; Mechanicsburg, 2; Midway, 1 25; Rayne, 1 50; Rural Valley, 7; Saltsburg sab-sch., 10; Washington, 18. *Lackawanna*—Dunmore, 5; Great Bend, 5; Kingston, 47. *Lehigh*—Meshoppen, 10; Mountain Top, 2; Pittston 1st (16 36 from sab-sch.), 27; Scott, 14; Scranton 1st, 243; Scranton 2d, add'l, 50; Scranton Ger., 4; Wilkesbarre 1st, 50; Wyoming sab-sch., 10. *Lehigh*—Audenried, 40; Catawqua 1st (50 from Ladies' Assn.), 108; Easton 1st, 27; Ferndale L. Aid Soc., 82 69; Lock Ridge Memorial, 3; Mahanoy City, 17; Mountain, 5; Port Carbon, 80; Weatherly, 10. *Northumberland*—Elysburg, 2; Grove, 51; Holland Run, 1 06; Jersey Shore, 60; New Columbia, 2; Renovo 1st, 5 40; Rohrsburg, 2; Shamokin, 1; Sunbury (8 from sab-sch.), 63; Williamsport 2d, 40 26. *Philadelphia*—Philadelphia 4th, 11; Philadelphia 10th, 900; Philadelphia Clinton St. Immanuel, 27 88; Philadelphia Greenwich, 10; Philadelphia Lombard St. Central, 6; Philadelphia Union, 10; Philadelphia Walnut St., add'l (including 17 01 from sab-sch.), 166 80. *Philadelphia Cen-*

tral—Philadelphia Arch St., 4. 71; Philadelphia Beacon, 5; Philadelphia Carmel Ger., 2; Philadelphia Corinthian Ave. Ger., 2; Philadelphia Patterson Memorial, 2; Philadelphia Temple, 38 20; Philadelphia Toga, 50; Philadelphia West Park, 15. *Philadelphia North*—Conshohocken, 4 20; Forestville, 2; Frankford, 12 78; Germantown Market Sq., 66 14; Hermont, 20; Jeffersonville Central, 21; Jenkintown Grace, 10; Nesaminy Warmminster, 18 76; Nesaminy Warwick, 15; Springfield, 2. *Pittsburgh*—Middletown, 14; Monongahela 1st, 30; Pittsburgh 2d, 3 96; Pittsburgh Bellefield, 22 50; Pittsburgh Central, 1; Pittsburgh Park Ave., 39 80; Pittsburgh Point Breeze, 100. *Redstone*—Brownsville, 10; Connellsville 1st, 6 97; George's Creek, 7; Laurel Hill, 63 89; Little Redstone, 5; Leisenring, 8 87; Mt. Pleasant sab-sch., 20; Mt. Vernon, 3 72; Pleasant Unity, 5; Tent, 4 35; Uniontown, 68 50. *Shenango*—Enon, 18; Hermon, 7 55. *Washington*—Burgettstown sab-sch., 10 78; New Cumberland, 17; Washington 2d, 20; Wheeling 1st sab-sch., 15. *Wellaboro'*—Arnot 1st, 1; Wellaboro', 10. *Westminster*—Pequea, 5. *West Virginia*—Bethel, 2; Grafton, 5; Hughes River, 7 75; Morgantown, 15; Parkersburg 1st, 16 27; Sugar Grove, 3; Weston, 3. 4162 40

SOUTH DAKOTA—*Aberdeen*—Britch, 4; Wilnot 1st, 2. *Central Dakota*—Artesian, 2; Hitchcock, 2 50; Mauchester, 2. *Dakota*—Ascension, 2. *Southern Dakota*—Canton, 3; Tanner 1st Ger., 12; Tyndall, 2; White Lake, 2. 33 50

TENNESSEE—*Holston*—Jonesboro', 12; Salem, 4. *Union*—Mt. Zion, 4; Washington, 5. 25 00

TEXAS—*Austin*—Georgetown, 1; New Orleans Immanuel Ger., 1; San Antonio Madison Sq., 6. *North Texas*—Denison 1st, 5; Henrietta, 2. *Trinity*—Albany, 7 35; Baird 1st, 3 60. 25 95

UTAH—*Utah*—Evanston, 8; Logan (Brick), 5; Nephi, 1; Smithfield Central, 1. *Wood River*—Malad, 5. 20 00

WISCONSIN—*Chippewa*—Hudson 1st, 12. *La Crosse*—Hixton, 3. *Lake Superior*—Escanaba, 8; Ford River, 10; Iron River, 2; Ishpeming, 51; Marinette Pioneer, 15; St. Ignace, 5. *Madison*—Beloit Ger., 1; Janesville 1st, 21; Lancaster, 2; Madison Ger. St. Paul, 1; Marion Ger., 7; Middleton, 50 cts.; Poynette, 5 55. *Milwaukee*—Barton, 2; Milwaukee Perseverance, 6. *Winnebago*—Appleton Memorial, 23; Wausau, 28 75; West Merrill, 6. 209 80

From the churches.....\$23,338 78

FROM INDIVIDUALS.

Miss Amelia P. DuBois, Pa., 10; Hon. Caleb S. Green, N. J., 100; Birthday, Ohio, 100; Mary E. Henderson, O., 5; Augustus Seward, N. J., 10; Rebecca M. Smith, Va., 5; Rev. L. D. Potter, O., 5; Mrs. Mary B. Malby, N. Y., 10; S. C. P. N. Y., 10; Wm. B. Fry, Pa., 5; Isabella Morris, Md., 80; Thos. A. Creigh, Neb., 20; Anon., Merrill Wla., 5; Mrs. F. H. Slade, N. J., 10; Miss E. E. Thomas, Pa., 50; Miss Sallie B. Thomas, Pa., 50; Mrs. Jane Page, Pa., 200; C. R. Geiarlart, Pa., 10; Anon., Pittsburgh, Pa., 7; C. P. S. and O. E. P. S., N. Y., 10; A. Friend, N. Y., 25; Joseph B. Pitzer, Ind., 15; Mr. and Mrs. Francis Whiting, Pa., 40; Mrs. Myron Phelps, Ill., 50; R. A. Young, Mo., 10; Mrs. James Hartness, Mich., 10; Rev. J. G. Craighead, D.D., 50; Margaret I. Cunningham, Pa., 5; Millenarian, O., 50; L. A. Whitney, Mass., 25; E. De Witt, O., 5; Mrs. C. C. Sinclair, Pa., 50; Mrs. and Miss Soutter, Pa., 10; Miss Mary Chamberlain, Mass., 6; Mrs. Samuel Zug, Mich., 10; Miss M. G. Muse, Kan., 8; In memoriam, Pa., 200; Elizabeth Auchincloss, N. Y., 10; E. Ellen Auchincloss, N. Y., 10; Philander, Cal., 50; Special gift, Lakewood, N. J., 5; Miss H. B. Judd, N. Y., 5; Mrs. J. E. Mo., 5; M. T. Hamilton, Pa., 3; Rev. I. H. Folkenus, N. J., 5; Mrs. Frances Wyeth, Pa., 5; A. M. S., San Antonio, Texas, 10; Geo. W. Kimberly, Cal., 125; M. E. R. Pa., 5; A. C. S. W. C. and G. P. C., 20; Mrs. Thos. Ewing, N. Y., 5; Chas. H. Freeman, N. Y., 5; Rev. R. W. Jones, Dak., 2; S. M. Dix, N. Y., 25; Miss Elizabeth Callender, R. I., 100; W. M. Soc. of Foxburg, Pa., 5; Rev. G. T. Todd, Wla., 2; Anon., N. Y., 150; Anon., N. Y., 150; J. A. M., N. J., 3; S. D. E., Ind., 5; P. J. Entler, Iowa, 25; F. M. Olyphant, N. Y., 25; W. P. Cutler, O., 5; Special gift, Lakewood, N. J., 10; Anon., Cal., 6; An invalid's gift, Ind., 10; from the family of a dear old minister just gone home, N. Y., 25; Rev. Thos. J. Shepherd, D.D., 10; Harriet C. Wood, Conn., 5; Mrs. Brayton, Neb., 5; Mrs. Marvin Porter, Neb., 5; Heart's content, N. J., 100; Judge and Mrs. B. F. Foster, N. Y., 80; W. H. S., N. Y., 10; Rev. Wendell Prime, D.D., N. Y., 50; Rev. I. N. Sprague, D.D., 10; John A. McAlmon, Iowa, 11; Friend, Phila., 200; J. A. Green, Dak., 1; Per Jessie M. Gay, Pa., 16; Mrs. I. W. Baker, N. Y., 5; Rev. A. M. Lowry, Pa., 5; Rev. Samuel Sawyer, Ind. Ter., 1; C. A., 6; Rev. M. Mattheeson, 2; Miss Sarah E. Marsh,

Ill. 2 50; Cash, 20; Rev. Buell Lane, O. 7; A friend, N. Y. 5; Rev. A. S. Peck, Dak. 2 50; Cup of cold water only in his name, 50; Mrs. Margaret MacNab, 2; J. Irving Barr, N. Y. 40; Samuel Thomas, Pa. 100; Mrs. M. E. Peloubet, Pa. 5; Mrs. F. E. White, Ill. 2; Anon. Phila. 25; Rev. D. A. Wilson, Mo. 2; Miss A. J. Baird, N. Y. 10; Rev. Wm. Irvin, D.D., N. Y. 25; Mrs. C. Nichols, Wis. 2; Guest money at Perth Amboy, 48 50; H. C. 4; H. T. F. 5; Rev. Jas. Reed, 2; Rev. and Mrs. B. M. Kerr, Pa. 20; Home missionary, 5.....	8,425 50
Interest from Permanent Fund.....	4,002 47
Total for current fund.....	\$30,769 75

PERMANENT FUND.

(Interest only used.)

Legacy of Miss Jane Ann Duncanson, late of Salem, N. Y. 20; Legacy (on account) of Thos. Steel, late of Ross county, N. Y. 385 49.....	405 49
Total for March.....	\$31,175 24

Total for current fund for year ending March 31, 1889.....	127,502 28
--	------------

NOTE.—The \$32 credited Penn Yan 1st ch., Geneva Pres. in the March CHURCH AT HOME AND ABROAD, was intended for Education, and has been turned over to that Board.

W. W. HEBERTON, Treasurer.

RECEIPTS FOR SABBATH-SCHOOL WORK, MARCH, 1889.

ATLANTIC.—Knox—Macon Washington Ave. 3. *McClelland*—Fair Forest, 1 30; Mattoon, 1. *South Florida*—Titusville, 2. 7 30

BALTIMORE.—Baltimore—Baltimore 1st, 50; Baltimore Abbott Chapel, 1; Baltimore Faith Chapel, 5; Franklinville, 4; Granite, 24 cts.; Mount Paran, 30 cts.; New Windsor, 60; Paradise, 2. *New Castle*—Chesapeake City, 5; Elkton, 20; Snow Hill, 3; Wilmington West, 24. *Washington City*—Hayattsville, 2 46; Washington 4th, 48 88; Washington 6th, 10; Washington New York Ave., 25. 200 98

COLORADO.—Boulder—Boulder, 7; Evanston, 3 25; Valmont, 6 cts. *Denver*—Denver Highland, 3. *Pueblo*—Canon City, 40; La Veta, 1; Mesa, 55; Pueblo, 2 65. *Santa Fe*—Florence, 1; Las Vegas, 2; Pajarito, 1; Taos, 2. 117 96

COLUMBIA.—Idaho—Baker City, 1; Cœur d'Alene, 1. *Oregon*—Dallas, 1; Eagle Point, 6 85; Gervais, 2; Myrtle Creek, 1; Pleasant Grove, 2; Yaquina Bay, 5. *Puget Sound*—Gig Harbor sab-sch., 1 50; Montesano, 2; Seattle, 10; St. John's 3; Vancouver, 1. 87 35

DAKOTA.—Aberdeen—Aberdeen, 2; Oakes sab-sch., 1. *Central Dakota*—Madison, 3; Manchester, 2. *Southern Dakota*—Alexandria, 78 cts.; Canton, 3; Turner Ger., 5; White Lake, 2. 18 78

ILLINOIS.—Alton—Alton (sab-sch., 2), 10; Lebanon, 3; Zion Ger., 3 50. *Bloomington*—Bloomington 2d, 50; Heyworth, 5; Onarga, 5; Urbana, 3. *Carbondale*, 5; Enfield, 4 80; McLeansboro, 1; Tamaroa, 8. *Chicago*—Chicago 1st Ger., 2; Chicago 2d, 18; Chicago Scotch, 7; Pullman, 8 86. *Freeport*—Cedarville, 2; Freeport 3d Ger., 2; Linn and Hebron, 3. *Mattoon*—Oakland sab-sch., 4; Pana, 75 cts.; Pleasant Prairie, 4. *Ottawa*—Morris, 3; Paw Paw, 3; Sandwich, 4 28. *Peoria*—Prospect, 11. *Rock River*—Aledo, 2 25. *Schuyler*—Burton Memorial, 2; Fairmount, 1. *Springfield*—Farmington, 3; Lincoln, 2; Macon, 1; Springfield 2d, 19 40. 201 54

INDIANA.—Crawfordsville—Fowler, 2; Frankfort, 18; Lebanon, 1; Oxford, 2. *Fort Wayne*—Auburn (sab-sch., 3), 6; Kendallville, 9 05; Lima sab-sch., 10; Waterloo (sab-sch., 1), 2. *Indianapolis*—Bloomington Walnut St., 17 01; Greencastle, 2. *Logansport*—Bethel, 4; Mishawaka, 3; West Union, 2. *Muncie*—Anderson, 2; Liberty, 4 05; New Hope, 1; Union City, 3; Wabash, 75 cts. *New Albany*—New Albany 3d, 5. *Vincennes*—Oakland City, 2. *White Water*—Aurora, 2; New Castle sab-sch., 6; Rushville, 5. 108 86

INDIAN TERRITORY.—Muscooke—Nuyaka, 5; Muscooke, 80. 85 00

IOWA.—Cedar Rapids—Anamosa, 2 25; Mechanicsville, 2. *Council Bluffs*—Creston, 4; Malvern, 2 66; Shelby, 3. *Des Moines*—Laurel, 2; Newton, 5. *Dubuque*—Bethel, 4 87; Dubuque 1st sab-sch., 10; Independence Ger., 2; Pine Creek, 5; Pleasant Grove, 3; Rowley, 2. *Fort Dodge*—Bethel, 8 15; Boone, 3; Ida Grove, 1; O'Brien Co. Scotch, 2; Sanborn, 2; Wheatland Ger., 2. *Iowa*—Birmingham, 2 10; Sab-sch., 7 85. *Iowa City*—Mount Union, 2; Sugar Creek, 2; West Liberty, 2 90; Wilton Junction, 7. *Waterloo*—Waterloo, 5. 89 78

KANSAS.—Emporia—Quenemo, 2; Wichita Oak St., 1. *Highland*—Corning, 1; Nortonville, 2; Vermillion, 1. *Larned*—Anthony, 1. *Neosho*—Altamont, 1 65; Baxter Springs sab-sch., 1 75; Carlyle, 1 19; Fredonia, 2; Iola, 5; Paola, 2. *Osborne*—Osborne, 3. *Solomon*—Beloit, 8; Blue Stem, 20 cts.; Clyde, 3; Minneapolis sab-sch., 16 61; Mulberry French, 50 cts.; Vesper, 20 cts. *Topeka*—Leavenworth 1st, 42. 95 10

KENTUCKY.—Ebenzer—Covington 1st, 97 86; Greenup, 2; Maysville, 3; Mount Sterling (sab-sch., 5), 10 43. *Louisville*—Hodgenville, 1; Kuttawa, 2; Louisville 4th, 5; Louisville Olivet sab-sch., 60; Louisville Walnut St., 7 83; Owensboro' 1st, 12 30; Princeton 1st, 6. *Transylvania*—Danville 2d, 20. 217 42

MICHIGAN.—Detroit—Detroit 3d Ave., 4 14; Detroit Trumbull Ave., 18; Milford, 5. *Grand Rapids*—Evart, 4; Ionia, 7. *Lansing*—Concord, 73 cts.; Jackson, 80 cts.; Lansing Franklin St., 80 cts.; Mason, 10. *Monroe*—Jonesville sab-sch., 9; Raisin, 3. *Saginaw*—Marlette 1st, 3 17; Morrice, 2 25. 67 89

MINNESOTA.—Mankato—Amboy, 2; Madelia, 4 50; St. James, 2; Winnebago City, 4 22. *Red River*—Warren sab-sch., 1. *St. Paul*—Litchfield, 8 92; Macalester, 5 05; Minneapolis Andrew, 25; Red Wing sab-sch., 20; Spring Grove, 1;

Stillwater sab-sch., 5 80; Taylor's Falls, 1. *Winona*—Austin, 1; Chatfield, 6 24; Winona Ger., 2. 89 73

MISSOURI.—Osage—Holden, 8 40; Kansas City 2d, 33 03; Sedalia sab-sch., 1 35. *Ozark*—Ebenzer, 3 80. *Palmira*—Brookfield sab-sch., 10; Kirksville, 4 25. *Platte*—Akron, 1; Hamilton, 2; King City sab-sch., 1 85; Tarkio, 3 60; Wheeling sab-sch., 1. *St. Louis*—Cote Brillante, 15; Kolla 1st, 2; Salem Ger., 5; St. Louis 2d, 200; St. Louis 2d Ger., 5; St. Louis Lafayette Park, 20; St. Louis North, 5. 322 33

NEBRASKA.—Hastings—Ayr sab-sch., 1 65; Blue Hill sab-sch., 55 cts.; Hanover Ger., 8; Hansen, 2; Hastings, 8; Hastings Ger. sab-sch., 2; Marquette, 4 53; Republican City, 2; Stamford sab-sch., 5; Verona sab-sch., 3 49. *Kearney*—Berg, 50 cts.; Cherry Creek, 1 60; Shelton, 1; Velte, 2 40. *Nebraska City*—Tecumseh, 15. *Omaha*—Wahoo, 2 30. 55 07

NEW JERSEY.—Elizabeth—Cranford, 5 93; Elizabeth Marshall St., 20 21; Pluckamin, 2 94; Rahway 1st, 8 23; Rahway 2d, 10; Roselle, 5 07; Westfield, 10 65. *Jersey City*—Hoboken 1st sab-sch., 15; Jersey City 1st, 10; Jersey City Bergen 1st, 29 77; Jersey City Scotch, 10; Passaic sab-sch., 3 98; Paterson 1st, 15; Paterson 1st Ger., 2; Paterson Church of the Redeemer, 25. *Monmouth*—Asbury Park sab-sch., 12 50; Columbus, 12; Cranbury 2d, 5; Freehold 1st ch. and sab-sch., 40 71; Moorestown, 1 93; Matawan, 17 11; Ocean Beach, 1; Oceanic, 7; Plattburg, 2; Plumstead, 3 88; Shrewsbury, 10. *Morris and Orange*—Dover, 2; Madison, 2 13; Mine Hill, 4; Myersville Ger., 1; Orange Bethel, 10 39; Parsippany, 6; Pleasant Valley Ger., 3; Schooley's Mountain, 1; Whippany (sab-sch., 3 50), 5. *Newark*—Newark 1st Ger., 5; Newark 2d, 9 53; Newark Bethany sab-sch., 25; Newark Calvary sab-sch., 25; Newark High St., 38 93. *New Brunswick*—Dayton, 8 80; Frenchtown, 1 50; Hamilton Sq., 6 40; Kingwood, 1; Kirkpatrick Memorial sab-sch., 6; New Brunswick 2d sab-sch., 10; Trenton 3d (sab-sch., 18 90), 33 90. *Newton*—Belvidere 1st, 5; Blairtown, 50 34; Delaware, 2; Greenwich, 5; Stewartville (sab-sch., 14 48), 20 46; Swartswood, 1. *West Jersey*—Billingsport, 1; Deerfield, 3; Gloucester City, 3; Pittsgrove sab-sch., 10; Swedesborough, 2; Wenonah, 104 which 100 is special, 200. 794 32

NEW YORK.—Albany—Albany 4th, 25; Albany 6th, 1; Amsterdam 2d, 38 86; Jefferson, 4; Johnstown, 10; Sand Lake, 2 15; Saratoga Springs 2d, 4; West Troy, 5 63. *Binghamton*—Bainbridge, 7 06; Binghamton North (sab-sch., 5 65), 9 65; Preble, 2. *Boston*—Boston 1st, 11; Lowell, 5; Providence, 10. *Brooklyn*—Brooklyn 5th, 5; Brooklyn Cumberland St. sab-sch., 15; Brooklyn South 3d St., E. D., sab-sch., 20. *Buffalo*—Allegany sab-sch., 2; Buffalo 1st, 10; Buffalo Westminster, 43 18. (c) 35 82; Connewago, 5 50; Sherman, 8; Westfield, 12 86. *Chenango*—Auburn Calvary, 5 63; Genoa 3d, 1; Sennett, 2 44. *Champlain*—Peru, 1. *Chemung*—Elmira 1st, 7 29; Horse Heads sab-sch., 2 64. *Columbia*—Valatie, 10. *Genesee*—Perry, 16; Pike sab-sch., 2 40. *Geneva*—Geneva North, 25; Manchester (sab-sch., 5), 12; Trumansburgh, 2. *Hudson*—Amity and sab-sch., 23; Centerville, 1; Chester, 10 90; Clarkstown German, 6; Denton, 1; Good Will, 60 cts.; Hempstead, 1; Middletown 2d, 1 30; Nyack, 1 35; Fort Jarvis, 10; Unionville, 30 cts.; Washingtonville 1st (sab-sch., 17 09), 27 09; West Town, 2. *Long Island*—Bridgehampton, 16; East Hampton, 10; Sag Harbor, 3; West Hampton sab-sch., 21. *Nassau*—Springfield, 3. *New York*—New York 1st Union, 28 44; New York Christ Ch., 5; New York Madison St. German, 5; New York Puritans, 24 80; New York Redeemer, 2; New York West Farms, 1; New York West 51st St. sab-sch., 5. *Niagara*—Niagara Falls, 23 10. *North River*—Pine Plains, 5; Poughkeepsie sab-sch., 53; Wappinger's Creek, 3. *Orange*—Delhi 2d, 5 28. *Rochester*—Avon Central, 2; Brighton, 8 77; Dansville, 6 64; Genesee Village, 30; Rochester 3d, 34 02; Rochester Calvary, 2; Rochester St. Peter's, 10; Sparta 1st sab-sch., 5; Springwater, 2; Victor sab-sch., 17 24. *St. Lawrence*—Gouverneur, 11 30. *Seuben*—Arkport, 24; Cuba, 4. *Syracuse*—Baldwinsville, 2; East Syracuse, 5; Marcellus, 12 10. *Troy*—Fort Edward, 2 25; Hoosic Falls, 24 05; sab-sch., 10 71; Stillwater 1st, 6; Waterford sab-sch., 25. *Ulster*—Holland Patent, 7; Little Falls sab-sch., 75; North Oage, 2. *Westchester*—Croton Falls, 16; Huguenot Memorial, 3; Katonah, 5; South East, 5; Stamford 1st sab-sch., 25; Yonkers Dayspring, 6. 1051 69

NORTH DAKOTA.—*Fargo*—Lisbon sab-sch., 15; Sheldon, 2 30. *Pembina*—Bathgate, 75; Bottineau, 8 35. 21 40
OHIO.—*Athens*—Pomeroy sab-sch., 7. *Bellefontaine*—Bellefontaine, 63 cts. *Chillicothe*—Bourneville, 4; Chillicothe 1st, 20; Mount Pleasant, 2 35; New Petersburg, 4; Cincinnati—Cleveland, 6; Clifton, 17 12; Elizabeth and Berea, 2; Morrow (sab-sch., 2 80), 8 99; Reading and Lockland, 4 30; Venice sab-sch., 14. *Cleveland*—Cleveland 1st sab-sch., 50; Cleveland Wilson Ave., 5; Milton, 93 cts.; New Lyme, 1; Northfield, 2; Orwell, 2; Solon, 1. *Columbus*—Columbus Westminster (sab-sch., 22, 31. *Dayton*—Dayton 3d St., 21 30; Seven Mile sab-sch., 4 50. *Huron*—Fostoria, 10. *Lima*—Blanchard, 2; McComb, 2; Mt. Jefferson, 2; North Baltimore, 36 cts. *Mahoning*—East Palestine, 3; Ellsworth sab-sch., 20; Massillon 2d, 54 21; Mineral Ridge, 2; Niles, 2; North Benton, 7; Warren, 6 38. *Maumee*—Toledo 1st German, 2. *Portsmouth*—Portsmouth 1st German, 4; Winchester, 2. *St. Clairsville*—Bellaire 1st, 20; Bellaire 2d, 5; Bethel, 2 75; Martin's Ferry, 10 57. *Steubenville*—Amsterdam, 4; Bethesda, 4; Oak Ridge, 3 32; Ridge, 2; Scioto sab-sch., 6; Steubenville 2d, 15 62; Wellsville sab-sch., 13 17. *Woods*—Bethel, 1 50; Creston, 3 80; Mansfield, 19 40; Orange, 1 50; Wayne, 7 53. *Zanesville*—Granville, 19 20; Jersey, 5; Mt. Vernon, 11 85. 485 18
PACIFIC.—*Bentley*—Arcata, 6; Dixon, 5; Petaluma, 5; Two Rocks, 6. *Los Angeles*—Los Angeles Spanish, 1; San Buenaventura, 8. *Sacramento*—Chico, 10; Redding, 12. 53 00
PENNSYLVANIA.—*Allegheny*—Allegheny School St. sab-sch., 50; Beaver (sab-sch., 11 57), 33 97; Bethel, 3; Hoboken, 5; Sharpburg, 24 95; West Bellevue sab-sch., 6 50. *Blairsville*—Blairsville, 19; Murrysville, 2. *Butler*—Centreville, 10 50; Grove City, 8 13. *Carlisle*—Chambersburg Central, 2 09; Dickinson, 2 11; Duncannon, 4 35; Great Conewago, 1 15; Harrisburg Seventh St., 15; Lower Marsh Creek, 4 25; Middle Spring, 15; Rocky Spring, 3; Steelton 1st, 5; Waynesboro', 2 52; sab-sch., 70 cts. *Chester*—Brandywine Manor, 14. *Clarion*—Big Run, 1; Callensburg, 7; Concord, 7; Mill Creek, 85 cts.; Mount Pleasant, 1; Mount Tabor, 1 58; New Bethlehem, 4. *Erie*—Eriansburg, 1; Kerr's Hill, 1 62; New Lebanon, 1; Union, 1 32; Warren sab-sch., 27 37; Westminster, 4; sab-sch., 6 74. *Huntingdon*—Altoona 2d sab-sch., 6 44; Birmingham, 21 89; Mapleton, 4; McVeytown sab-sch., 4 65; Phillipsburg, 10; Pine Grove sab-sch., 48 cts. *Kittanning*—Bethel (sab-sch., 8 50), 10; Cherry Run, 26; Crooked Creek, 14; Currie's Run, 20; Harmony, 8; Kittanning 2d, 5; Mechanicsburg, 5; Midway, 1. *Lackawanna*—Bennett, 28; Meschoppen, 1; Mountain Top, 2; Scranton 1st, 100; Scranton 2d, 99 50; Wilkesbarre 1st, 23. *Lehigh*—Allen Township, 4; Bangor, 7 30; Catasauqua 1st, 10; Easton 1st, 19; Hazleton sab-sch., 38 37; Lock Ridge, 3; Fort Carbon, 10; Pottsville 1st, 10 10; Weatherly, 10. *Northumberland*—Beech Creek, 8; Elysburg, 1; Grove, 10; New Columbia, 1; Renovo, 6; Williamsport 2d, 1 75. *Philadelphia*—Philadelphia 2d, 25; Philadelphia 4th, 28 06; Philadelphia Greenview, 10; Philadelphia Mariner's, 7; Philadelphia Tabernacle, 90 05; Philadelphia Walnut St., 289 33; sab-sch., 25 95. *Philadelphia Central*—Philadelphia Cohocksink sab-sch., 13 65; Philadelphia Covenant, 10; Philadelphia Gaston, 15 50; Philadelphia Patterson Memorial, 2; Philadelphia Temple, 36 21; Philadelphia Trinity, 5. *Philadelphia North*—Chestnut Hill, 83; Forestville, 2; Frankford, 12 78; Germantown Wakefield sab-sch., 20; Hermon, 10; Jeffersonville Central, 5; Neshaminy Warwick, 22. *Pittsburgh*—Knoxville, 3; Monongahela City, 25; Pittsburgh Park Ave., 12 80. *Redstone*—Dunlap's Creek, 5 62; George's Creek, 4; Mt. Vernon, 4 76; Rehoboth, 11.

Washington—Burgettstown sab-sch., 6; Cove, 5 53; Washington 2d, 20; Wheeling 1st sab-sch., 10. *Westminster*—New Harmony, 2 15; Stewartstown, 9 45. *West Virginia*—Grafton 5; Morgantown, 17; Parkersburg 1st, 12 41; Ravenswood sab-sch., 1 02; Sugar Grove, 2; Winfield, 1 80. 1687 05
WISCONSIN.—*Holston*—Jonesboro', 8. *Kingston*—Huntsville, 2. *Union*—Madisonville, 2; Mt. Zion, 2. 14 09
TEXAS.—*Austin*—Georgetown, 1; New Orleans German, 1; San Antonio Madison Square, 8. *Trinity*—Baird, 2. 7 10
UTAH.—*Uak*—Logan, 6; Nephi, 1; Richmond, 3; Kayville sab-sch., 5. 15 66
WISCONSIN.—*Chippewa*—Ashland sab-sch., 5. *Lake Superior*—Escanaba, 10; Ford River, 2; Iron River, 2; Ishpeming, 62; St. Ignace (sab-sch., 2), 6. *Madison*—Beloit German, 1; Madison German, 1; Poynette, 2 51; Prairie du Sac sab-sch., 5. *Milwaukee*—Milwaukee Holland, 5; Milwaukee Perseverance, 5 40. 106 91

From the churches, March, 1889..... \$4,862 44
 From the Sabbath-schools, March, 1889..... 1,038 20

Total from churches and Sabbath-schools, March, 1889..... \$5,900 64

MISCELLANEOUS.

Woodstock sab-sch., Ontario, 6; C. S. Haines, Newark, N. J., 40; "I." Louisville, Ky., 51 cts.; E. B. Bruce, Sheldon, Dak., 2; Joseph Brown, Wis., 8 11; W. P., Kansas, 2; Monroe Centre sab-sch., Neb., 2 55; Mount Vernon sab-sch., Neb., 1 23; Lakefield sab-sch., Mich., 1 57; Big Bottom sab-sch., Dak., 4; J. C. Gowland, Minn., 2 32; "Tithes," Rev. I. N. Spragere, D.D., Poultney, Vt., 10; Harrold sab-sch., Kan., 80 cts.; Interest, J. C. Green Fund, 247 50; Rev. Samuel Sawyer, Indianapolis, Ind., 1; "C." Penna., 1; Rev. M. Mattheson, Santa Fe, Cal., 1; Rev. D. A. Wilson, Milan, Mo., 1; Interest from Trustees, 1430 79..... 1,758 38

\$7,689 02

Deduct, Great Island ch. sab-sch., Presb'y Northumberland, contribution of June 2, 1887, should have been Business Dept., for merchandise..... \$25 00
 Deduct, Mt. Airy ch., Presb'y Philadelphia North, contribution of Jan. 15, 1889, paid to Education..... 15 00
 Deduct, Olivet ch., Lansingburg, Presb'y Troy, contribution of June 12, 1888, paid to Education..... 14 28
 \$54 28

Total receipts for March, 1889..... \$7,604 74
 Two thirds net profit of Business Department for the year..... 4,461 36

Total..... \$12,066 10
 Amount previously acknowledged..... 62,574 06

Total contributions for fiscal year..... \$74,640 16

C. T. McMULLIN, Treasurer,
 1834 Chestnut St., Philadelphia, Pa.

CONTRIBUTIONS FOR SYNODICAL HOME MISSIONS

WITHIN THE SYNOD OF NEW JERSEY, FROM JANUARY 1, 1889, TO APRIL 1, 1889.

• *Elizabeth*—Connecticut Farms, 35; Dunellen, 8 12; Elizabeth 1st, 101 96; Elizabeth 2d sab-sch., 102 90; Elizabeth 3d, 20; Youths' Miss. Soc. sab-sch., 15; Elizabeth 1st Ger., 10; Elizabeth Madison Ave., 18 50; Elizabeth Westminster, 142 80; Metuchen, 26 24; Pluckamin, add'l, 9; Rahway 1st, 12. 491 52
Jersey City—Claremont, 13; Jersey City 2d, 24; Passaic sab-sch., add'l, 12 55; Paterson East Side, 11. 60 55
Monmouth—Burlington, 39 97; Cranbury 2d, 20 62; Farmingdale, 8 40; Jamesburg, 50; Lakewood, 35; Oceanic, add'l, 14 43; Shamong sab-sch., Miss Todd's class, 2. 170 42
Morris and Orange—Boonton, 40; Chatham, 55; Chester, 10; Dover, 80 49; Dover Welsh, 5; Hanover 1st, 40; Mine Hill, 12; Mt. Freedom, 9 21; Mt. Olive, 4; New Providence, 8; Orange 2d, 100; Orange Ger., 10; Orange St. Cloud, Woman's Home Miss. Soc., 15; sab-sch. Infant Class, 10; Mission Band, 5; Pleasant Dale Ger., 5; Schooley's Mountain, 20; Summit, 113 81. 542 51
Newark—East Newark Knox, 20; Lyon's Farms, 18; Montclair Trinity, 50; Newark 1st Ger., 20; Newark 3d Ger., 15. 123 00
New Brunswick—Alexandria 1st, 5; Dayton, add'l, 10; Flemington, 100; Frenchtown, 80; sab-sch., 4; Holland, 10; Hopewell, 8 66; Kingwood, 2; Lambertville, 50; Milford,

28; sab-sch. Y. P. S. of C. E., 2 82; New Brunswick 1st, 82 84; Pennington, 40; Princeton 1st, 27 29; Ringoes Kirkpatrick Memorial, 6; Stockton, 11 66. 418 27
Newton—Andover, 4; Belvidere 1st, 10; Deckertown, 18; Delaware, 10; Phillipsburg Westminster, 12 67; Stillwater, 14; Wantage 1st (Deckertown), 12. 80 57
West Jersey—Absecon, 1 25; sab-sch., add'l, 3 75; Blackwoodtown, 32; Bridgeton 2d, 44; Bridgeton West, 25; Cape Island, 21; Deerfield, 35; Haddonfield, 25; May's Landing, 6; Millville, 30; Salem, 50; Woman's Miss. Soc., 25; Wenonah, 25. 823 00

Contributions as above..... \$2209 94

A friend, for credit of New Brunswick Pres., 100; Frank L. Janeway, 500; David Lawshe, 3 34..... 603 34

Received in three months..... \$2313 28
 Previously acknowledged..... 1599 09

Received since October 1, 1888..... \$4412 37

ELMER EWING GREEN, Treasurer,
 P. O. Box 133, Trenton, N. J.

100

101

102

103

104

105

106

107

108

109

110

111

112

113

114

115

116

117

118

119

120

121

122

123

124

125

126

127

128

129

130

131

132

133

134

135

136

137

138

139

140

141

142

143

144

145

146

147

148

149

150

151

152

153

154

155

156

157

158

159

160

161

162

163

164

165

166

167

168

169

170

171

172

173

174

175

176

177

178

179

180

